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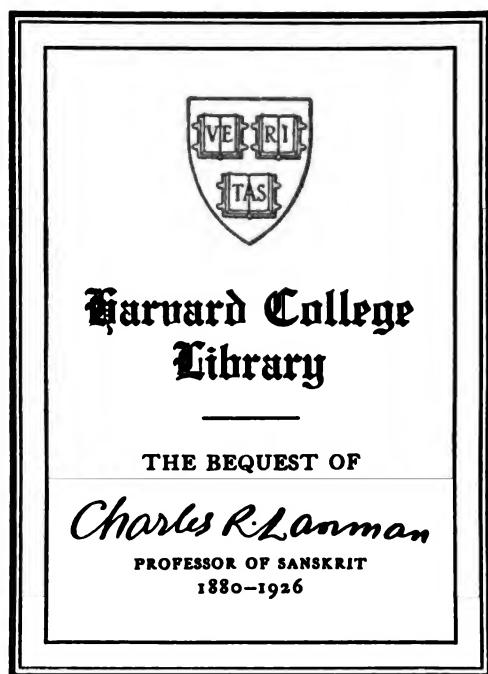
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A Sanskrit reader

Charles Rockwell
Lanman

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B



C. L. Lanman

1004

Professor Charles R. Lanman
21 Hollis Hall
Cambridge, Mass.

Plant names:

avakā, swamp grass

parkati, figus infectoria

pātāl, Dignonia suaveolens

mandā, coral tree, Erythrina Indica

mūja, rust

viśvāṣa, myrobalan, Terminalia Bellarica

vlak, bamboo reed

camī, fabaceous plant

gālmāt, silk-cotton tree

ciśā, acacia

ṣoma, Sarcostemma acidum

A

SANSKRIT READER:
WITH VOCABULARY AND NOTES

BY

CHARLES ROCKWELL LANMAN,
PROFESSOR OF SANSKRIT IN HARVARD COLLEGE.

PARTS I. AND II.
TEXT AND VOCABULARY.

BOSTON:
GINN, HEATH, & COMPANY.
1884.

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PRINTERS OF THE VOCABULARY:
J. S. CUSHING & CO.,
115 HIGH STREET,
BOSTON, MASS. Telephone no. 1021.
138 Pearl St.

विद्वद्भिरेव निदुषां श्रमो नाचते ।

PREFACE.

THE results of comparative philology are now so generally incorporated into our modern classical grammars, lexicons, and text-books, that even a slight knowledge of Sanskrit, if it be accurate so far as it goes, is of great service to the classical teacher in making his instruction interesting and effective. As independent disciplines, moreover, Sanskrit and comparative philology, and the literatures and religions of India, are constantly gaining in importance, so that, for example, Sanskrit is now taught at all but one of the twenty universities of the German Empire.

The design of this work, then, is twofold. In the first place, it is to serve as an introduction to these subjects for the students of our colleges and universities. The excellent Chrestomathy of BOEHTLINGK has no vocabulary; and few persons can be expected to buy the costly dictionary of WILLIAMS or that of BOEHTLINGK AND ROTH, at the outset, when they are uncertain whether Sanskrit will be of sufficient interest or use to them to warrant their continuing its study. What the beginner needs is an elementary work comprehending both text and vocabulary in a single volume. And accordingly, this Reader is meant to furnish ample material for about fifty weeks' reading, in a course of three hours a week, and, with the text, the appropriate lexical apparatus. The Reader is made as a companion-volume to WHITNEY's *Sanskrit Grammar*, and these two books supply all that is needed for the first year's study.

This Reader is designed, in the second place, to render a knowledge of Sanskrit accessible to the classical teachers of high-schools, academies, and colleges. These teachers, if they pursue this study at all, usually do so without the aid of an instructor. And it is especially *the requirements of unaided private study* that I have taken constant pains to meet. I state this fact thus explicitly, because, both here at Cambridge, and during my connection with the Johns Hopkins University (where the plan for this work was formed), numerous inquiries for such a book have been addressed to me by persons very remote from any of the higher institutions of learning.

If, incidentally, this work should help to correct some of the false notions which are prevalent respecting the relations of Sanskrit to other languages of the Indo-European family, and to save the literature from

undue depreciation and from exaggerated praise, it will have served a worthy object.

So cumbrous or so meagre have been hitherto the appliances for acquiring even a moderate knowledge of Sanskrit, that classical students, when seeking such knowledge as an auxiliary to their special work, have found the labor discouragingly great. These students unquestionably have a legitimate and sufficient reason for undertaking Sanskrit, and I venture to hope that the difficulties of the beginning (see p. xv) have been so materially lessened that they will now find even a modicum of Sanskrit well worth the trouble of attainment.

In making my selections¹ from the various Sanskrit writings, I have had two practical aims in view: first, to provide abundant material for thorough drill in the language of the classical period; and, secondly, to furnish a brief introduction to the works of the Vedic period, Mantra, Brāhmaṇa, and Sūtra. Accordingly I have not sought to give any thing new, but rather that which is best suited for beginners. The easy Nala is the Xenophon's Anabasis of Sanskrit students, and quotations from it appear very often in the grammars. And the first five chapters here given form a complete story. For an elementary reader, the Hitopadeśa is unrivalled, and to leave it out would have been an inexcusable omission, unless, indeed, its place were taken by the Panchatantra. From this latter work I attempted to prepare some selections; but the text is in so unsatisfactory a condition, that I relinquished the plan. And so, although the Hitopadeśa has been printed very often, I have given a considerable part² of it here, choosing the fables on the ground of their intrinsic excellence and their interest as originals of well-known occidental stories.³ For similar reasons the six tales from the Kathā-sarit-sāgara were selected. On account of their easy style and simple narrative, they furnish admirable matter for exercise in rapid reading. The selections from "Manu" are so made as to illustrate some of the most important and interesting matters of Hindu custom and belief.⁴

Among the Vedic hymns (or Mantra-material) are, first, some of the easiest⁵; then some taken on account of their poetic⁶ or dramatic⁷ merit, or

¹ These include 68 pages of classical Sanskrit and 37 pages of Vedic Sanskrit.

² Nineteen fables: there are forty-three in all.

³ See the introductions to the fables in the Notes.

⁴ Compare the table of contents. The text-selections are intended to be mutually illustrative as far as may be. Thus the passage 64^o ff. is given for its interesting bearing on Rīgveda x.18.7 (86¹⁷), the verse

which was appealed to as scriptural authority for the practice of widow-burning. Compare also the notes on 28²³, 57², and 65⁹ ff., with those on 65⁶, 91¹⁶, and 97² respectively.

⁵ Such are selections xxxi. (Rīgveda i.1), xxxiii., xxxviii., xxxix., xli., xlv., xli., and lix.

⁶ Selection xxxii. is the best.

⁷ Selections xxxv., xxxvii., and lvi. are in dramatic form (see WHITNEY, page xviii), and are among the most difficult.

their ethical interest¹; and finally some taken because of their historical importance.² For the most part, a repetition of the hymns given by DELBRUECK and by BOEHTLINGK in their *Chrestomathies* has been avoided. The Brāhmana pieces are chosen in such a way as to show the relation of this kind of literature to the hymns or Mantras.³ The selections from the Grihya-sūtras are the two most interesting chapters of Indian private antiquities, the wedding and the burial service. These texts are, to a certain extent, rubrics, and prescribe that numerous specified stanzas of the Rigveda be repeated at these ceremonials. Care has therefore been taken that all the stanzas here cited by their first words should be given in full among the selections from the hymns.⁴

Concerning the text, little need be said. It would have been either folly or idle pretense to make elaborate text-studies for the short extracts of which the Reader is composed.⁵ I have accordingly contented myself, in the main, with reprinting the text of the best editions. Misprints have of course been corrected, and I have endeavored to make the orthography conformable to the best standard⁶ and consistent throughout.⁷ Of some slight emendations, due mention will be made in the Notes. For the Nala, I followed the edition of BUEHLER in his *Third Book of Sanskrit*⁸; for the Hitopadeṣa, the text of BOEHTLINGK in the second edition of his *Chrestomathy*,⁹ and MUELLER; for the Kathā-sarīt-sāgara, BROCKHAUS; and for "Manu," LOISELEUR DESLONGCHAMPS. I regret that the results of the studies of BUEHLER, BURNELL, HOPKINS, and JOLLY on the text of "Manu" are not yet available.

¹ Such are the Varuna-hymns, selections xliii.-xlv.

² Such are the hymns for the dead and the wedding-hymn; likewise selection xxxvii., and selection xxxvi. (which contains the Sāvitrī). Selection lxii. is the Maitrāyaṇī version of the Hiranya-garbha hymn, Rigveda x. 121, and is given partly in order that those who possess copies of the Rigveda may study the two versions comparatively.

³ Thus the Brāhmana selections lxvi., lxvii., lxviii., and lxxii. stand in connection with the Mantra selections lvi., xlvii., lxii., and xlvi. respectively.

⁴ The stanzas required for the wedding ceremonial are given in selections lviii., lvii., and lv. From this the student will see why there are some selections consisting of only one or two stanzas. The burial-stanzas are

from Rigveda x. 9, 14, 16, 17, 18, 53, 154, and 155 (selections xlix. ff.), and i. 97 (selection xxxiv.). This last hymn is mere trash, and would not have been included among the texts, had not Aṇvalāyana (at iv.6.18) prescribed that it be used as a burial-hymn; but I could not allow room for the "Sun-hymns" (sāuryāṇi) and the "Blessings" (svasty-ayanāni), which are also mentioned at iv.6.18.

⁵ See A. WEBER, *Indische Studien*, ii. 151.

⁶ Especially in the use of *anusvāra* and of the nasal mutes, of *b* and of *ç*. I have written *ech* where WHITNEY (see § 227) writes *ch*.

⁷ But some of the interesting orthographical peculiarities of the Maitrāyaṇī Sanhitā I have allowed to stand.

⁸ See the "Brief List," page xvii.

It is a pleasant duty to acknowledge my thanks to BOEHTLINGK, who, in a way no less generous than unexpected, volunteered to look over all the proofs of the classical part of the text. For the well-established and well-edited Vedic texts, such help was of course not needed.

For the Rīgveda, AUFRECHT's second edition was made the standard. For the selections from the Maitrāyaṇī Sanhitā, I am indebted to the kindness of its editor,¹ Dr. LEOPOLD VON SCHROEDER, of Dorpat. The extracts from the Brāhmanas naturally follow the editions of WEBER and AUFRECHT. The chapters from Aṣwalāyana are a reprint from STENZLER's edition, with some unimportant typographical licenses.

The vocabulary, it is almost needless to say, is based on the great Lexicon of BOEHTLINGK AND ROTH. I should of course deviate from it only with the utmost circumspection; but I trust that I have not followed it slavishly.

As for the extent of the vocabulary, it is designed to be complete for the text given in the Reader, and also, it may be added, for the text in the Appendix to the Grammar.

It is proper to mention here several matters touching the general plan of the vocabulary. It is not a mere list of the actually occurring Sanskrit words with their English equivalents. So far as possible, it aims to do with thoroughness two things:

First, as regards the *forms*, To enable the student to trace every word back to its root, by giving references to WHITNEY's chapters (xvi. and xvii.) on word-formation, and by giving the root itself, and, in the case of secondary and tertiary derivatives, the intermediate forms, even when these do not occur in the text at all. Thus, for the complete explanation of *mithyopacāra* (p. 217), are given, first, *mithyā*, then the older form thereof, *mithuyā*,² then the adjective *mīthu* from which the adverb is derived, and finally the root *mith*, although neither the adverbs nor the adjective nor any verbal form of the root occurs in the text. In like manner, *car + upa* is given solely on account of *upacāra*.

Secondly, as regards the *meanings*, To enable the student to trace every signification back to the radical idea, by giving not only the meaning required for translating a particular passage, but also, if this is a secondary or tertiary or later meaning, the intermediate meanings, and in their logical order of development. Thus the only meanings of the word *pāda*, as it

¹ He gave them to me in manuscript, attention drawn to the peculiar form and before he himself began printing. accent of the adverb and will find the ex-

² By looking out the reference to 1112e planation thereof.
(under *mīthu*), the student will have his

occurs in the text of this Reader, are 'foot' or 'leg,' in ten passages, and 'verse of a three-versed stanza,' in one passage (60¹²). The history and uses of the word may be clearly understood from BOEHTLINGK AND ROTH. The original meaning 'foot' was extended to that of 'leg'; then specialized to the meaning 'limb of a quadruped'; then generalized to the meaning 'quarter' (as, conversely, the English word *quarter* is specialized to the meaning 'fourth part of a quadruped, including a leg,' e.g., in *quarter of beef*); once more it is specialized to the meaning 'quarter of a four-versed stanza,' i.e. 'verse'; and then, at last, the use of the word is illogically extended, and it is made to denote a verse of even a three-versed stanza. To have given the meanings 'foot, leg, verse,' in three words, and perhaps in the order 'verse, leg, foot,' would have sufficed, it is true, for the purpose of making a translation; but such translation demands of the student only the most thoughtless and mechanical labor. On the other hand, by indicating briefly the development and connection of meanings, the attention of the student is directed to the processes which are constantly going on in the life and growth of language; and thus, although Sanskrit is a dead language, the *study* of Sanskrit may be made a study of life and growth.

The illustration of the transitions of meaning by analogies from the English and other familiar tongues would, it seemed to me, greatly increase the interest and usefulness of the vocabulary. And so, considerable space has been devoted to this matter. Thus under *vyāma* (p. 254, top), 'a stretch-out,' i.e. 'a fathom,' are adduced the closely parallel English *fathom*, from Anglo-Saxon *fæðm*, 'the extended arms,' and also *δρυιά* and French *toise*, both meaning 'fathom,' and of common origin respectively with *δρέω* and Latin *tendere*, 'stretch.'¹

In a book intended partly for persons whose chief interest in Sanskrit is from the side of its relations to the classical languages and to our mother-tongue, etymological comparisons are plainly called for. Accordingly, the kindred words from the Greek, Latin, Anglo-Saxon, and English have been given,² and always along with their meanings. It is hoped that these comparisons, presenting, as they do, many familiar words with which the learner can associate what is new and strange, will prove a useful aid to the memory. Etymology is a subject in which there is large room for reasonable

¹ For other parallels, compare, for example, *ābharāṇa*, *barhis*, *bhavana*, *vaṇṇa*, specialization and metaphor. On this subject in general, compare CURTIUS, *Grund- the parallelism depends on a knowledge züge*³, pp. 111-116, and BRINKMANN, *Die etymology of an English word; thus Metaphern*, Bonn, 1878.

² To give them without their meanings and without showing the connection of ideas is, for an elementary book, a useless task.

³ To give them without their meanings and without showing the connection of ideas is, for an elementary book, a useless task.

difference of opinion on matters of detail, and on such matters well-recognized authorities often disagree. I have tried to use the standard works of reference in the light of the best and latest etymological criticism at my command, and to distinguish with care between what is certain and what is mere conjecture. In the revision of the greater part of my manuscript for the press, I had the benefit of KLUGE's valuable dictionary.¹ His acceptance of the current comparisons has often given me assurance, and his sober judgment has often confirmed me in scepticism or silence on doubtful points. In the numerous cases where the undoubtedly allied words are too many to be given in full, I have usually selected those forms which were the simplest or the most interesting, or those whose kinship was clearest.²

These comparisons include only genuinely cognate words, as distinguished from borrowed words; the latter have as a rule been excluded, or, if given, have been characterized as borrowings.³ Thus *īvos*, Latin *sen-ex*, and English *sen-green* are given on page 266, all as genuine cognates of *sana*; the words *senate*, *senator*, *senatorial*, *senescent*, *senile*, *senility*, *senior*, *sire*, *sir*, *seigniorage*, etc., are not mentioned, because they are not genuine English cognates, but only more or less ancient borrowings or more or less direct derivatives from the Latin.⁴ So under the root *ṣṛp* (p. 276) are given Latin *serpens* and *reptilis*, and it would be superfluous to add the borrowed English *serpent* and *reptile*.

The accents of all words have been regularly marked in the headings of the articles, so far as the accents are known from the occurrence of the words in any accentuated texts of the literature.⁵ But in addition to these words, the verb-forms immediately following the root have been uniformly accented, according to the rules, except in a few doubtful cases; and a number of compounds occurring on the pages of *Nala* have been accented,

¹ Entitled *Etymologisches Wörterbuch der deutschen Sprache*. Strassburg, Karl J. Trübner. 1883. Royal 8°. Price 10 Mark 50 Pfennige.

² Thus under *sana* (p. 266) might have been given, in addition to Latin *senex*, the words *senior*, *senectus*, *senilis*, *senesco*, *senātor*, *senātus*, etc.; but these are readily suggested by *senex*.

³ Thus the interesting compound *sene-schal* is added under *sana*, not as a genuine English cognate, but as a borrowing through the French from Continental Germanic, where its first member is indeed a genuine cognate.

⁴ Compare note 2, above.

⁵ For these accents I have relied on BOEHLINGK's *Sanskrit-Wörterbuch in Kürzerer Fassung* as far as it has appeared, i.e. to the end of *bh*, and for the rest of the alphabet, on the great thesaurus of BOEHLINGK AND ROTH. There are many words accented in more than one way (e.g., *rājyá*, *rājya*, *rájya*, *ásana*, *āsaná*, *dáridra*, *darídra*, *dāiva*, *dāivá*, *bhūti*, *bhūti*, *vṛṣṭi*, *vṛṣṭi*, *venú*, *vénu*); such have generally been left unmarked; but of a few common words like *mānu*, *dvipád*, *paçú*, *pāpá*, and *matí*, the prevailing accent is given, especially, if (as in the case of *bhṛti* or *pātri*) the other accent is rare, or (as in the case of *gūṣka*) not authenticated.

according to the rules, in order to make more tangible the difference between homonymous determinatives and possessives.¹

What form should be given to the headings of articles is often a question. For denominative verbs, I have chosen the stem-form (e.g., *mantraya* rather than *mantray*); to this is prefixed the root-sign (v), merely in order to catch the eye; the sign must not be understood as meaning that such stems are in any wise co-ordinate with roots. The stems of the perfect active participle and of the primary comparatives are given as ending in *vāns* and *yāns*, but without any implication that these are theoretically better than the weaker forms. Roots with medial or final *ar* or *r* are given in the latter form, and so are the stems in *ar* or *r*.²

The synopses of conjugational forms which follow each verbal root are based on the collections, still in manuscript, made by Professor WHITNEY.³ These were placed at my disposal by him with the greatest kindness. They include all the verb-forms cited by the St. Petersburg Lexicon and BOEHTLINGK's Abridgment, as occurring in the actual literature, besides very extensive gleanings made independently by Professor WHITNEY from texts represented in the Lexicon,⁴ and from others published since its completion,⁵ or even not yet published.⁶ In the description and classification of the forms, I have followed WHITNEY. It often happens that there are several forms in actual use for the same tense; in such cases, the commonest one has been given, or else the one prescribed by the Hindu Root-book (*dhātu-pāṭha*), or sometimes more than one form. Although in the case of many roots the aorist is confined almost exclusively to the Vedic language, I have nevertheless given the aorist in such cases in order to fill out the conjugational scheme, since this seemed desirable from a pedagogical point of view. For pedagogical reasons, also, the secondary conjugations have been for the most part omitted. Many roots which are conjugated regularly in only one voice show forms of the other voice in the Epos, especially where the metre demands them. It is very difficult to say just how far such forms should be included, and my course in accepting or rejecting them has been, I fear, not wholly consistent.

The Notes, which form the third part of this work, will be issued as soon as is practicable. It is designed that they shall be as brief as possible, but shall render ample assistance in the interpretation of difficult passages and

¹ Compare *bhīmaparākramā* and *bhīmā-parākrama*, p. 206.

² See WHITNEY, §§ 107 and 108, and compare § 370.

³ See *Proceedings of the American Oriental Society* for May, 1882, p. xiii.

⁴ For example, the *Çatapatha* and *Aitareya Brāhmanas*.

⁵ Especially GARBE's edition of *Apastamba's Çrauta Sūtra*, and von SCHROEDER's *Maitrāyaṇī*.

⁶ The *Jaiminiya Brāhmana*.

the explanation of allusions to the antiquities of India. The plan includes also concise literary introductions to the various selections.

An open acknowledgment of my thanks is due to the printers of the vocabulary, Messrs. J. S. CUSHING & Co. They have performed their part with such intelligence, accuracy, and skill as to merit most cordial recognition.

In conclusion, I desire to make public expression of my gratitude to my honored teacher, Professor WILLIAM DWIGHT WHITNEY, for his constant interest in this undertaking and for his generous aid. I can only hope that the book may do something to further the cause in which he has labored long and devotedly, and that it may help to enlarge the scope of classical teaching, to quicken the interest in the history of our mother-tongue, and to make Sanskrit study among us increasingly fruitful.

Hollis Hall,
HARVARD COLLEGE,
CAMBRIDGE, MASSACHUSETTS,
December, 1883.

C. R. L.

CONTENTS.

	PAGE
Introductory suggestions	XV
Brief list of books for students of Sanskrit	xvii

PART I.

A. From the Mahā-bhārata.

SELECTION

I. The story of Nala and Damayanti	1
--	---

B. From the Hitopadeṣa.

II. Preface and introduction	16
III. The old tiger and the traveller	20
IV. The deer and the crow, and the jackal	23
V. The blind vulture, the birdlings, and the cat	27
VI. The ass, the dog, and the thief	30
VII. The lion, the mouse, and the cat	31
VIII. The crows and the serpent	31
IX. The lion, the old hare, and the well	32
X. The birds and the apes	33
XI. The ass in the tiger-skin	34
XII. The elephant, the hares, and the moon	35
XIII. The blue jackal	36
XIV. The two geese and the tortoise	37
XV. The three fishes	38
XVI. The herons, the serpent, and the ichneumons	39
XVII. The hermit, and the mouse that was changed to a tiger	40
XVIII. The heron, the fishes, and the crab	41
XIX. The Brahman and his jar	42
XX. The Brahman with the goat, and the three rogues	43
XXI. The Brahman and his faithful ichneumon	44

C. From the Kathā-sarit-sāgara.

XXII. King Putraka and the seven-league boots	45
XXIII. Story of Mousey, the thrifty merchant	46
XXIV. King Ībi, the falcon, and the dove	48
XXV. Story of Ahalyā	48

SELECTION	PAGE
XXVI. The king who didn't know his Sanskrit grammar	49
XXVII. The pathetic history of the stories	53

XXVIII. D. From the 'Mānava-dharmaśāstra.*

a. The creation	56
b. The four ages of the world	58
c. The Brahman's life, etc.	59
d. The transmigration of souls	65

XXIX. Riddle	68
XXX. Riddle	68

E. From the Rigveda.

RV.			
XXXI.	i. 1	Hymn to Agni, the Fire-god	69
XXXII.	i. 32	Indra slays the dragon	70
XXXIII.	i. 50	To Sūrya, the Sun-god	71
XXXIV.	i. 97	To Agni	72
XXXV.	i. 165	Indra and the Maruts	73
XXXVI.	iii. 62	To Savitar	74
XXXVII.	iv. 42	Indra contests the supremacy of Varuna	75
XXXVIII.	iv. 52	To Ushas, the Dawn-goddess	75
XXXIX.	v. 24	To Agni	76
XL.	v. 40	Indra and Atri, and the Sun eclipsed by the demon	76
XLI.	vii. 55	Magic spells to produce sleep	77
XLII.	vii. 56	To the Maruts or gods of the storm-winds	77
XLIII.	vii. 86	To Varuna	78
XLIV.	vii. 88	To Varuna	79
XLV.	vii. 89	To Varuna	80
XLVI.	viii. 14	To Indra. — Indra and Namuchi	80
XLVII.	viii. 85	Indra and the Maruts, and Vritra	82
XLVIII.	viii. 91	To Agni	82
XLIX.	x. 9	To the Waters	83
L.	x. 14	Funeral-hymn	83
LI.	x. 16	Funeral-hymn	84
LII.	x. 17	Funeral-hymn	85
LIII.	x. 18	Funeral-hymn	86
LIV.	x. 33	The aged priest to the young prince	87
LV.	x. 40	Wedding-stanza	88
LVI.	x. 52	The gods install Agni as oblation-bearer	88
LVII.	x. 53	Burial and wedding-stanzas	89
LVIII.	x. 85	The wedding-hymn	89
LIX.	x. 137	Exorcism for a sick person	90
LX.	x. 154	To Yama. — Funeral-hymn	91
LXI.	x. 155	Burial-stanza	91

* For detailed synopses, see Notes.

F. From the Maitrāyaṇī.

SELECTION	PAGE
LXII. Hiranya-garbha. — The god Ka or Who	91
LXIII. Legend of Yama and Yami. — The creation of night	92
LXIV. Legend of the winged mountains	92
LXV. The potency of the sacrifice	93

G. Other Brāhmaṇa-pieces.

<i>DS.</i> — LXVI. Legend of Agni the oblation-bearer, and of the fish	93
<i>AD.</i> LXVII. Legend of Indra and the Maruts, and Vritra	94
<i>AD.</i> LXVIII. Legend of Indra and the god Ka or Who	94
<i>CB.</i> LXIX. The two kinds of deities, the gods and the Brahmins	94
<i>CB.</i> LXX. Truth, untruth, and silence	95
<i>CB.</i> LXXI. How the gods got immortality and how Death got his share	95
<i>CB.</i> LXXII. Legend of Indra and Namuchi	97
LXXIII. Nirukta on RV. i.32.10, selection xxxii.	97

H. From the Grihya-sūtras.

LXXIV. Wedding-customs and the wedding-service	98
LXXV. The customs and ritual of cremation and burial	101

PART II.

Vocabulary	111
Explanations and abbreviations	289
List of abbreviations.	293

INTRODUCTORY SUGGESTIONS.

It is chiefly at the beginning that the difficulties of Sanskrit present themselves. The variety of forms, the strange alphabet, the peculiarities of word and sentence combination, — all these simultaneously confront the student at the very outset. Accordingly, the plan followed with my classes, and for which provision is here made, is to distribute these difficulties over the first few weeks of the course. The common paradigms of nouns and verbs should first be learned. These are given by the Grammar in transliteration. The reading of the first four pages of the *Nāḷa* in Roman letters should then be taken up. The Reader gives these in transliteration on an inset conveniently facing the same text in *nāgarī* letters. The student may thus become familiar with the *form* and *sound* of the vocables, without being embarrassed by the alphabet and the running together of the words. Next, the same familiar text should be read aloud over and over again in *nāgarī* letters. I am convinced that the easiest way to master the alphabet is to read frequently in it words which one already knows. The next step will be the reading of pages five to nine without the help of a transliteration, but with the aid given by the typographical separation of the words, which has been carried out so far as is practicable, though in violation of Indian usage. Finally, from this point on, the reading may be continued without other help for the difficulties of euphonic and graphic combination than is offered by the notes.

After finishing the *Nāḷa*, the student should take up the *Hitopadeṣa*. Selections xvii., xx., and xi. are very easy and are good to begin with. The remaining short ones from vi. to xxi. may then follow in order; and finally the long selections ii. to v.

*Make prose
paraphrases of
passages.*

It is recommended that the student use the stories from the *Kathā-sarit-sāgara* for exercise in rapid reading, as soon as he has acquired a fair vocabulary from what precedes. The passages from “*Manu*” may be read as they stand.

Of the Vedic selections, the easiest are numbers xxxi. (*Rigveda* i. 1), xxxiii., xxxviii., xxxix., xli., xlv., xlvi., and lix.; and it is advisable to read these first and in the order here mentioned. Selection xxxii., as being one of poetic merit and not over-hard, may next be taken up, and after it, the *Varuna*-hymns, selections xliii.-xliv.; then the hymns in dramatic form, selections xxxv., xxxvii., and lvi.

After these, selections xxxvi., xl., xlii., xlvii., xlviii., liv., and lxii. may be rapidly read. There will then remain the selections for the burial-service, xlix.-liii., lvii., lx., lxi., and xxxiv., and those for the wedding, lviii., lvii., and lv. These may properly be read last, in order that they may be fresh in the mind when reading the Sūtras, where constant reference is made to them.

The Brāhmana pieces may be read in the order in which they are printed; but selections lxvi., lxvii., lxviii., and lxxii. ought not to be taken up, unless selections lvi., xlvii., lxii., and xlv. have previously been studied.

It is very undesirable to attempt to read the Sūtra chapters until one is familiar with the burial and wedding stanzas just mentioned. It is advisable to write out a translation of these chapters, and to insert therein each *mantra* in its proper place, writing out the original of the *mantra* in full, and its translation, the latter also in metre, if possible.

Since the synopses following each verbal root in the vocabulary represent the great mass of all the forms in actual use (rather than those simply prescribed by the grammarians), and so correspond to the "principal parts" of the Latin and Greek verbs, the student should make it his duty to learn the synopsis for each root when he first meets verbal forms of that root in the text.

Attention is called to the explanations and abbreviations (pages 289-298); these should be looked over carefully before using the vocabulary.

A BRIEF LIST OF BOOKS FOR STUDENTS OF SANSKRIT.

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This list has a purely practical aim,¹ and is restricted to a few of the more important and useful books and² to such as are neither rare nor out of print. It includes (a) a grammar, (b) readers, (c) dictionaries, (d) classical works, books for the study (e) of the R̥gveda and its literature, and (f) of the Atharvaveda, and last (g) some books on antiquities and the history of the literature and the religions of India.

1. **Whitney, William Dwight.** A Sanskrit Grammar, including both the classical language, and the older dialects, of Veda and Brahmana. Leipzig, Breitkopf and Härtel. London, Trübner & Co. 1879. 8°. Price (bound in cloth) 12 shillings.

This may be had in Boston of Ginn, Heath, and Co. The work exists also in a German translation, which may be had of the Leipzig publishers.

2. **Bühler, Georg.** Third Book of Sanskrit. With a glossary by Vishnu P. Shastri Pandit. Second edition. Bombay. 1877. 12°. 128 pages of text and 97 of glossary. Price 9 annas.

This book can be procured from Trübner & Co. in London (price 3 shillings). It contains the entire Story of Nala (26 chapters), Daśaratha's Death (Rāmāyana, ii. 63-64), and four stories from the Panchatantra. For beginners, the typography proves troublesome and the glossary too meagre; but the little volume is inexpensive and contains excellent material for easy and rapid reading, and so is highly to be recommended to those who have finished the classical part of this Reader and wish to continue their Sanskrit. For such students the glossary would be quite sufficient.

3. **Böhtlingk, Otto.** Sanskrit-Chrestomathie. Zweite, gänzlich umgearbeitete Auflage. St. Petersburg. 1877. Large 8°. 372 pages. Price 4 Mark 80 Pfennige.

This work and the two following are publications of the Russian Imperial Academy, and should be ordered through the Academy's agent, Leopold Voss, of Leipzig. The volume contains selections from the Veda (Mantra, Brāhmaṇa, and Sūtra), from the Mahā-bhārata, Rāmāyana, Vishnu-purāṇa, Kathā-sarīt-sāgara, Hitopadeśa, "Manu's Laws," and Pāṇini's Grammar, and from various other books; a rich collection of proverbs; the Vedānta-sāra, a philosophical treatise, in text and translation; and the entire drama, Rātnāvalī. The Vedic hymns are all translated in the volume mentioned below, no. 15; and the notes show where many of the other selections may be found translated. Like all publications of the Academy, this is sold at an extremely low price. Since the book has no vocabulary, the student will at this point need to get a dictionary.

¹ Hence the prices are included. Both the Mark and the shilling may be reckoned as a quarter of a dollar. The prices given with the titles are publishers' prices. To these prices, except when given in dollars, should be added the duty, which is 25 per cent. The books will cost the American purchaser somewhat more or less according to his facilities for obtaining foreign books.

² With perhaps one exception, no. 18, which can, however, be had of second-hand dealers.

4. **Böhtlingk, Otto.** Sanskrit-Wörterbuch in kürzerer Fassung. St. Petersburg. 1879-. 4°.

To be ordered through Voss (see above). Parts I. to IV. have appeared, and reach to the end of bh; they cover 1167 pages, i.e. nigh two-thirds of the whole, and cost 34 Mark 80 Pfennige. The rest may be expected in the course of 1885. The manuscript is ready as far as *varṇa*. The work is an abridgment of the following.

5. **Böhtlingk, Otto, and Rudolph Roth.** Sanskrit-Wörterbuch. St. Petersburg. 1855-1875. Seven volumes. 4°. Price 177 Mark 90 Pfennige.

To be ordered through Voss (see above). This work, which is often called the "St. Petersburg Lexicon," is by far the most important production of Sanskrit scholarship. To such as wish to make any special study of the language and literature, it is absolutely indispensable.

6. **Williams, Monier.** A Sanskrit-English Dictionary, etymologically and philologically arranged, with special reference to Greek, Latin, Gothic, German, Anglo-Saxon, and other cognate Indo-European languages. London and New York, Macmillan and Co. 1872. 4°. 1186 pages. Price 94 shillings 6d. in England, or \$24 in the United States.

This is the only dictionary of Sanskrit into English which approaches completeness. It is in one compact and handy volume and is very convenient for reading works of the classical period. Unfortunately, the common meanings of a word are not distinguished from those which are seldom or never found. All Sanskrit words are given in transliteration, and the roots and more important words in *nāgarī* letters also.

7. **Williams, Monier.** S'akuntalā, a Sanskrit drama in seven acts, by Kālidāsa. Second edition. London and New York, Macmillan and Co. 1876. 8°. 339 pages. Price 21 shillings in England, or \$5.25 in the U.S.

This gives literal English translations of all the metrical passages, explanatory notes, and the Sanskritization of the Prakrit passages, and all on the same page with the text of this, the most famous of the plays.

8. **Kielhorn, Franz, and Georg Bühler.** Panchatantra. Edited with notes. Bombay. 1868. 8°.

The work constitutes numbers IV., III., and I. of the "Bombay Sanskrit Series." Number IV. (comprehending book I.) appeared in a second edition in 1873. The book may be had of Trübner & Co., London. The price of the entire work is 8 shillings; but the first book may be had separately for 3 shillings. The Panchatantra is easy and entertaining reading. It has been admirably translated into German by Benfey: Panchatantra. Leipzig, F. A. Brockhaus. 1859. 2 vols. 8°. Price 24 Mark. The translation is accompanied by a very valuable history of fable-literature.

9. **Delbrück, Berthold.** Vedische Chrestomathie. Mit Anmerkungen und Glossar. Halle, Buchhandlung des Waisenhauses. 1874. 8°. Price 3 Mark.

This contains 47 hymns from the Rīgveda. Of these, only five are repeated in this Reader. Both text and glossary are in transliteration. On account of the small price of the book, its mention may prove useful to such as do not wish to buy the two complete editions following (numbers 11 and 12).

10. **Windisch, Ernst.** Zwölf Hymnen des Rīgveda. Mit Sāyana's Commentar. Text. Wörterbuch zu Sāyana. Appendices. Leipzig, S. Hirzel. 1883. 8°. Price 5 Mark.

This gives the text, and the comment of the great scholiast, both in *nāgarī* letters. The text is printed with the genuine accentuation (as in this Reader). The book serves a useful purpose as introduction to the native Hindu or traditional exegesis of the Veda. The vocabulary does not cover the hymns themselves; but seven of the twelve hymns are translated in the little book mentioned below, no. 15.

11. **Aufrecht, Theodor.** Die Hymnen des R̥igveda. Herausgegeben. Zweite Auflage. Bonn, Adolph Marcus. 1877. 2 volumes. 8°. Price 20 Mark.

The entire *saṁhita* text is given in transliteration, and extracts from the *pada* text at the foot of each page. The exceedingly valuable appendix contains lists of the poets, divinities, and metres, and a complete table of first lines of every stanza, with references to the concordant texts of other Vedas.

12. **Müller, F. Max.** The Hymns of the R̥igveda, in the Samhita and Pada texts, reprinted from the editio princeps. Second edition. London, Trübner & Co. 1877. 2 volumes. 8°. Price 32 shillings.

This edition gives the two texts complete on parallel pages and in *nāgari* letters. The names of the poets, divinities, and metres are given at the beginning of each hymn.

13. **Grassmann, Hermann.** Wörterbuch zum R̥ig-veda. Leipzig, F. A. Brockhaus. 1873[–1875]. 8°. Price 30 Mark.

This is not only a dictionary, but also a complete concordance to the R̥igveda. It is a work of wonderful industry, method, clearness, and accuracy. Aside from the St. Petersburg Lexicon, this dictionary stands next in importance, for Vedic students, after the Vedic text itself.

14. **Grassmann, Hermann.** R̥ig-veda. Uebersetzt und mit kritischen und erläuternden Anmerkungen versehen. Leipzig, F. A. Brockhaus. 1876. 1877. 2 volumes. 8°. Price 24 Mark.

This translation is entirely in metre, except for a few corrupt or difficult hymns. The student can almost invariably see just what word Grassmann intended as the rendering of any given word of the text. This work is especially useful as giving a convenient general view of the contents of the R̥igveda, and as enabling the student to grasp easily many matters touching the metres, the arrangement, and the textual condition of the original.

15. **Geldner, Karl, und Adolf Kāgl.** Siebenzig Lieder des R̥igveda. Uebersetzt. Mit Beiträgen von R. Roth. Tübingen. H. Laupp'sche Buchhandlung. 1875. 12°. Price 3 Mark.

Thirty-six of the seventy hymns of which this book gives metrical translations were later incorporated by Böhlingk into his Chrestomathy (no. 3, above).

16. **Aufrecht, Theodor.** Das Aitareya Brāhmaṇa. Mit Auszügen aus dem Commentare von Śāyaṇācārya und anderen Beilagen herausgegeben. Bonn, Adolph Marcus. 1879. 8°. Price 11 Mark.

This Brāhmaṇa belongs to the R̥igveda. The text is in transliteration. The translation of Haug (London, Trübner & Co. 1863) would be of help; but it is inaccurate and hard to get. A good many passages are translated in volumes I., II., and V. of Muir (below, no. 26). Using these as an introduction, and the St. Petersburg Lexicon for help in hard places, an advanced student can make good progress with this text.

17. **Stenzler, Adolf Friedrich.** Indische Hausregeln. Sanskrit und deutsch herausgegeben. I. Aṇṇalāyana. Erstes Heft. Text. Leipzig. 1864. 8°. Price 2 Mark. — Zweites Heft. Uebersetzung. 1865. Price 3 Mark.

Published by the German Oriental Society, in volumes III. and IV. of the Abhandlungen für die Kunde des Morgenlandes. To be ordered through the Society's agent, F. A. Brockhaus, in Leipzig. These are the Grihya-sūtras belonging to the R̥igveda.

18. **Roth, R., und Whitney, W. D.** Atharva Veda Saṁhita. Herausgegeben. Erster Band. Text. Berlin, Ferd. Dümmler. 1856. Royal 8°. Price 28 Mark 50 Pfennige.

This is the most important and interesting of the Vedas, after the R̥ik. It is full of magic incantations and other products of curious superstitions.

19. **Garbe, Richard.** *Vaitāna Sūtra.* The Ritual of the Atharvaveda. Edited with critical notes and indices. London, Trübner & Co. 1878. 8°. Price 5 shillings.
20. **Garbe, Richard.** *Vaitāna Sūtra.* Das Ritual des Atharvaveda. Aus dem Sanskrit übersetzt und mit Anmerkungen versehen. London, Trübner & Co. 1878. 8°. Price 5 shillings.

Since this is the only *Çrauta-sūtra* published with translation, and since it is to be had easily and cheaply, it is recommended as an introduction to the works of this class.

21. **Weber, Albrecht.** The history of Indian Literature. Translated from the second German edition by John Mann and Theodor Zachariae. Second edition. London, Trübner & Co. 1878. 8°. Price 10 shillings 6 pence.

This is a systematic treatise covering both the Vedic and the classical Sanskrit literature. It gives abundant and practical bibliographical information. As a guide and as a work of reference it is of the utmost value.

22. **Zimmer, Heinrich.** *Altindisches Leben.* Die Cultur der vedischen Arier. Nach den *Sainhitā* dargestellt. Berlin, Weidmannsche Buchhandlung. 1879. 8°. Price 10 Mark.

Under the different categories — geography, climate, minerals, plants, animals, agriculture, commerce, dress, food, amusements, family relations, art, etc. — the Vedic texts touching these subjects are discussed, and the results deducible from them are put together in a very readable and pleasant way.

23. **Kāgi, Adolf.** *Der Rigveda.* Die älteste Literatur der Inder. Zweite, umgearbeitete und erweiterte, mit vollständigem Sach- und Wortregister versehene Auflage. Leipzig, Otto Schulze. 1881. 12°. Price 4 Mark.

This contains an account of the Vedic writings in general, descriptions of the gods in language agreeing closely with the actual words of the original as cited in the notes, and sketches of some of the more important phases of Vedic life and thought. The numerous notes are highly useful as a guide to the already extensive literature of these subjects, and point out many interesting parallels of custom, belief, and expression to be found in biblical and classical antiquity.

24. **Barth, Auguste.** The religions of India. Authorized translation by Rev. J. Wood. London, Trübner & Co. 1882. 8°. Price 16 shillings.

The subject is treated in five chapters corresponding to the five grand phases of religious development in India: the Vedic religion; Brahmanism (ritual, philosophic speculation, decline); Buddhism; Jainism; and Hinduism (the sects and their great deities, Vishnuism and Çivaism, reforming sects, cultus). The copious references to the literature of the subjects in hand add greatly to the value of the work.

25. **Oldenberg, Hermann.** *Buddha; his life, his doctrine, his order.* Translated from the German by William Hoey. London, Williams and Norgate. 1882. 8°. Price 18 shillings.

Oldenberg has recently finished editing (in five volumes) the *Vinaya Pitakam*, one of the most important among the Buddhist sacred books. He has a wide and deep knowledge of the original Pāli sources, and in his use of them he is guided by rare critical acumen and good common-sense. His account of Buddha's life, doctrine, and order contains the best results of his studies and they are presented in an extremely attractive form.

26. **Muir, John.** Original Sanskrit texts on the origin and history of the people of India, their religions and institutions. Collected, translated, and illustrated. London, Trübner & Co. 1872-1874. 5 volumes. 8°.

The first four volumes have appeared in a second edition, and the second volume in a third edition. The third volume costs 16 shillings. The price of each of the others is 21 shillings. The first volume discusses the origin of caste. The fifth is devoted to the cosmogony, mythology, religious ideas, life, and manners of the Indians in the Vedic age.

PART I.
THE SANSKRIT TEXT.

I.

॥ अथ नलोपाख्यानम् ॥

बृहदश्व उवाच ।

आसीद् राजा नलो नाम वीरसेनसुतो बली ।

उपपन्नो गुणैर् इष्टै रूपवान् अश्वकोविदः ॥ १ ॥

६ अतिष्ठन् मनुजेन्द्राणां मूर्ध्नि देवपतिर् यथा ।

उपर्य् उपरि सर्वेषाम् आदित्य इव तेजसा ॥ २ ॥

ब्रह्मण्यो वेदविच् छूरो निषधेषु महीपतिः ।

अश्वप्रियः सत्यवादी महान् अश्वीहिणीपतिः ॥ ३ ॥

ईप्सितो नरनारीणाम् उदारः संयतेन्द्रियः ।

१० रक्षिता धन्विनां श्रेष्ठः साक्षाद् इव मनुः स्वयम् ॥ ४ ॥

तथैवासीद् विदर्भेषु भीमो भीमपराक्रमः ।

शूरः सर्वगुणैर् युक्तः प्रजाकामः स चाग्रजः ॥ ५ ॥

स प्रजार्थं परं यत्नम् अकरोत् सुसमाहितः ।

तम् अभ्यगच्छद् ब्रह्मर्षिर् दमनो नाम भारत ॥ ६ ॥

१५ तं स भीमः प्रजाकामस् तोषयामास धर्मवित् ।

महिषा सह राजेन्द्र सत्कारेण सुवर्चसम् ॥ ७ ॥

तस्मै प्रसन्नो दमनः सभार्याय वरं ददौ ।

- कन्यारत्नं कुमारान् च चीन् उदारान् महायशः ॥८॥
 दमयन्तीं दमं दान्तं दमनं च सुवर्चसम् ।
 उपपन्नान् गुणैः सर्वैर् भीमान् भीमपराक्रमान् ॥९॥
 दमयन्ती तु रूपेण तेजसा यशसा श्रिया ।
 5 सौभाग्येन च लोकेषु यशः प्राप सुमध्यमा ॥१०॥
 अथ तां वयसि प्राप्ते दासीनां समलंकृतम् ।
 शतं शतं सखीनां च पर्युपासच् छचीम् इव ॥११॥
 तच्च स राजते भैमी सर्वाभरणभूषिता ।
 सखीमध्ये ऽनवद्याङ्गी विद्युत् सौदामनी यथा ॥१२॥
 10 अतीव रूपसंपन्ना श्रीर् इवायतलोचना ।
 न देवेषु न यक्षेषु तादृग् रूपवती क्वचित् ॥१३॥
 मानुषेष्व् अपि चान्येषु दृष्टपूर्वाथ वा श्रुता ।
 चित्तप्रमाथिनी बाला देवानाम् अपि सुन्दरी ॥१४॥
 नलश्च च नरशार्दूलो लोकेष्व् अप्रतिमो भुवि ।
 15 कन्दर्प इव रूपेण मूर्तिमान् अभवत् स्वयम् ॥१५॥
 तस्याः समीपे तु नलं प्रशशंसुः कुतूहलात् ।
 नैषधस्य समीपे तु दमयन्तीं पुनः पुनः ॥१६॥
 तयोर् अदृष्टकामो ऽभूच् छृण्वतोः सततं गुणान् ।
 अन्योन्यं प्रति कौन्तेय स व्यवर्धत हृच्छयः ॥१७॥
 20 अशक्नुवन् नलः कामं तदा धारयितुं हृदा ।
 अन्तःपुरसमीपस्थे वन आस्ते रहो गतः ॥१८॥
 स ददर्श ततो हंसाञ् जातरूपपरिष्कृतान् ।
 वने विचरतां तेषाम् एकं जयाह पक्षिणम् ॥१९॥

- ततो ऽन्तरिक्षगो वाचं व्याजहार नलं तदा ।
 हन्तव्यो ऽस्मि न ते राजन् करिष्यामि तव प्रियम् ॥२०॥
 दमयन्तीसकाशे त्वां कथयिष्यामि नैषध ।
 यथा त्वद् अन्यं पुरुषं न सा मंस्यति कर्हि चित् ॥२१॥
- ६ एवम् उक्तस् ततो हंसम् उत्ससर्ज महीपतिः ।
 ते तु हंसाः समुत्पत्य विदर्भान् अगमंस् ततः ॥२२॥
 विदर्भनगरीं गत्वा दमयन्यास् तदान्तिके ।
 निपेतुस् ते गरुत्मन्तः सा ददर्श च तान् गणान् ॥२३॥
 सा तान् अद्भुतरूपान् वै दृष्ट्वा सखिगणावृता ।
- १० दृष्ट्वा यहीतुं खगमांस् त्वरमाणोपचक्रमे ॥२४॥
 अथ हंसा विससृपुः सर्वतः प्रमदावने ।
 एकैकशस् तदा कन्यास् तान् हंसान् समुपाद्रवन् ॥२५॥
 दमयन्ती तु यं हंसं समुपाधावद् अन्तिके ।
 स मानुषीं गिरं कृत्वा दमयन्तीम् अथाब्रवीत् ॥२६॥
- १५ दमयन्ति नलो नाम निषधेषु महीपतिः ।
 अश्विनोः सहशो रूपे न समास् तस्य मानुषाः ॥२७॥
 तस्य वै यदि भार्या त्वं भवेथा वरवर्णिनि ।
 सफलं ते भवेज् जन्म रूपं चेदं सुमध्यमे ॥२८॥
 वयं हि देवगन्धर्वमानुषोरगराक्षसान् ।
- २० दृष्टवन्तो न चास्माभिर् दृष्टपूर्वस् तथाविधः ॥२९॥
 त्वं चापि रत्नं नारीणां नरेषु च नलो वरः ।
 विशिष्टाया विशिष्टेन संगमो गुणवान् भवेत् ॥३०॥
 एवम् उक्ता तु हंसेन दमयन्ती विशां पते ।

अब्रवीत् तच्च तं हंसं त्वम् अयं एवं नले वद ॥३१॥
 तथेत्य उक्त्वा राज्ञः कन्यां विदर्भस्य विशां पते ।
 पुनर् आगम्य निषधान् नले सर्वं न्यवेदयत् ॥३२॥

॥ इति नलोपाख्याने प्रथमः सर्गः ॥१॥

5

बृहदश्व उवाच ।

- दमयन्ती तु तच्च कृत्वा वचो हंसस्य भारत ।
 ततः प्रभृति न स्वस्था नलं प्रति बभूव सा ॥१॥
 ततश्च चिन्तापरा दीना विवर्णवदना कृश ।
 बभूव दमयन्ती तु निःश्वासपरमा तदा ॥२॥
- 10 ऊर्ध्वदृष्टिर् ध्यानपरा बभूवोन्मत्तदर्शना ।
 पाण्डुरवर्णा क्षणेनाथ हृच्छयाविष्टचेतना ॥३॥
 न शय्यासनभोगेषु रतिं विन्दति कर्हि चित् ।
 न नक्तं न दिवा शेते हा हेति रुदती पुनः ॥४॥
 ततो विदर्भपतये दमयन्त्याः सखीजनः ।
- 15 न्यवेदयत् ताम् अस्वस्थां दमयन्तीं नरेश्वरे ॥५॥
 तच्च कृत्वा नृपतिर् भीमो दमयन्तीसखीगणात् ।
 चिन्तयामास तत् कार्यं सुमहत् स्वां सुतां प्रति ॥६॥
 स समीक्ष्य महीपालः स्वां सुतां प्राप्नयौवनाम् ।
 अपश्यद् आत्मना कार्यं दमयन्त्याः स्वयंवरम् ॥७॥
- 20 स संनिमन्त्रयामास महीपालान् विशां पतिः ।
 अनुभूयताम् अयं वीराः स्वयंवर इति प्रभो ॥८॥

- श्रुत्वा तु पार्थिवाः सर्वे दमयन्त्याः स्वयंवरम् ।
 अभिजग्मुस् ततो भीमं राजानो भीमशासनात् ॥९॥
 हस्त्यश्वरथघोषेण पूरयन्तो वसुंधराम् ।
 विचित्रमाल्याभरणैर् बलैर् दृश्यैः स्वलंकृतैः ॥१०॥
 ५ तेषां भीमो महाबाहुः पार्थिवानां महात्मनाम् ।
 यथार्हम् अकरोत् पूजां ते ऽवसंस् तच्च पूजिताः ॥११॥
 एतस्मिन् एव काले तु सुराणाम् ऋषिसत्तमौ ।
 अटमानौ महात्मानाव् इन्द्रलोकम् इतो गतौ ॥१२॥
 नारदः पर्वतश्चैव महाप्राज्ञौ महाव्रतौ ।
 १० देवराजस्य भवनं विविशते सुपूजितौ ॥१३॥
 ताव् अर्चयित्वा मघवा ततः कुशलम् अण्ययम् ।
 पप्रच्छानामयं चापि तयोः सर्वगतं विभुः ॥१४॥

नारद उवाच ।

- आवयोः कुशलं देव सर्वत्र गतम् ईश्वर ।
 १५ लोके च मघवन् कृत्स्ने नृपाः कुशलिनो विभो ॥१५॥

बृहदश्व उवाच ।

- नारदस्य वचः श्रुत्वा पप्रच्छ वलवृत्रहा ।
 धर्मज्ञाः पृथिवीपालास् त्यक्तजीवितयोधिनः ॥१६॥
 शस्त्रेण निधनं काले ये गच्छन्त्य अपराङ्मुखाः ।
 २० अयं लोको ऽक्षयस् तेषां यथैव मम कामधुक् ॥१७॥
 क्व नु ते क्षत्रियाः शूरा न हि पश्यामि तान् अहम् ।
 आगच्छतो महीपालान् दयितान् अतिथीन् मम ॥१८॥

एवम् उक्तस् तु शक्रेण नारदः प्रत्यभाषत ।

शृणु मे मघवन् येन न दृश्यन्ते महीक्षितः ॥ १९ ॥

विदर्भराज्ञो दुहिता दमयन्तीति विश्रुता ।

रूपेण समतिक्रान्ता पृथिव्यां सर्वयोषितः ॥ २० ॥

५ तस्याः स्वयंवरः शक्र भविता नचिराद् इव ।

तच्च गच्छन्ति राजानो राजपुत्राश् च सर्वशः ॥ २१ ॥

तां रत्नभूतां लोकस्य प्रार्थयन्तो महीक्षितः ।

काङ्क्षन्ति स्म विशेषेण वलवृचनिषूदन ॥ २२ ॥

एतस्मिन् कथ्यमाने तु लोकपालाश् च सामिकाः ।

१० आजगमुर् देवराजस्य समीपम् अमरोत्तमाः ॥ २३ ॥

ततस् ते शुश्रुवुः सर्वे नारदस्य वचो महत् ।

श्रुत्वेव चाब्रुवन् दृष्ट्वा गच्छामो वयम् अण् उत ॥ २४ ॥

ततः सर्वे महाराज सगणाः सहवाहनाः ।

विदर्भान् अभिजग्मुस् ते यतः सर्वे महीक्षितः ॥ २५ ॥

१५ नलो ऽपि राजा कौन्तेय श्रुत्वा राज्ञां समागमम् ।

अभ्यगच्छद् अदीनात्मा दमयन्तीम् अनुव्रतः ॥ २६ ॥

अथ देवाः पथि नलं दहणुर् भूतले स्थितम् ।

साक्षाद् इव स्थितं मूर्त्या मन्मथं रूपसंपदा ॥ २७ ॥

तं दृष्ट्वा लोकपालास् ते भाजमानं यथा रविम् ।

२० तस्थुर् विगतसंकल्पा विस्मिता रूपसंपदा ॥ २८ ॥

ततो ऽन्तरिक्षे विष्टभ्य विमानानि दिवौकसः ।

अब्रुवन् नैषधं राजन् अवतीर्य नभस्तलात् ॥ २९ ॥

भो भो नैषध राजेन्द्र नल सत्यव्रतो भवान् ।

अस्माकं कुरु साहाय्यं दूतो भव नरोत्तम ॥ ३० ॥

॥ इति नलोपाख्याने द्वितीयः सर्गः ॥ २ ॥

बृहदश्व उवाच ।

तेभ्यः प्रतिज्ञाय नलः करिष्य इति भारत ।

५ अथैतान् परिपप्रच्छ कृताञ्जलिर् उपस्थितः ॥ १ ॥

के वै भवन्तः कण् चासौ यस्याहं दूत ईप्सितः ।

किं च तद् वो मया कार्यं कथयध्वं यथातथम् ॥ २ ॥

एवम् उक्ते नैषधेन मघवान् अभ्यभाषत ।

अमरान् वै निबोधास्मान् दमयन्त्यर्थम् आगतान् ॥ ३ ॥

10 अहम् इन्द्रो ऽयम् अमिष् च तथैवायम् अपां पतिः ।

शरीरान्तकरो नृणां यमो ऽयम् अपि पार्थिव ॥ ४ ॥

त्वं वै समागतान् अस्मान् दमयन्त्यै निवेदय ।

लोकपाला महेन्द्राद्याः समायान्ति दिदृक्षुः ॥ ५ ॥

प्राप्नुम् इच्छन्ति देवास् त्वां शक्रो ऽग्निर् वरुणो यमः ।

15 तेषाम् अन्यतमं देवं पतित्वे वरयस्व ह ॥ ६ ॥

एवम् उक्तः स शक्रेण नलः प्राञ्जलिर् अब्रवीत् ।

एकार्थं समुपेतं मां न प्रेषयितुम् अर्हथ ॥ ७ ॥

कथं नु जातसंकल्पः स्त्रियम् उत्सहते पुमान् ।

परार्थम् ईदृशं वक्तुं तत् क्षमन्तु महेश्वराः ॥ ८ ॥

20 देवा ऊचुः ।

करिष्य इति संश्रुत्य पूर्वम् अस्मासु नैषध ।

न करिष्यसि कस्मात् त्वं व्रज नैषध माचिरम् ॥ ९ ॥

बृहदश्व उवाच ।

एवम् उक्तः स देवैस् तैर् नैषधः पुनर् अब्रवीत् ।

सुरक्षितानि वेश्मानि प्रवेष्टुं कथम् उत्सहे ॥ १० ॥

5 प्रवेक्ष्यसीति तं शक्रः पुनर् एवाभ्यभाषत ।

जगाम स तथेत्य उक्त्वा दमयन्त्या निवेशनम् ॥ ११ ॥

ददर्श तच्च वैदर्भीं सखीगणसमावृताम् ।

देदीप्यमानां वपुषा श्रिया च वरवर्णिनीम् ॥ १२ ॥

अतीव सुकुमाराङ्गीं तनुमध्यां सुलोचनाम् ।

10 आक्षिपन्तीम् इव प्रभां शशिनः स्वेन तेजसा ॥ १३ ॥

तस्य दृष्ट्वैव ववृधे कामस् तां चारुहासिनीम् ।

सत्यं चिकीर्षमाणस् तु धारयामास हृच्छयम् ॥ १४ ॥

ततस् ता नैषधं दृष्ट्वा संभ्रान्ताः परमाङ्गनाः ।

आसनेभ्यः समुत्पेतुस् तेजसा तस्य धर्षिताः ॥ १५ ॥

15 प्रशशंसुश् च सुप्रीता नलं ता विस्मयान्विताः ।

न चैनम् अभ्यभाषन्त मनोभिस् त्व अभ्यपूजयन् ॥ १६ ॥

अहो रूपम् अहो कान्तिर् अहो धैर्यं महात्मनः ।

को ऽयं देवो ऽथ वा यक्षो गन्धर्वो वा भविष्यति ॥ १७ ॥

न तास् तं शङ्कुवन्ति स्म व्याहर्तुम् अपि किं चन ।

20 तेजसा धर्षितास् तस्य लज्जावत्यो वराङ्गनाः ॥ १८ ॥

अथैनं स्मयमानं तु स्मितपूर्वाभिभाषिणी ।

दमयन्ती नलं वीरम् अभ्यभाषत विस्मिता ॥ १९ ॥

कस् त्वं सर्वानवद्याङ्ग मम हृच्छयवर्धन ।

प्राप्नो ऽस्य अमरवद् वीर ज्ञातुम् इच्छामि ते ऽनघ ॥ २० ॥

कथम् आगमनं चेह कथं चासि न लक्षितः ।

सुरक्षितं हि मे वेश्म राजा चैवोयशासनः ॥ २१ ॥

एवम् उक्तस् तु वैदर्भ्या नलस् तां प्रत्युवाच ह ।

5 नलं मां विद्धि कल्याणि देवदूतम् इहागतम् ॥ २२ ॥

देवास् त्वां प्राप्तुम् इच्छन्ति शक्रो ऽग्निर् वरुणो यमः ।

तेषाम् अन्यतमं देवं पतिं वरय शोभने ॥ २३ ॥

तेषाम् एव प्रभावेन प्रविष्टो ऽहम् अलक्षितः ।

प्रविशन्तं न मां कण् चिद् अपश्यन् नाप्य अवारयत् ॥ २४ ॥

10 एतदर्थम् अहं भद्रे प्रेषितः सुरसत्तमैः ।

एतच् छ्रुत्वा शुभे बुद्धिं प्रकुरुष्व यथेच्छसि ॥ २५ ॥

॥ इति नलोपाख्याने तृतीयः सर्गः ॥ ३ ॥

बृहदश्व उवाच ।

सा नमस्कृत्य देवेभ्यः प्रहस्य नलमब्रवीत् ।

15 प्रणयस्व यथाश्रद्धं राजन्किं करवाणि ते ॥ १ ॥

अहं चैव हि यच्चान्यन्ममास्ति वसु किं चन ।

तत्सर्वं तव विश्रब्धं कुरु प्रणयमीश्वर ॥ २ ॥

हंसानां वचनं यत्तु तन्मां दहति पार्थिव ।

त्वत्कृते हि मया वीर राजानः संनिपातिताः ॥ ३ ॥

20 यदि त्वं भजमानां मां प्रत्याख्यास्यसि मानद ।

- विषममिं जलं रज्जुमास्थाय तव कारणात् ॥४॥
 एवमुक्तस्तु वैदर्भ्या नलस्तां प्रत्युवाच ह ।
 तिष्ठत्सु लोकपालेषु कथं मानुषमिच्छसि ॥५॥
 येषामहं लोककृतामीश्वराणां महात्मनाम् ।
 ५ न पादरजसा तुल्यो मनस्ते तेषु वर्तताम् ॥६॥
 विप्रियं ह्याचरन्मर्त्यो देवानां मृत्युमृच्छति ।
 चाहि मामनवद्याङ्गि वरयस्व सुरोत्तमान् ॥७॥
 विरजांसि च वासांसि दिव्याश्चिवाः स्रजस्तथा ।
 भूषणानि च मुख्यानि देवान्प्राप्य तु भुङ्क्ष्व वै ॥८॥
 १० य इमां पृथिवीं कृत्स्नां संक्षिप्य यसते पुनः ।
 हुताशमीशं देवानां का तं न वरयेत्यतिम् ॥९॥
 यस्य दण्डभयात्सर्वे भूतयामाः समागताः ।
 धर्ममेवानुरुध्यन्ति का तं न वरयेत्यतिम् ॥१०॥
 धर्मात्मानं महात्मानं दैत्यदानवमर्दनम् ।
 १५ महेन्द्रं सर्वदेवानां का तं न वरयेत्यतिम् ॥११॥
 क्रियतामविशङ्केन मनसा यदि मन्यसे ।
 वरणं लोकपालानां सुहृद्वाक्यमिदं शृणु ॥१२॥
 नैषधेनैवमुक्ता सा दमयन्ती वचो ऽब्रवीत् ।
 समाप्नुताभ्यां नेचाभ्यां शोकजेनाथ वारिणा ॥१३॥
 २० देवेभ्यो ऽहं नमस्कृत्य सर्वेभ्यः पृथिवीपते ।
 वृणे त्वामेव भर्तारं सत्यमेतदब्रवीमि ते ॥१४॥
 तामुवाच ततो राजा वेपमानां कृताञ्जलिम् ।
 दौत्येनागत्य कल्याणि कथं स्वार्थमिहोत्सहे ॥१५॥

- कथं ह्यहं प्रतिश्रुत्य देवतानां विशेषतः ।
 परार्थे यत्नमारभ्य कथं स्वार्थमिहोत्सहे ॥ १६ ॥
 एष धर्मो यदि स्वार्थो ममापि भविता ततः ।
 एवं स्वार्थं करिष्यामि तथा भद्रे विधीयताम् ॥ १७ ॥
- 5 ततो बाष्पाकुलां वाचं दमयन्ती शुचिस्मिता ।
 प्रक्ष्माहरन्ती शनकैर्नलं राजानमब्रवीत् ॥ १८ ॥
 उपायो ऽयं मया दृष्टो निरपायो नरेश्वर ।
 येन दोषो न भविता तव राजन्कथं चन ॥ १९ ॥
 त्वं चैव हि नरश्रेष्ठ देवाश्चेन्द्रपुरोगमाः ।
- 10 आयान्तु सहिताः सर्वे मम यच्च स्वयंवरः ॥ २० ॥
 ततो ऽहं लोकपालानां संनिधौ त्वां नरेश्वर ।
 वरयिष्ये नरप्याग्न नैवं दोषो भविष्यति ॥ २१ ॥
 एवमुक्तस्तु वैदर्भ्या नलो राजा विशां पते ।
 आजगाम पुनस्तच्च यच्च देवाः समागताः ॥ २२ ॥
- 15 तमपश्यंस्तथायान्तं लोकपाला महेश्वराः ।
 दृष्ट्वा चैनं ततो ऽपृच्छन्वृत्तान्तं सर्वमेव तम् ॥ २३ ॥
 कश्चिद्दृष्टा त्वया राजन्दमयन्ती शुचिस्मिता ।
 किमब्रवीच्च नः सर्वान्वद भूमिपते ऽनघ ॥ २४ ॥
 नल उवाच ।
- 20 भवद्भिरहमादिष्टो दमयन्त्या निवेशनम् ।
 प्रविष्टः सुमहाकक्षं दण्डिभिः स्थर्विरैर्वृतम् ॥ २५ ॥
 प्रविशन्तं च मां तच्च न कश्चिद्दृष्टवान्नरः ।
 श्रुते तां पार्थिवसुतां भवतामेव तेजसा ॥ २६ ॥

- सख्यश्चास्या मया दृष्टास्ताभिश्चाप्युपलक्षितः ।
 विस्मिताश्चाभवन्सर्वा दृष्ट्वा मां विबुधेश्वराः ॥ २७ ॥
 वार्यमानेषु च मया भवत्सु रुचिरानना ।
 मामेव गतसंकल्पा वृणीते सा सुरोत्तमाः ॥ २८ ॥
 ५ अत्रवीक्ष्व मां बाला आयान्तु सहिताः सुराः ।
 त्वया सह नरव्याघ्र मम यच्च स्वयंवरः ॥ २९ ॥
 तेषामहं संनिधौ त्वां वरयिष्यामि नैषध ।
 एवं तव महाबाहो दोषो न भवितेति ह ॥ ३० ॥
 एतावदेव विबुधा यथावृत्तमुदाहृतम् ।
 १० मया शेषे प्रमाणं तु भवन्तस्त्रिदशेश्वराः ॥ ३१ ॥

॥ इति नलोपाख्याने चतुर्थः सर्गः ॥ ४ ॥

बृहदश्व उवाच ।

- अथ काले शुभे प्राप्ते तिथौ पुण्ये क्षणे तथा ।
 आजुहाव महीपालाभीमो राजा स्वयंवरे ॥ १ ॥
 १५ तच्छ्रुत्वा पृथिवीपालाः सर्वे हृच्छयपीडिताः ।
 त्वरिताः समुपाजग्मुर्दमयन्तीमभीप्सवः ॥ २ ॥
 कनकस्तम्भरुचिरं तोरणेन विराजितम् ।
 विविश्रुक्ते नृपा रङ्गं महासिंहा इवाचलम् ॥ ३ ॥
 तत्रासनेषु विविधेष्ववासीनाः पृथिवीक्षितः ।
 २० सुरभिस्रग्धराः सर्वे प्रमृष्टमणिकुण्डलाः ॥ ४ ॥
 तत्र स्म पीना दृश्यन्ते बाहवः परिघोपमाः ।

आकारवन्तः सुस्रक्षणाः पञ्चशीर्षा इवोरगाः ॥ ५ ॥
 सुकेशनानानि चारुणि सुनासास्त्रिभुवाणि च ।
 मुखानि राज्ञां शोभन्ते नक्षत्राणि यथा दिवि ॥ ६ ॥
 दमयन्ती ततो रङ्गं प्रविवेश शुभानना ।

5 मुष्णन्ती प्रभया राज्ञां चक्षूषि च मनांसि च ॥ ७ ॥
 तस्या गात्रेषु पतिता तेषां दृष्टिर्महात्मनाम् ।
 तच्च तत्रैव सक्ताभूच्च चचाल च पश्यताम् ॥ ८ ॥
 ततः संकीर्त्यमानेषु राज्ञां नामसु भारत ।
 ददर्श भैमी पुरुषान्यञ्च तुल्याकृतीनथ ॥ ९ ॥

10 तान्समीक्ष्य ततः सर्वान्निर्विशेषाकृतीन्स्थितान् ।
 संदेहादथ वैदर्भी नाभ्यजानाच्चलं नृपम् ॥ १० ॥
 यं यं हि ददृशे तेषां तं तं मेने नलं नृपम् ।
 सा चिन्तयन्ती बुद्ध्याथ तर्कयामास भाविनी ॥ ११ ॥
 कथं हि देवाज्जानीयां कथं विद्यां नलं नृपम् ॥ १२ ॥

15 एवं संचिन्तयन्ती सा वैदर्भी भृशदुःखिता ।
 श्रुतानि देवलिङ्गानि तर्कयामास भारत ॥ १३ ॥
 देवानां यानि लिङ्गानि स्थविरेभ्यः श्रुतानि मे ।
 तानीह तिष्ठतां भूमावेकस्यापि न लक्षये ॥ १४ ॥
 सा विनिश्चित्य बहुधा विचार्य च पुनः पुनः ।

20 शरणं प्रति देवानां प्राप्नोतकालमन्यत ॥ १५ ॥
 वाचा च मनसा चैव नमस्कारं प्रयुज्य सा ।
 देवेभ्यः प्राञ्जलिर्भूत्वा वेपमानेदमब्रवीत् ॥ १६ ॥
 हंसानां वचनं श्रुत्वा यथा मे नैषधो वृत्तः ।

- पतित्वे तेन सत्येन देवास्तं प्रदिशन्तु मे ॥१७॥
 वचसा मनसा चैव यथा नाभिचराम्यहम् ।
 तेन सत्येन विबुधास्तमेव प्रदिशन्तु मे ॥१८॥
 यथा देवैः स मे भर्ता विहितो निषधाधिपः ।
 5 तेन सत्येन मे देवास्तमेव प्रदिशन्तु मे ॥१९॥
 यथेदं व्रतमारब्धं नलस्याराधने मया ।
 तेन सत्येन मे देवास्तमेव प्रदिशन्तु मे ॥२०॥
 स्वं चैव रूपं कुर्वन्तु लोकपाला महेश्वराः ।
 यथाहमभिजानीयां पुण्यश्लोकं नराधिपम् ॥२१॥
 10 निशम्य दमयन्त्यास्तत्करुणं परिदेवितम् ।
 यथोक्तं चक्रे देवाः सामर्थ्यं लिङ्गधारणे ॥२२॥
 सापश्यद्विबुधान्सर्वानस्वेदान्स्तब्धलोचनान् ।
 हृषितस्रयजोहीनान्स्थितानस्पृशतः क्षितिम् ॥२३॥
 छायाद्वितीयो म्लानस्रयजःस्वेदसमन्वितः ।
 15 भूमिष्ठो नैषधश्चैव निमेषेण च सूचितः ॥२४॥
 सा समीक्ष्य तु तान्देवान्पुण्यश्लोकं च भारत ।
 नैषधं वरयामास भैमी धर्मेण पाण्डव ॥२५॥
 विलज्जमाना वस्त्रान्ते जयाहायतलोचना ।
 स्कन्धदेशे ऽसृजत्तस्य स्रजं परमशोभनाम् ॥२६॥
 20 वरयामास चैवैनं पतित्वे वरवर्णिनी ।
 ततो हा हेति सहसा मुक्तः शब्दो नराधिपैः ॥२७॥
 देवैर्महर्षिभिस्तत्र साधु साध्विति भारत ।
 विस्मितैरीरितः शब्दः प्रशंसद्भिर्नैलं नृपम् ॥२८॥

दमयन्तीं तु कौरव्य वीरसेनसुतो नृपः ।

आश्रासयद्वरारोहां प्रहृष्टेनान्तरात्मना ॥२९॥

यत्त्वं भजसि कल्याणि पुमांसं देवसंनिधौ ।

तस्मान्मां विद्धि भर्तारमेवं ते वचने रतम् ॥३०॥

5 यावच्च मे धरिष्यन्ति प्राणा देहे शुचिस्मिते ।

तावत्त्वयि भविष्यामि सत्यमेतद्वीमि ते ॥३१॥

दमयन्तीं तथा वाग्भिरभिनन्द्य कृताञ्जलिः ।

. ॥३२॥

तौ परस्परतः प्रीतौ दृष्ट्वा त्वमिपुरोगमान् ।

10 तानेव शरणं देवाञ्जग्मतुर्मनसा तदा ॥३३॥

वृते तु नैषधे भैम्या लोकपाला महौजसः ।

प्रहृष्टमनसः सर्वे नलायाष्टौ वरान्ददुः ॥३४॥

प्रत्यक्षदर्शनं यज्ञे गतिं चानुत्तमां शुभाम् ।

नैषधाय ददौ शक्रः प्रीयमाणः शचीपतिः ॥३५॥

15 अग्निरात्मभवं प्रादाद्यच्च वाञ्छति नैषधः ।

लोकानात्मप्रभांश्चैव ददौ तस्मै हुताशनः ॥३६॥

यमस्त्वन्नरसं प्रादाद्धर्मे च परमां स्थितिम् ।

अपां पतिरपां भावं यच्च वाञ्छति नैषधः ॥३७॥

स्रजश्चोत्तमगन्धाढ्याः सर्वे च मिथुनं ददुः ।

20 वरानेवं प्रदायास्य देवास्ते चिदिवं गताः ॥३८॥

पार्थिवाश्चानुभूयास्य विवाहं विस्मयान्विताः ।

दमयन्त्याश्च मुदिताः प्रतिजग्मुर्यथागतम् ॥३९॥

गतेषु पार्थिवेन्द्रेषु भीमः प्रीतो महामनाः ।

विवाहं कारयामास दमयन्त्या नलस्य च ॥४०॥

उष्य तच्च यथाकामं नैषधो द्विपदां वरः ।

भीमेन समनुज्ञातो जगाम नगरं स्वकम् ॥४१॥

अतीव मुदितो राजा भ्राजमानो ऽश्रुमानिव ।

5 अरञ्जयत्प्रजा वीरो धर्मेण परिपालयन् ॥४२॥

ईजे चाप्यश्वमेधेन ययातिरिव नाहुषः ।

अन्यैश्च बहुभिर्धीमान्क्रतुभिश्चाप्नदक्षिणैः ॥४३॥

पुनश्च रमणीयेषु वनेषूपवनेषु च ।

दमयन्त्या सह नलो विजहारामरोपमः ॥४४॥

10 जनयामास च नलो दमयन्त्यां महामनाः ।

इन्द्रसेनं सुतं चापि इन्द्रसेनां च कन्यकाम् ॥४५॥

एवं स यजमानश्च विहरंश्च नराधिपः ।

ररक्ष वसुसंपूर्णां वसुधां वसुधाधिपः ॥४६॥

॥ इति नलोपाख्याने पञ्चमः सर्गः ॥५॥

15

॥ अथ हितोपदेशः ॥

II.

श्रुतो हितोपदेशो ऽयं पाटवं संस्कृतोक्तिषु ।

वाचां सर्वत्र वैचित्र्यं नीतिविद्यां ददाति च ॥

अजरामरवत्प्राज्ञो विद्यामर्थं च चिन्तयेत् ।

गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥

सर्वद्रव्येषु विद्यैव द्रव्यमाहुरनुत्तमम् ।
 अहार्थत्वादनर्थत्वादक्षयत्वाच्च सर्वदा ॥
 विद्या शस्त्रं च शास्त्रं च द्वे विद्ये प्रतिपत्तये ।
 आद्या हास्याय वृद्धत्वे द्वितीयाद्रियते सदा ॥
 5 यच्चवे भाजने लयः संस्कारो नान्यथा भवेत् ।
 कथाछलेन बालानां नीतिस्तदिह कथ्यते ॥
 मित्रलाभः सुहृद्भेदो वियहः संधिरेव च ।
 पञ्चतन्त्राक्षयान्यस्मान्न्यादाकृष्य लिख्यते ॥

अस्ति भागीरथीतीरे पाटलिपुत्रनामधेयं नगरम् । तत्र स-
 10 र्वस्वामिगुणोपेतः सुदर्शनो नाम नरपतिरासीत् । स भूपतिरे-
 कदा केनापि पठ्यमानं श्लोकद्वयं श्रुत्वा ।
 अनेकसंशयोच्छेदि परोक्षार्थस्य दर्शकम् ।
 सर्वस्य लोचनं शस्त्रं यस्य नास्त्यन्य एव सः ॥
 यौवनं धनसंपत्तिः प्रभुत्वमविवेकता ।
 15 एकैकमप्यनर्थाय किं पुनस्तु चतुष्टयम् ॥
 इत्याकर्ण्य आत्मनः पुत्राणामनधिगतशस्त्राणां नित्यमुन्मार्गगा-
 मिनां शास्त्राननुष्ठानेनोद्विग्नमनाः स राजा चिन्तयामास ।
 को ऽर्थः पुत्रेण जातेन यो न विद्वान्न धार्मिकः ।
 कारणेन चक्षुषा किं वा चक्षुःपीडैव केवलम् ॥
 20 अजातमृतमूर्खाणां वरमाद्यौ न चान्तिमः ।
 सकृद्दुःखकरावाद्यावन्तिमस्तु पदे पदे ॥
 किं च । स जातो येन जातेन याति वंशः समुन्नतिम् ।

- परिवर्तिनि संसारे मृतः को वा न जायते ॥
 अपरं च । वरमेको गुणी पुत्रो न च मूर्खशतैरपि ।
 एकश्चन्द्रस्तमो हन्ति न च तारागणैरपि ॥
 यस्य तस्य प्रसूतो ऽपि गुणवान्पूज्यते नरः ।
 ८ धनुर्वैश्विषुद्धो ऽपि निर्गुणः किं करिष्यति ॥
 हा हा पुत्रक नाधीत सुगतैतासु रात्रिषु ।
 तेन त्वं विदुषां मध्ये पङ्के गौरिव सीदसि ॥
 तत्कथमिदानीमेते मम पुत्रा गुणवन्तः क्रियन्ताम् । यच्चो-
 च्यते । यदभावि न तद्भावि भावि चेन्न तदन्यथा ।
 10 इति चिन्ताविषमो ऽयमगदः किं न पीयते ॥
 एतत्कार्यास्तमाणां केषां चिदालस्यवचनम् ।
 न दैवमिति संचिन्त्य त्यजेदुद्योगमात्मनः ।
 अनुद्योगेन कस्तैलं तिलेभ्यः प्राप्नुमर्हेति ॥
 अन्यच्च । उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीर्
 15 दैवेन देयमिति कापुरुषा वदन्ति ।
 दैवं निहत्य कुरु पौरुषमात्मशक्त्या
 यत्ने कृते यदि न सिध्यति को ऽत्र दोषः ॥
 यथा ह्येकेन चक्रेण रथस्य न गतिर्भवेत् ।
 एवं पुरुषकारेण विना दैवं न सिध्यति ॥
 20 तथा च । पूर्वजन्मकृतं कर्म तद्दैवमिति कथ्यते ।
 तस्मात्पुरुषकारेण यत्नं कुर्यादतन्द्रितः ॥
 उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः ।
 न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

मूर्खो ऽपि शोभते तावत्सभायां वस्त्रवेष्टितः ।

तावच्च शोभते मूर्खो यावत्किं चिन्न भाषते ॥

एतच्चिन्तयित्वा स राजा परिडितसभां कारितवान् । राजोवाच ।
भो भोः परिडिताः । श्रूयताम् । अस्ति कश्चिदेवंभूतो विद्वान्यो
५ मम पुत्राणां नित्यमुन्मार्गगामिनामनधिगतशस्त्राणामि-
दानीं नीतिशास्त्रोपदेशेन पुनर्जन्म कारयितुं समर्थः ।
यतः । काचः काञ्चनसंसर्गाद्धत्ते मारकतीं द्युतिम् ।

तथा सत्सन्निधानेन मूर्खो याति प्रवीणताम् ॥

उक्तं च । हीयते हि मतिस्तात हीनैः सह समागमात् ।

१० समैश्च समतामेति विशिष्टैश्च विशिष्टताम् ॥

अचान्तरे विष्णुशर्मनामा महापरिडितः सकलनीतिशास्त्रतत्त्व-
ज्ञो बृहस्पतिरिवाब्रवीत् । देव । महाकुलसंभूता एते राजपुत्राः ।
तन्मया नीतिं याहयितुं शक्यन्ते ।

यतः । नाद्रव्ये निहिता का चित्क्रिया फलवती भवेत् ।

१५ न व्यापारशतेनापि श्रुकवत्पाठ्यते वकः ॥

अन्यच्च । अस्मिंस्तु निर्गुणं गोचे नापत्यमुपजायते ।

आकरे पद्मरागाणां जन्म काचमणेः कुतः ॥

अतो ऽहं षण्मासाभ्यन्तरे तव पुत्रास्तीतिशास्त्राभिज्ञान्करि-
ष्यामि । राजा सविनयं पुनरुवाच ।

२० कीटो ऽपि सुमनःसङ्गादारोहति सतां शिरः ।

अश्मापि याति देवत्वं महद्भिः सुप्रतिष्ठितः ॥

तदेतेषामस्मत्पुत्राणां नीतिशास्त्रोपदेशाय भवन्तः प्रमाणम् ।
इत्युक्त्वा तस्य विष्णुशर्मणो बहुमानपुरःसरं पुत्रान्समर्पित-

वान् । अथ प्रासादपृष्ठे सुखोपविष्टानां राजपुत्राणां पुरस्ता-
त्प्रस्तावक्रमेण स परिडतो ऽब्रवीत् ।

काव्यशास्त्रविनोदेन कालो गच्छति धीमताम् ।

व्यसनेन तु मूर्खाणां निद्रया कलहेन वा ॥

५ तद्वतां विनोदाय काककूर्मादीनां विचित्रां कथां कथयामि ।
राजपुत्रैरुक्तम् । आर्य । कथ्यताम् । विष्णुशर्मोवाच । शृणुत
यूयम् । संप्रति मित्रलाभः प्रस्तूयते ।

III.

अहमेकदा दक्षिणारण्ये चरन्नपश्यम् । एको वृद्धव्याघ्रः स्ना-
तः कुशहस्तः सरस्तीरे ब्रूते । भो भोः पान्थाः । इदं सुवर्णकङ्क-
१० र्णं गृह्यताम् । तद्वचनमाकर्ण्य भयात्को ऽपि तत्पार्श्वे न भज-
ते । ततो लोभाकृष्टेन केन चित्पान्थेनालोचितम् । भाग्येनै-
तत्संभवति । किं त्वस्मिन्नात्मसंदेहे प्रवृत्तिर्न विधेया । यतः ।

अनिष्टादिष्टलाभे ऽपि न गतिर्जायते शुभा ।

यचास्ति विषसंसर्गो ऽमृतं तदपि मृत्यवे ॥

१५ किं तु सर्वचार्थार्जने प्रवृत्तिः संदेह एव । तथा चोक्तम् ।

न संशयमनारुह्य नरो भद्राणि पश्यति ।

संशयं पुनरारुह्य यदि जीवति पश्यति ॥

तन्निरूपयामि तावत् । प्रकाशं ब्रूते । कुच तव कङ्कणम् ।

व्याघ्रो हस्तं प्रसार्य दर्शयति । पान्थो ऽवदत् । कथं मारात्मके

२० त्वयि विश्वासः । व्याघ्र उवाच । शृणु रे पान्थ । प्रागेव यौ-

वनदशायामतिदुर्वृत्त आसम् । अनेकगोब्राह्मणमनुष्यवधान्मे
पुत्रा अनेकशो मृता दाराश्च । सांप्रतं निर्विशो ऽस्मि । ततः के-
नापि धार्मिकेणाहमुपदिष्टः । दानधर्ममाचरतु भवानिति । त-
दुपदेशादिदानीमहं स्नानशौलो दाता वृद्धो गलितनखदन्तो
5 दयावांश्च कथं न विश्वासभूमिः । उक्तं च ।

इज्याध्ययनदानानि तपः सत्यं क्षमा दमः ।

अलोभ इति मार्गो ऽयं धर्मस्याष्टविधः स्मृतः ॥

तत्र पूर्वश्चतुर्वर्गो दम्भार्थमपि सेष्यते ।

उत्तरश्च चतुर्वर्गो नामहात्मसु विद्यते ॥

10 मम चैतावाल् लोभबिरहो येन स्वहस्तगतमपि सुवर्णकङ्कणं
यस्मै कस्मै चिह्नातुमिच्छामि । तथापि व्याघ्रो मानुषं खादतीति
लोकप्रवादो दुर्निवारः । यतः ।

गतानुगतिको लोकः कुट्टनीमुपदेशिनीम् ।

प्रमाणयति नो धर्मे यथा गोघ्नमपि द्विजम् ॥

15 मया च धर्मशास्त्राण्यधीतानि । शृणु ।

मरुस्थल्यां यथा वृष्टिः क्षुधार्ते भोजनं तथा ।

दरिद्रे दीयते दानं सफलं पाण्डुनन्दन ॥

प्राणा यथात्मनो ऽभीष्टा भूतानामपि ते तथा ।

आत्मौपम्येन सर्वत्र दयां कुर्वन्ति साधवः ॥

20 अपरं च । प्रत्याख्याने च दाने च सुखदुःखे प्रियाप्रिये ।

आत्मौपम्येन पुरुषः प्रमाणमधिगच्छति ॥

अन्यच्च । मातृवत्परदारांश्च परद्रव्याणि लोष्टवत् ।

आत्मवत्सर्वभूतानि यः पश्यति स पश्यति ॥

त्वं च दुर्गतः। तेन तत्तुभ्यं दातुं सयत्नो ऽहम् । तथा चोक्तम् ।

दरिद्राभ्र कौन्तेय मा प्रयच्छेऽश्वरे धनम् ।

व्याधितस्यौषधं पथ्यं नीरुजस्तु किमौषधैः ॥

अन्यच्च । दातव्यमिति यद्दानं दीयते ऽनुपकारिणे ।

५ देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥

तद्वत् सरसि स्नात्वा सुवर्णकङ्कणमिदं प्रतिगृहाण । ततो जात-

विश्वासो यावदसौ सरः स्नातुं प्रविष्टस्तावदेव महापङ्के निम-

ग्नः पलायितुमक्षमः । पङ्के पतितं दृष्ट्वा व्याघ्रो ऽवदत् । अ-

हह । महापङ्के पतितो ऽसि । अतस्त्वामुत्थापयामि । इत्युक्त्वा

10 शनैः शनैरुपगम्य तेन व्याघ्रेण धृतः स पान्थो ऽचिन्तयत् ।

न धर्मशास्त्रं पठतीति कारणं

न चापि वेदाध्ययनं दुरात्मनः ।

स्वभाव एवात्र तथातिरिच्यते

यथा प्रकृत्या मधुरं गवां पयः ॥

15 किं च । अवशेन्द्रियचिन्तानां हस्तिस्नानमिव क्रिया ।

दुर्भगाभरणप्रायो ज्ञानं भारः क्रियां विना ॥

तत्र मया भद्रं कृतं यदत्र मारात्मके विश्वासः कृतः । तथा सु-

क्तम् । नखिनां च नदीनां च शृङ्गिणां शस्त्रपाणिनाम् ।

विश्वासो नैव कर्तव्यः स्त्रीषु राजकुलेषु च ॥

20 अपरं च । सर्वस्य हि परीक्ष्यन्ते स्वभावा नेतरे गुणाः ।

अतीत्य हि गुणान्सर्वान्स्वभावो मूर्ध्नि वर्तते ॥

अन्यच्च । स हि गगणविहारी कल्मषध्वंसकारी

दशशतकरधारी ज्योतिषां मध्यचारी ।

विधुरपि विधियोगाद्भ्रस्यते राहुणासौ
 लिखितमपि ललाटे प्रोज्झितुं कः समर्थः ॥
 इति चिन्तयन्नेव तेनासौ व्याघ्रेण व्यापादितः खादितश्च ।

IV.

अस्ति मगधदेशे चम्पकवती नामारण्यानी । तस्यां चिरा-
 5 न्महता स्नेहेन मृगकाकी निवसतः । स च मृगः स्वेच्छया भा-
 म्यनुष्टाङ्गः केन चित्सृगालेनावलोकितः । तं दृष्ट्वा सृगालो
 ऽचिन्तयत् । आः । कथमेतन्मांसं सुललितं भक्षयामि । भ-
 वतु । विश्वासं तावदुत्पादयामि । इत्यालोच्योपसृत्याब्रवीत् ।
 मित्र । कुशलं ते । मृगेणोक्तम् । कस्त्वम् । जम्बुको ब्रूते । क्षु-
 10 द्रबुद्धिनामा जम्बुको ऽहम् । अचारण्ये मित्रबन्धुहीनो मृतव-
 देकाकी निवसामि । इदानीं भवन्तं मित्रमासाद्य पुनः सब-
 न्धुर्जीवलोकं प्रविष्टो ऽस्मि । अधुना मया तवानुचरेण सर्व-
 था भवितव्यम् । मृगेणोक्तम् । एवमस्तु । ततो ऽस्तं गते स-
 वितरि भगवति मरीचिमालिनि मृगस्य वासभूमिं प्रति मृ-
 15 गजम्बुको गतौ । तत्र चम्पकवृक्षशाखायां सुबुद्धिनामा काको
 मृगस्य चिरमित्रं निवसति । तौ दृष्ट्वा काको ऽवदत् । सखे
 चित्राङ्ग । को ऽयं द्वितीयः । मृगो ब्रूते । जम्बुको ऽयमस्म-
 त्सख्यमिच्छन्नागतः । काको ब्रूते । मित्र । अकस्मादागन्तुना
 सह विश्वासो नैव युक्तः । तत्र भद्रमाचरितम् । तथा चोक्तम् ।
 20 अज्ञातकुलशीलस्य वासो देयो न कस्य चित् ।
 मार्जारस्य हि दोषेण हतो गृध्रो जरङ्गवः ॥

इत्याकार्यं स जम्बुकः सकोपमाह । मृगस्य प्रथमदर्शनदिने भवानप्यज्ञातकुलशील एवासीत् । तन्नवता सह कथमद्य यावदेतस्य जेहानुवृत्तिरुत्तरोत्तरं वर्धते ।

यच्च विद्वज्जनो नास्ति श्लाघ्यस्तच्चाल्पधीरपि ।

६ निरस्तपादपे देश एरण्डो ऽपि दुमायते ॥

अन्यच्चाअयं निजः परो वेति गणना लघुचेतसाम् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

यथा चायं मृगो मम बन्धुस्तथा भवानपि । मृगो ऽब्रवीत् । किमनेनोत्तरोत्तरेण । सर्वैरेकच विश्वम्भालापैः सुखमनुभवन्निः

10 स्थीयताम् । यतः ।

न कश्चित्स्य चिन्मिचं न कश्चित्स्य चिद्रिपुः ।

व्यवहारेण मिचाणि जायन्ते रिपवस्तथा ॥

काकेनोक्तम् । एवमस्तु । अथ प्रातः सर्वे यथाभिमतदेशं गताः । एकदा निभृतं सृगालो ब्रूते । सखे मृग । एतस्मिन्नेव व-

15 नैकदेशे सस्यपूर्णं श्लेषमस्ति । तदहं त्वां तच्च नीत्वा दर्शयामि ।

तथा कृते सति मृगः प्रत्यहं तच्च गत्वा सस्यं खादति । अथ

श्लेषपतिना तद्दृष्ट्वा पाशास्तच्च नियोजिताः । अनन्तरं पुनरा-

गतो मृगस्तच्च चरत्पाशैर्बद्धो ऽचिन्तयत् । को मामितः का-

लपाशादिव व्याधपाशाच्चातुं मिचादन्यः समर्थः । अचान्तरे

20 जम्बुकस्तच्चागत्योपस्थितो ऽचिन्तयत् । फलितं तावदस्माकं

कपटप्रबन्धेन । मनोरथसिद्धिरपि बाहुल्यान्मे भविष्यति । ए-

तस्योक्तृत्यमानस्य मांसासृगनुलिप्तात्यस्थीनि मयावश्यं प्रा-

प्तव्यानि । स च मृगस्तं दृष्ट्वास्त्रसितो ब्रूते । सखे । छिन्धि ता-

बन्धनम् बन्धनम् । सत्वरं वायस्व माम् । यतः ।

आपस्तु मित्रं जानीयाद्युद्धे शूरमृणे शुचिम् ।

भार्यां क्षीणेषु विज्ञेषु व्यसनेषु च बान्धवान् ॥

अपरं च । उत्सवे व्यसने चैव दुर्भिक्षे शत्रुसंकटे ।

५ राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः ॥

जम्बुकः पाशं मुहुर्मुहुर्विलोक्याचिन्तयत् । दृढबन्धनबद्धो ऽस्ति
तावदयं मृगः । ब्रूते च । स्नायुनिर्मिताः पाशाः । तदद्य भट्टा-

रकवारे कथमेतान्दनैः स्पृशामि । मित्र । यदि नान्यथा मन्य-
से तदा प्रभाते यत्त्वयोच्यते तन्मया कर्तव्यम् । इत्युक्त्वा तात्स-

10 मीप आत्मानमाच्छाद्य स्थितः सः । अनन्तरं स काकः प्रदोष-
काले मृगमनागतमवलोक्येतस्ततो ऽन्विष्य तथाविधं दृष्ट्वा-
वाच । सखे । किमेतत् । मृगेणोक्तम् । अवधीरितसुहृद्वाक्यस्य
फलमेतत् । तथा चोक्तम् ।

सुहृदां हितकामानां यः शृणोति न भाषितम् ।

15 विपात्सन्निहिता तस्य स नरः शत्रुनन्दनः ॥

काको ब्रूते । स सुगालः क्व । मृगेणोक्तम् । मन्मांसार्थी तिष्ठत्य-
चैव । काको ब्रूते । मित्र । उक्तमेव मया पूर्वम् ।

अपराधो न मे ऽस्तीति नैतद्विश्वासकारणम् ।

विद्यते हि नृशंसेभ्यो भयं गुणवतामपि ॥

20 परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम् ।

वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखम् ॥

दीर्घं निःश्वस्य । अरे वञ्चक । किं त्वया पापकर्मणा कृतम् ।

यतः ।

संलापितानां मधुरैर्वचोभिर्मिथ्योपचरिष्व वशीकृतानाम् ।
 आशावतां श्रद्धतां च लोके किमर्थिनां वञ्चयितव्यमस्ति ॥
 अन्यच्च । उपकारिणि विश्रब्धे शुद्धमती यः समाचरति पापम् ।
 तं जनमसत्यसंधं भगवति वसुधे कथं वहसि ॥
 ५ दुर्जनेन समं सख्यं प्रीतिं चापि न कारयेत् ।
 उष्णो दहति चाङ्गारः शीतः कृष्णायते करम् ॥
 अथ वा स्थितिरियं दुर्जनानाम् ।

प्राक्पादयोः पतति खादति पृष्ठमांसं
 कर्णे कलं किमपि रीति शनैर्विचिचम् ।

10 छिद्रं निरूप्य सहसा प्रविश्यशङ्कः

सर्वं खलस्य चरितं मशकः करोति ॥

तथा च । दुर्जनः प्रियवादी च नैतद्विश्वासकारणम् ।

मधु तिष्ठति जिह्वाये हृदये तु हलाहलम् ॥

अथ प्रभाते स क्षेचपतिर्लगुडहस्तस्तं प्रदेशमागच्छन्काकेनाव-
 15 लोकिताः । तमालोक्य काकेनोक्तम् । सखे मृग । त्वमात्मानं
 मृतवत्संदर्श्य वातेनोदरं पूरयित्वा पादान्स्तब्धीकृत्य तिष्ठ । य-
 दाहं शब्दं करोमि तदा त्वं सत्वरमुत्थाय पलायिष्यसि । मृग-
 स्तथैव काकवचनेन स्थितः । ततः क्षेचपतिना हर्षोन्फुल्ललो-
 चनेनावलोकितः । तथाविधं मृगमवलोक्यासौ आः स्वयंमृ-
 20 तो ऽयमित्युक्त्वा मृगं बन्धनान्मोचयित्वा पाशान्संवरितुं सय-
 त्तो बभूव । ततः कियदूरे ऽन्तरिते क्षेचपतौ स मृगः काकस्य
 शब्दं श्रुत्वा ससंभ्रमः समुत्थाय पलायितः । तमुद्दिश्य तेन क्षे-
 चपतिना प्रकीर्णान्निभलगुडेन सृगालो व्यापादितः । तथा

चोक्तम् । चिभिर्वैस्त्रिभिर्मासैस्त्रिभिः पक्षैस्त्रिभिर्दिनैः ।

अन्युपपुण्यपापानामिहैव फलमश्नुते ॥

अतो ऽहं ब्रवीमि ।

भक्ष्यभक्षकयोः प्रीतिर्विपक्षेरेव कारणम् ।

६ सृगालात्पाशबद्धो ऽसौ मृगः काकेन रक्षितः ॥

V.

अस्ति भागीरथीतीरे गृध्रकूटनास्त्रि पर्वते महान्यर्कटीवृक्षः ।
तस्य कोटेरे दैवदुर्विपाकाग्नलितनयनो जरज्रवो नाम गृध्रः प्र-
तिवसति । अथ कृपया तज्जीवनाय तद्बृक्षवासिनः पक्षिणः
स्वाहारान्किं चित्किं चिह्दति । तेनासौ जीवति । अथ कदा
10 चिद्दीर्घकर्णेनामा मार्जारः पक्षिशवकान्भक्षयितुं तत्रागतः ।
ततस्तमायान्तं दृष्ट्वा पक्षिशवकैर्भयार्तैः कोलाहलः कृतः ।
तच्छ्रुत्वा जरज्रवेनोक्तम् । को ऽयमायाति । दीर्घकर्णे गृध्रम-
वलोक्य सभयमाह । हा हतो ऽस्मि । अधुनातिसंनिधानेन
पलायनमप्यशक्यम् । तद्यथा भवितव्यं तथा भवतु । एतत्समी-
15 पमुपगच्छामि । इत्यालोच्योपसृत्याब्रवीत् । आर्य । त्वामभि-
वन्दे । गृध्रो ऽवदत् । कस्त्वम् । सो ऽब्रवीत् । मार्जारे ऽहम् ।
गृध्रो ब्रूते । तद्दूरमपसर । नो चेद्वन्तव्यो ऽसि मया । मार्जा-
रो ऽवदत् । श्रूयतां तावदस्मच्चनम् । ततो यद्यहं वध्यस्तदा
हन्तव्यः । यतः ।

20 जातिमात्रेण कश्चित्किं वध्यते पूज्यते क्व चित् ।

व्यवहारं परिज्ञाय वध्यः पूज्यो ऽथ वा भवेत् ॥

गृध्रो ब्रूते । ब्रूहि । कीदृग्व्यापारवान् । सो ऽवदत् । अहमपि
गङ्गातीरे नित्यस्नायी निरामिषाशी ब्रह्मचर्येण चान्द्रायणव्र-
तमाचरंस्तिष्ठामि । युष्मांश्च धर्मज्ञानरतान्विश्वासभूमयः प-
क्षिणः सर्वे सर्वदा ममाये स्तुवन्ति । अतो भवद्भ्यो विद्याव-
5 योवृद्धेभ्यो धर्मं श्रोतुमिहागतः । भवन्तश्चैतादृशा धर्मज्ञा य-
न्मामतिथिं हन्तुमुद्यताः । गृहस्थस्य धर्मश्चैष समुदीरितः ।

अरावप्युचितं कार्यमातिथ्यं गृहमागते ।

छेत्तुमप्यागते छायां नोपसंहरते द्रुमः ॥

किं च । यद्यन्नं नास्ति तदा प्रीतिवचसाप्यतिथिः पूज्यः । यतः ।

10 तृणानि भूमिरुदकं वाक्चतुर्थी च सूनृता ।

एतान्यपि सतां गेहे नोच्छिद्यन्ते कदा चन ॥

अन्यच्च । बालो वा यदि वा वृद्धो युवा वा गृहमागतः ।

तस्य पूजा विधातव्या सर्वथाभ्यागतो गुरुः ॥

अन्यच्च । निर्गुणेष्वपि सत्त्वेषु दयां कुर्वन्ति साधवः ।

15 न हि संहरते ज्योत्स्नां चन्द्रश्चाण्डालवेश्मनि ॥

अन्यच्च । अतिथिर्यस्य भयाशो गृहात्प्रतिनिवर्तते ।

स दत्त्वा दुष्कृतं तस्मै पुण्यमादाय गच्छति ॥

अन्यच्च । उत्तमस्यापि वर्णस्य नीचो ऽपि गृहमागतः ।

पूजनीयो यथायोग्यं सर्वदेवमयो ऽतिथिः ॥

20 गृध्रो ऽवदत् । मार्जारा हि मांसरुचयो भवन्ति पक्षिणावका-
शाच्च निवसन्ति । तेनैवं ब्रवीमि । मार्जारो ऽप्येवं श्रुत्वा भू-
मिं स्पृष्ट्वा कर्णौ स्पृशति ब्रूते च । मया धर्मशास्त्रं श्रुत्वा वी-
तरागेणेदं दुष्करं व्रतं चान्द्रायणमध्यवसायितम् । यतः पर-

स्परं विवदमानानामपि धर्मशास्त्राणामहिंसा परमो धर्म इ-
त्येकमन्यम् । यतः ।

सर्वहिंसानिवृत्ताश्च नराः सर्वसहाश्च ये ।

सर्वस्याश्रयभूताश्च ते नराः स्वर्गगामिणः ॥

४ अन्यच्च । एक एव सुहृद्बर्मा निधने ऽप्यनुयाति यः ।

शरीरेण समं नाशं सर्वमन्यद्भि गच्छति ॥

किं च । यो ऽस्ति यस्य यदा मांसमुभयोः पश्यतान्तरम् ।

एकस्य क्षणिकी प्रीतिरन्यः प्राणैर्विमुच्यते ॥

अपि च । मर्त्यमिति यदुःखं पुरुषस्योपजायते ।

१० शक्यस्तेनानुमानेन परो ऽपि परिरक्षितुम् ॥ शृणु

पुनः । स्वच्छन्दवनजातेन शकेनापि प्रपूर्यते ।

अस्य दग्धोदरस्यार्थे कः कुर्यात्पातकं महत् ॥

एवं विश्वास्य स मार्जारस्तरुकोटरे स्थितः । ततो दिनेषु ग-
च्छत्सु पक्षिशवकानाक्रम्य कोटरमानीय प्रत्यहं खादति । अथ

१५ येषामपत्यानि खादितानि तैः शोकार्तेर्विलपन्निरितस्ततो जि-
ज्ञासा समारब्धा । तत्परिज्ञाय मार्जारः कोटरान्निःसृत्य पला-
यितः । पश्चात्पतच्चिभिरितस्ततो निरूपयन्नित्तत्र तरुकोटरे शा-
वकास्थीनि प्राप्नोति । अनन्तरं चानेनैव शवकाः खादिता
इति निश्चित्य मिलित्वा तैः पक्षिभिः स गृध्रो व्यापादितः ।

२० अतो ऽहं ब्रवीमि ।

अज्ञातकुलशीलस्य वासो देयो न कस्य चित् ।

मार्जारस्य हि दोषेण हतो गृध्रो जरङ्गवः ॥

VI.

अस्ति वाराणस्यां कर्पूरपटो नाम रजकः । स चैकदा निर्भरं प्रसुप्तः । तदनन्तरं द्रव्याणि हर्तुं तद्गृहं चौरः प्रविष्टः । तस्य प्राङ्गणे गर्दभो बद्धस्तिष्ठति कुङ्कुरश्चोपविष्टः । तं चौरमवलोक्य गर्दभः श्वानमाह । तव तावदयं व्यापारः । तत्किमिति त्वमुच्चैः शब्दं कृत्वा स्वामिनं न जागरयसि । कुङ्कुरो ब्रूते । माम् । नियोगस्यास्य चर्चा किं त्वया कर्तव्या । त्वमेव जानासि यथाहमेतस्याहर्निशं गृहरक्षां करोमि । यतो ऽयं चिरान्निर्वृत्तो ममोपयोगं न जानाति तेनाधुना ममाहारदाने ऽपि मन्दादरः । विना विधुरदर्शनं स्वामिनो ऽनुजीविषु मन्दादरा भवन्ति । गर्दभो ब्रूते । शृणु रे बर्बर ।

याचते कार्यकाले यः स किंभृत्यः स किंसुहृत् । कुङ्कुरो ब्रूते । भृत्यान्संभावयेद्यस्तु कार्यकाले स किंप्रभुः ॥ किं च । आश्रितानां भृतौ स्वामिसेवायां धर्मसेवने ।

पुत्रस्योत्पादने चैव न सन्ति प्रतिहस्तकाः ॥

ततो गर्दभः सकोपमाह । आः । पापीयांस्त्वं यः स्वामिकार्योपेक्षां करोषि । भवतु । यथा स्वामी जागर्ति तथा मया कर्तव्यम् । यतः । पृष्ठतः सेवयेदं जठरेण हुताशनम् ।

स्वामिनं सर्वभावेन परलोकममायया ॥

इत्युक्त्वा स अतीव चीत्कारं कृतवान् । ततः स रजकस्तेन चीत्कारेण प्रबुद्धो निद्राविमर्दकोपादुत्थाय गर्दभं लगुडेन ताडयामास । अतो ऽहं ब्रवीमि ।

पराधिकारचर्चां यः कुर्यात्स्वामिहितेच्छया ।

स विषीदति चीत्कारात्ताडितो गर्दभो यथा ॥

VII.

अस्त्युत्तरापथे ऽर्बुदशिखरनाम्नि पर्वते महाविक्रमो नाम सिंहः । तस्य पर्वतकन्दरमधिशयानस्य केसरायं मूषिकः कश्चिच्छिनत्ति । स सिंहः केसरायं लूनं बुद्ध्वा कुपितो विवरान्तर्गतं
5 मूषिकमलभमानो ऽचिन्तयत् । किं विधेयमत्र । भवतु । एवं श्रूयते । क्षुद्रशत्रुर्भवेद्यस्तु विक्रमान्न स नम्यते ।

तं निहन्तुं पुरस्कार्यः सहशस्तस्य सैनिकः ॥

इत्यालोच्य तेन यामं गत्वा दधिकर्णेनामा बिडालो मांसा-
द्याहारेण संतोष्य प्रयत्नादानीय स्वकन्दरे धृतः । ततस्तद्गया-
10 न्मूषिको बहिर्न निःसरति । तेनासौ सिंहो ऽक्षतकेसरः सुखं स्वपिति । मूषिकशब्दं यदा यदा शृणोति तदा तदा सविशेषं तं बिडालं मांसाहारदानेन संवर्धयति । अथैकदा स मूषिकः क्षुधा पीडितो बहिः संचरंस्तेन मार्जारेण प्राप्तो व्यापादितः
खादितश्च । अनन्तरं स सिंहो यदा कदा चिदपि मूषिकशब्दं
15 न श्रुत्वा तदोपयोगाभावात्तस्य बिडालस्याहारदाने मन्दादरो बभूव । अतो ऽहं ब्रवीमि ।

निरपेक्षो न कर्तव्यो भृत्यैः स्वामी कदा चन ।

निरपेक्षं प्रभुं कृत्वा भृत्यः स्यादधिकर्णवत् ॥

VIII. IX.

कस्मिंश्चित्तरौ वायसदंपती निवसतः । तयोश्चापत्यानि त-

रुकोटरावस्थितकृष्णसर्पेण खादितानि। ततः पुनर्गर्भवती वा-
यसी ब्रूते । स्वामिन् । त्यज्यतामयं तरुः । अथ यावत्कृष्णस-
र्पस्तावदावयोः संततिः कदा चिदपि न भविष्यति । यतः ।

दुष्टा भार्या शठं मित्रं भृत्यश्चोत्तरदायकः ।

८ ससर्पे च गृहे वासो मृत्युरेव न संशयः ॥

वायसो ब्रूते । प्रिये । न भेतव्यम् । वारं वारं मयैतस्य महा-
पराधः सोढः । इदानीं पुनर्न क्षन्तव्यः । वायस्याह । कथमनेन
बलवता कृष्णसर्पेण सार्धं भवान्वियहीतुं समर्थः । वायसो ब्रू-
ते । अलमनया चिन्तया । यतः ।

१० यस्य बुद्धिर्बलं तस्य निर्बुद्धेस्तु कुतो बलम् ।

वने सिंहो बलोन्मत्तः शशकेन निपातितः ॥

वायस्याह । कथमेतत् । वायसः कथयति । अस्ति मन्दरना-
भि पर्वते दुर्दान्तो नाम सिंहः । स च सर्वदा पशूनां वधं
विदधान एवास्ते । ततः सर्वैः पशुभिर्मेलकं कृत्वा स सिं-
हो विज्ञप्तः । देव । किमर्थं सर्वपशुवधः क्रियते । वयमेव
१५ भवदाहारार्थं प्रत्यहमेकैकं पशुमुपढौकयामः । सिंहेनोक्तम् ।
यद्येतदभिमतं भवतां तर्हि भवतु । ततः प्रभृति प्रत्यहमेकैकं
पशुमुपकल्पितं भक्षयन्नास्ते । अथ कदा चित्कस्यापि वृ-
द्धशशकस्य वासरः प्राप्तः । ततः सो ऽचिन्तयत् ।

२० चासहेतोर्विनीतिस्तु क्रियते जीविताशया ।

पञ्चत्वं चेन्नमिच्छामि किं सिंहानुनयेन मे ॥

तन्मन्दं मन्दमुपगच्छामि । ततः सिंहो ऽपि क्षुधा पीडितः
कोपात्तमुवाच । कुतस्त्वं विलम्ब्यागतो ऽसि । शशको ऽब्र-

वीत् । नाहमपराद्धः । पथि सिंहान्तरेण बलाद्धृतस्तस्याये
 पुनरागमनाय शपथं कृत्वा स्वामिनं निवेदयितुमभागतो
 ऽस्मि । सिंहः सकोपमाह । सत्वरं गत्वा मां दर्शय । कासौ
 दुरात्मा तिष्ठति । ततः शशकस्तं गृहीत्वा गम्भीरकूपसमीपं
 5 गतः । अचागत्य पश्यतु स्वामीत्युक्त्वा तस्मिन्कूपजले त-
 स्यैव प्रतिबिम्बं दर्शितवान् । ततो ऽसौ दर्पाध्मातस्तस्यो-
 पर्यात्मानं निक्षिप्य पञ्चत्वं गतः । अतो ऽहं ब्रवीमि । यस्य
 बुद्धिर्बलं तस्येत्यादि ।

वायसी ब्रूते । श्रुतं मया । कर्तव्यतां ब्रूहि । वायसो ऽवदत् ।
 10 प्रिये । आसन्ने सरसि राजपुत्रः सततमागत्य स्नाति । तस्मिन्प्र-
 स्तरे तदङ्गादवतारितं कनकसूत्रं चञ्चा धृतानीयास्मिन्कोटे
 धरिष्यसि । अथ कनकसूत्रानुसरणप्रवृत्तौ राजपुरुषैः कोटे नि-
 रूप्यमाणे कृष्णसर्पे द्रष्टव्यो व्यापादयितव्यश्च । अथ कदा चि-
 त्त्वातुं प्रविष्टे राजपुत्रे वायस्या तदनुष्ठितम् । तथानुष्ठिते तद्वृ-
 15 त्तम् । अतो ऽहं ब्रवीमि ।

उपायेन हि तत्कुर्याद्यन्न शक्यं पराक्रमैः ।

काक्या कनकसूत्रेण कृष्णसर्पे निपातितः ॥

X.

अस्ति नर्मदातीरं पर्वतोपत्यकायां विशालः शाल्मलीतरुः ।
 तत्र निर्मितनीडक्रोडे पक्षिणः सुखेन वर्षास्वपि निवसन्ति ।
 20 अथ नीलपटैरिव जलधरपटलैरावृते नभस्तले धारासरैर्महती

वृष्टिर्वभूव । ततो वानरांस्तरुतले ऽवस्थिताञ्छीतार्तान्कम्प-
मानानवलोक्य पक्षिभिरुक्तम् । भो भो वानराः । श्रूयताम् ।

अस्माभिर्निर्मिता नीडाश्चञ्चुमाचादृतैस्तृणैः ।

हस्तपादादिसंयुक्ता यूयं किमवसीदथ ॥

5 तच्छ्रुत्वा वानरैर्जातामर्षैरालोचितम् । अहो । निर्वातनीडग-
भावस्थिताः सुखिनः पक्षिणो ऽस्मान्निन्दन्ति । तद्भवतु । ताव-
द्वृष्टेरुपशमः । अनन्तरं शान्ते पानीयवर्षे तैर्वानरैर्वृक्षमारुह्य
सर्वे नीडा भग्नाः । तेषां पक्षिणामण्डानि चाधः पतितानि ।
अतो ऽहं ब्रवीमि ।

10 विद्वानेवोपदेष्टव्यो नाविद्वांस्तु कदा चन ।

वानरानुपदिश्याज्ञानस्थानभ्रंशं ययुः खगाः ॥

XI.

अस्ति हस्तिनापुरे कर्पूरविलासो नाम रजकः । तस्य गर्द-
भो ऽतिभारवाहनाहुर्बलो मुमूर्षुरिवाभवत् । ततस्तेन रज-
केनासौ व्याघ्रचर्मणा प्रच्छादयत्यसमीपे सस्यक्षेत्रे मोचितः ।

15 ततो दूरादवलोक्य व्याघ्रबुद्ध्या क्षेत्रपतयः सत्वरं पलायन्ते । स
च सुखेन सस्यं चरति । अथैकदा केनापि सस्यरक्षकेण धूसर-
कच्छलकृततनुचाणेन धनुष्कारणं सज्जीकृत्यावनतकायेनैकान्ते
स्थितम् । तं च दूरे दृष्ट्वा गर्दभः पुष्टाङ्गो गर्दभीयमिति मत्वा
शब्दं कुर्वाणस्तदभिमुखं धावितः । ततस्तेन सस्यरक्षकेण गर्द-
20 भो ऽयमिति ज्ञात्वा लीलयैव व्यापादितः । अतो ऽहं ब्रवीमि ।

सुचिरं हि चरन्मौनं श्रेयः पश्यत्यबुद्धिमान् ।
 द्वीपिचर्मपरिच्छन्नो वाग्दोषान्नर्दभो हतः ॥

XII.

कदा चिद्वर्षास्वपि वृष्टेरभावात्तृषार्तो गजयूथो यूथपतिमा-
 ह । नाथ । को ऽप्युपायो ऽस्माकं जीवनाय नास्ति । अस्त्यच
 5 क्षुद्रजन्तूनां निमज्जनस्थानम् । वयं च निमज्जनाभावादन्धा
 इव क्व यामः किं वा कुर्मः । ततो हस्तिराजो नातिदूरं गत्वा
 निर्मलं हृदं दर्शितवान् । ततस्तस्तीरावस्थिताः शशका गजयू-
 थपादाहतिभिर्बहवश्चूर्णिताः । अनन्तरं शिलीमुखो नाम श-
 शकः सर्वानाहूय चिन्तयामास । अनेन गजयूथेन पिपासा-
 10 कुलितेन प्रत्यहमेवाचागन्तव्यम् । अतो विनङ्ग्यत्यसत्कुलम् ।
 अथ विजयो नाम वृद्धशशको ऽवदत् । मा विषीदत । प्रती-
 कारो मया कर्तव्यः । इति प्रतिज्ञाय चलितः । गच्छता च
 तेनालोचितम् । कथं मया गजयूथपतिकटे गत्वा वक्तव्यम् ।
 यतः । स्पृशन्नपि गजो हन्ति जिघ्रन्नपि भुजंगमः ।

15 हसन्नपि नृपो हन्ति मानयन्नपि दुर्जनः ॥

अतो ऽहं पर्वतशिखरमारुह्य यूथनाथमभिवादयामि । तथा-
 नुष्ठिते सति यूथनाथ उवाच । कस्त्वम् । कुतः समायातः । स
 ब्रूते । दूतो ऽहं भगवता चन्द्रेण प्रेषितः । यूथपतिराह । का-
 र्यमुच्यताम् । विजयो वदति । शृणु गजेन्द्र ।

20 उद्यतेष्वपि शस्त्रेषु दूतो वदति नान्यथा ।

सदैवावध्यभावेन यथार्थस्य हि वाचकः ॥

तदहं तदाज्ञया ब्रवीमि । शृणु । यदेते शशकाश्चन्द्रसरोरक्षका-
 स्त्वया निःसारितास्तत्र युक्तं कृतम् । यतो रक्षकास्ते शशका
 मदीया अत एव लोके मे शशाङ्क इति प्रसिद्धिः । एवमुक्तव-
 ति दूते स यूथपतिर्भयादिदमाह । इदमज्ञानतः कृतम् । पुनर्न
 5 गमिष्यामि । दूत उवाच । तदत्र सरसि भगवन्तं चन्द्रमसं प्रको-
 पात्कम्पमानं प्रणम्य प्रसाद्य च गच्छ । ततस्तेन राक्षी नीत्वा तत्र
 जले चञ्चलं चन्द्रप्रतिबिम्बं दर्शयित्वा स यूथपतिः प्रणामं का-
 रितः । देव । अज्ञानादेवानेनापराधः कृतस्तत्क्षम्यतामित्युक्त्वा
 तेन शशकेन स यूथपतिः प्रस्थापितः । अतो ऽहं ब्रवीमि ।

10 व्यपदेशेन महतां सिद्धिः संजायते परा ।

शशिनो व्यपदेशेन वसन्ति शशकाः सुखम् ॥

XIII.

अस्ति सृगालः कश्चित्स्वेच्छया नगरोपान्ते भ्रमन्नीलसंधा-
 नभाण्डे निपतितः । पश्चात्तत उत्थातुमसमर्थः प्रातरात्मानं मृ-
 तवत्संदर्श्य स्थितः । अथ नीलीभाण्डस्वामिनासावुत्थाय दूरे
 15 नीत्वा परित्यक्तः । ततो ऽसौ वनं गत्वात्मानं नीलवर्णमवलोक्य
 क्वाचिन्तयत् । अहमिदानीमुत्तमवर्णः । तदात्मनः किमुत्कर्षं
 न साधयामि । इत्यालोच्य सृगालानाहूय तेनोक्तम् । अहं भ-
 गवत्या वनदेवतया स्वहस्तेनारण्यराज्ये सर्वौषधिरसेनाभिषि-
 क्तः । पश्यत मम वर्णम् । तदद्वारभ्यासदाज्ञयास्मिन्नरण्ये
 20 व्यवहारः कार्यः । सृगालाश्च तं विशिष्टवर्णमवलोक्य साष्टा-
 ङ्गपातं प्रणम्योचुः । यथाज्ञापयति देवः । ततो ऽनेन क्रमेण

सर्वेष्वरण्यवासिष्वाधिपत्यं तस्य बभूव । ततस्तेन सिंहव्याघ्रा-
दीनुत्तमपरिजनान्नाथ सृगालानवलोक्य लज्जमानेनावज्ञया
दूरीकृताः स्वज्ञातयः । ततो विषण्णान्सृगालानवलोक्य वृद्धसृ-
गालेन केन चित्रप्रतिज्ञातम् । मा विषीदत । एवं चेदनेनानी-
5 तिज्ञेन वयं मर्मज्ञाः परिभूताः । तद्यथायं नश्यति तन्मया
विधेयम् । यतो ऽमो व्याघ्रादयो वर्णमात्रविप्रलब्धाः सृगा-
लमज्ञात्वा राजानममुं मन्यन्ते तद्यथायं परिचीयते तथा
कुरुत । तच्च चैवमनुष्ठेयं यथा वदामि । यदा सर्वे संध्यासमये
तत्संनिधाने महारावमेकदा करिष्यथ ततस्तं शब्दमाकर्ण्य स्व-
10 भावात्तेनापि शब्दः कर्तव्यः । यतः ।

यः स्वभावो हि यस्य स्यात्तस्यासौ दुरतिक्रमः ।

अथा यदि क्रियते भोगी तत्किं नाश्नात्युपानहम् ॥

ततः शब्दाद्विज्ञाय व्याघ्रेण हन्तव्यः । तथानुष्ठिते सति तद्वृ-
त्तम् । तथा चोक्तम् ।

15 छिद्रं मर्मं च वीर्यं च विजानाति निजो रिपुः ।

दहत्यन्तर्गतश्चैव शुष्कवृक्षमिवानलः ॥

अतो ऽहं ब्रवीमि ।

आत्मपक्षं परित्यज्य परपक्षे च यो रतः ।

स परिहृत्यते मूढो नीलवर्णसृगालवत् ॥

XIV. XV. XVI.

20 अस्ति मगधदेशे फुल्लोत्पलाभिधानं सरः । तच्च चिरात्संक-
टविकटनामानौ हंसौ निवसतः । तयोर्मिथं कक्षुपीवनामा

कूर्मः प्रतिवसति । अथैकदा धीवरैरागत्य तपोक्तं यदद्यास्मा-
भिरचोषित्वा प्रातः कूर्ममत्स्यादयो व्यापादयितव्याः । तदाक्-
र्ण्य कूर्मो हंसावाह । सुहृदौ । श्रुतो ऽयं धीवरालापः । अधुना
किं मया कर्तव्यम् । हंसावाहतुः । ज्ञायतां तावत् । पश्चाद्य-
५ दुचितं तत्कर्तव्यम् । कूर्मो ब्रूते । मैवं यतो दृष्टव्यतिकरो ऽह-
मच । तथा चोक्तम् ।

अनागतविधाता च प्रत्युत्पन्नमतिश्च यः ।

श्वावेतौ सुखमेधेते यज्ञविष्यो विनश्यति ॥

तावाहतुः । कथमेतत् । कूर्मः कथयति । पुरैतस्मिन्नेव सर-
१० स्येवंविधेष्वेव धीवरेषूपस्थितेषु मत्स्यचयेणालोचितम् ।
तच्चानागतविधाता नामैको मत्स्यः । तेनोक्तम् । अहं ताव-
ज्जलाशयान्तरं गच्छामि । इत्युक्त्वा स हृदान्तरं गतः । अ-
परेण प्रत्युत्पन्नमतिनाम्ना मत्स्येनाभिहितम् । भाविन्यर्थे प्र-
माणाभावात्कुच मया गन्तव्यम् । तदुत्पन्ने कार्ये यथाकार्य-
१५ मनुष्ठेयम् । ततो यज्ञविष्येणोक्तम् ।

यदभावि न तज्जावि भावि चेन्न तदन्यथा ।

इति चिन्ताविषमो ऽयमगदः किं न पीयते ॥

ततः प्रातर्जालेन बद्धः प्रत्युत्पन्नमतिर्मृतवदात्मानं संदर्श्य
स्थितः । ततो जालादपसारितः स्थलादुत्प्लुत्य गम्भीरं नीरं
२० प्रविष्टः । यज्ञविष्यश्च धीवरैः प्राप्तो व्यापादितः । अतो ऽहं
ब्रवीमि । अनागतविधातेत्यादि ।

तद्यथाहमन्यहृदं प्राप्नोमि तदद्य विधीयताम् । हंसावाहतुः ।
जलाशयान्तरे प्राप्ते तव कुशलम् । स्थले गच्छतस्ते को वि-

धिः । कूर्मो ब्रूते । यथाहं भवद्वां सहाकाशवर्त्मना यामि स
उपायो विधीयताम् । हंसौ ब्रूतः । कथमुपायः संभवति । क-
च्छपो वदति । युवाभ्यां चञ्चुधृतं काष्ठमेकं मया मुखेनावल-
म्बितव्यम् । अतो भवतोः पक्षबलेन मयापि सुखं गन्तव्यम् ।

५ हंसौ ब्रूतः । संभवत्येष उपायः । किं तु ।

उपायं चिन्तयेत्प्राज्ञस्तथापायं च चिन्तयेत् ।

पश्यतो बकमूर्खस्य नकुलैर्भक्षिता बकाः ॥

कूर्मः पृच्छति । कथमेतत् । तौ कथयतः । अस्त्युत्तरापथे
गृध्रकूटो नाम पर्वतः । तत्रैव रेवातीरे न्ययोधपादपे बका
10 निवसन्ति । तस्य वटस्याधस्ताद्विवरे सर्पस्तिष्ठति । स च
बकानां बालापत्यानि खादति । ततः शोकार्तानां बकानां
प्रलापं श्रुत्वा केन चिद्बृहबकेनोक्तम् । भोः । एवं कुरुत
यूयम् । मत्स्यानानीय नकुलविवरादारभ्य सर्पविवरं या-
वत्पङ्क्तिक्रमेणैकैकशो मत्स्यान्वह । ततस्तदाहारवर्त्मना नकु-
15 लैरागत्य सर्पो द्रष्टव्यः स्वभावद्वेषाद्यापादयितव्यश्च । तथा-
नुष्ठिते सति तद्भुजम् । अथ नकुलैर्वृक्षोपरि पक्षिशवका-
नां रावः श्रुतः । पश्चात्तैर्वृक्षमारुह्य शवकाः सर्वे एव खा-
दिताः । अत आवां ब्रूवः । उपायं चिन्तयेदित्यादि ।

आवाभ्यां नीयमानं त्वां दृष्ट्वा लोकैः किं चिद्वक्तव्यमेव । त-
20 दाकर्ण्य यदि त्वमुत्तरं ददासि तदा तव मरणं भविष्यति । त-
त्सर्वथाचैव स्थीयताम् । कूर्मो वदति । किमहमज्ञः । न कि-
मपि मया वक्तव्यम् । तत एवमनुष्ठिते सत्याकाशे नीयमानं
तं कूर्ममालोक्ष्य सर्वे गोरक्षकाः पश्चाद्भावन्ति वदन्ति च ।

अहो महदाश्चर्यम् । पक्षिभ्यां कूर्मः समुद्यते । तत्र कश्चिदाह । य-
द्ययं कूर्मः पतति तदाचैव पक्ता खादितव्यः । को ऽपि निगदति ।
गृहं नेतव्यः । कश्चिद्वदति । सरसः समीपे पक्ता भक्षितव्यः ।
तत्पुरुषवचनमाकर्ण्य स कूर्मः क्रोधाद्विस्मृतसंस्कारो ऽवदत् ।
5 युष्माभिर्भस्स भक्षितव्यम् । इति वदन्नेव काष्ठात्पतितो गोर-
क्षकैर्यथापादितः । अतो ऽहं ब्रवीमि ।

मुहदां हितकामानां न करोतीह यो वचः ।

स कूर्म इव दुर्बुद्धिः काष्ठाद्गृष्टो विनश्यति ॥

XVII.

अस्ति गौतमारण्ये महातपा नाम मुनिः । तेनाश्रमसंनि-
10 धाने मूषिकशावकः काकमुखाद्गृष्टो दृष्टः । ततो दयालुना
तेन मुनिना नीवारकणैः स संवर्धितः । तं च मूषिकं खादि-
तुमनुधावन्बिडालो मुनिना दृष्टः । पञ्चाक्षपःप्रभावात्तेन मुनि-
ना मूषिको बलिष्ठो बिडालः कृतः । स बिडालः कुङ्कुरादिभेति ।
ततो ऽसौ कुङ्कुरः कृतः । कुङ्कुरस्य व्याघ्रान्महद्भयम् । तदनन्तरं स
15 व्याघ्रः कृतः । अथ व्याघ्रमपि तं मूषिकनिर्विशेषं पश्यति मु-
निः । अतः सर्वे तत्रस्था जनास्तं व्याघ्रं दृष्ट्वा वदन्ति । अनेन
मुनिना मूषिको ऽयं व्याघ्रतां नीतः । एतच्छ्रुत्वा स व्याघ्रः स-
व्यथो ऽचिन्तयत् । यावदनेन मुनिना जीवितव्यं तावदिदं मम
स्वरूपास्थानमकीर्तिकरं न पलायिष्यते । इति समालोच्य मु-
20 निं हन्तुं समुद्यतः । ततो मुनिना तस्य चिकीर्षितं ज्ञात्वा पु-
नर्मूषिको भवेत्युक्ता मूषिक एव कृतः । अतो ऽहं ब्रवीमि ।

नीचः स्वाध्यपदं प्राप्य स्वामिनं लोभुमिच्छति ।
मूषिको व्याघ्रतां प्राप्य मुनिं हन्तुं गतो यथा ॥

XVIII.

अस्ति मालवविषये पद्मगर्भाभिधानं सरः । तत्रैको बृह-
बकः सामर्थ्यहीनस्तथोद्विगमिवात्मानं दर्शयित्वा स्थितः । स
5 च केन चित्कुलीरेण दूरादेव पृष्टः । किमिति भवानाहारपरि-
त्यागेन तिष्ठति । बकेनोक्तम् । मत्स्या मम जीवनहेतवः ।
ते चाचावश्यमेव कैवर्तेर्यापादयितव्या इति नगरोपान्ते पर्या-
लोचना मयाकर्णिता । तदितो वर्तनाभावादस्मन्मरणमुपस्थि-
तम् । इति ज्ञात्वाहमाहारे ऽपि मन्दादरः कृतः । तच्छ्रुत्वा स-
10 वैर्मत्स्यैरालोचितम् । इह समये तावदुपकारक एवायमुपल-
क्ष्यते ऽस्माकम् । तदयमेव यथाकर्तव्यं पृच्छ्यताम् । तथा
चोक्तम् ।

उपकर्षारिणा संधिर्न मिषेणापकारिणा ।

उपकारापकारौ हि लक्ष्यं लक्षणमेतयोः ॥

15 मत्स्या ऊचुः । भो बक । अस्माकं कुच रक्षणोपायः । बको ब्रू-
ते । अस्ति रक्षणहेतुर्जलाशयान्तरम् । तत्राहमेकैकशो युष्मान्न-
यामि । मत्स्यैरपि भयादुक्तम् । एवमस्तु । ततो ऽसौ दुष्टबक-
स्तान्मत्स्यानेकैकान्नीत्वा कस्मिंश्चिद्देशे खादित्वा पुनरागत्य व-
दति । ते मया जलाशयान्तरे स्थापिताः । अनन्तरं कुलीरस्त-
20 मुवाच । भो बक । मामपि तत्र नय । ततो बको ऽप्यपूर्वकु-
लीरमांसार्थी सादरं तं नीत्वा स्थले धृतवान् । कुलीरो ऽपि

मत्स्यकङ्कालाकीर्णां भूमिं दृष्ट्वाचिन्तयत् । हा हतो ऽस्मि म-
न्दभाग्यः । भवतु । इदानीं समयोचितं व्यवहरामि । यतः ।

तावद्भयाच्च भेतव्यं यावद्भयमनागतम् ।

आगतं तु भयं दृष्ट्वा प्रहर्तव्यमभीतवत् ॥

5 अपरं च । अयुञ्जे हि यदा पश्येन्न किं चिद्विमतमात्मनः ।

युध्यमानस्तदा प्राज्ञो म्रियते रिपुणा सह ॥

इत्यालोच्य स कुलीरस्तस्य वकस्य यीवां चिच्छेद । स वकः
पञ्चत्वं गतः । अतो ऽहं ब्रवीमि ।

भक्षयित्वा बहून्मत्स्यानुत्तमाधममध्यमान् ।

10 अतिलील्यावकः कश्चिन्मृतः कर्कटकपहात् ॥

XIX.

अस्ति देवीकोट्टनगरे देवशर्मा नाम ब्राह्मणः । तेन विष्णु-
वत्संक्रान्तौ सक्तुपूर्णशरावः प्राप्तः । ततस्तमादायासौ भा-
रडपूर्णकुम्भकारमण्डपिकैकदेशे शय्यानिक्षिप्तदेहः सञ्जावा-
चिन्तयत् । यद्यहमिमं सक्तुशरावं विक्रीय दश कपर्दकान्प्रा-
15 ष्मि तदा तैरिह समये शरावांस्ततो घटादीनुपक्रीय विक्री-
यानेकधा वृद्धेर्धनेः पुनः पुनः पूगवस्त्रादिकमुपक्रीय लक्षसं-
ख्यानि धनान्युत्पाद्य विवाहचतुष्टयं करोमि । ततस्तासु पत्नीषु
याधिकरूपवती तस्यामधिकानुरागं करोमि । अनन्तरं जाते-
र्थास्तत्सपत्न्यो यदा ब्रह्मं कुर्वन्ति तदा कोपाकुलो ऽहं ताः
20 पत्नीर्लगुडेनेत्यं ताडयामि । इत्यभिधायोत्थाय तेन लगुडः
क्षिप्तः । अतः सक्तुशरावश्चूर्णितो भारणानि च बहूनि भग्ना-

नि । ततो भारुडभङ्गश्चेनागतकुम्भकारेण तदृष्ट्वा स ब्राह्म-
णस्तिरस्कृतो मण्डपिकागर्भाद्बहिष्कृतः । अतो ऽहं ब्रवीमि ।
अनागतवतीं चिन्तां कृत्वा यस्तु प्रहस्यति ।
स तिरस्कारमाप्नोति भयभारुडो द्विजो यथा ॥

XX.

5 अस्ति गौतमारण्ये प्रस्तुतयज्ञः कश्चिद्ब्राह्मणः । स च य-
ज्ञार्थं यामान्तराच्छागमुपक्रीय स्कन्धे कृत्वा गच्छन्धूर्तेष्वेणा-
वलोकितः । ततस्ते धूर्ता यद्येष छागः केनाप्युपायेन प्राप्य
खाद्यते तदा मतिप्रकर्षो भवतीत्यालोच्य प्रान्तरे वृक्षचयतले
ब्राह्मणस्य वर्त्मन्युपविश्य स्थिताः । तत्रैकेन धूर्तेन स ब्राह्मणो
10 गच्छन्नभिहितः । भो ब्राह्मण । किमिति त्वया कुक्कुरः स्क-
न्धेनोद्यते । ब्राह्मणो ब्रूते । नायं श्वा । यज्ञच्छागो ऽयं । अन-
न्तरं पुनर्द्वितीयेन क्रोशमावावस्थितेन तदेवोक्तम् । तदाकार्यं
ब्राह्मणस्तं छागं भूमौ निधाय मुहुर्मुहुर्निरीक्ष्य पुनः स्कन्धे कृ-
त्वा दोलायमानमतिस्थलितः । तदनन्तरं पुनर्गच्छन्स ब्राह्मण-
15 स्तृतीयेन धूर्तेनोक्तः । भो ब्राह्मण । किमिति कुक्कुरं स्कन्धेन
भवान्वहति । तदाकार्यं निश्चितमेवायं कुक्कुर इति मत्वा
छागं त्यक्त्वा स्नात्वा स्वगृहं ययौ । स छागो तैर्धूर्तेर्नीत्वा भ-
क्षितः । अतो ऽहं ब्रवीमि ।

आत्मीयस्येन यो वेत्ति दुर्जनं सत्यवादिनम् ।
20 स तथा वञ्च्यते धूर्तेर्ब्राह्मणच्छागतो यथा ॥

XXI.

अस्युज्जयिन्यां माठरो नाम ब्राह्मणः । तस्य ब्राह्मणी बालापत्यस्य रक्षार्थं ब्राह्मणमवस्थाप्य स्नातुं गता । अथ ब्राह्मणस्य कृते राज्ञः आह्वं दातुमाह्वानमागतम् । तच्छ्रुत्वा ब्राह्मणः सहजदारिद्र्यादचिन्तयत् । यदि सत्वरं न गच्छामि तदान्यः कश्चिच्छ्राह्वं ग्रहीष्यति । उक्तं च ।

आदानस्य प्रदानस्य कर्तव्यस्य च कर्मणः ।

क्षिप्रमक्रियमाणस्य कालः पिबति तद्रसम् ॥

किं तु बालकस्यापि रक्षको नास्ति । तत्किं करोमि । यातु । चिरकालपालितमिमं पुत्रनिर्विशेषं नकुलं बालकरक्षार्थमवस्थाप्य गच्छामि । तथा कृत्वा स तत्र गतः । ततस्तेन नकुलेन बालकसमीपमागच्छता कृष्णसर्पो दृष्टो व्यापादितश्च । अथासौ नकुलो ब्राह्मणमायान्तमवलोक्य रक्तविलिप्तमुखपादः सत्वरमुपागम्य तस्य चरणयोर्लुलोठ । ततो ऽसौ ब्राह्मणस्तं तथाविधं दृष्ट्वा मम पुत्रो ऽनेन भक्षित इत्यवधार्य व्यापादितवान् । अनन्तरं यावदसावुपसृत्य पश्यति ब्राह्मणस्तावद्बालकः सुस्थः सर्पश्च व्यापादितस्तिष्ठति । ततस्तमुपकारकमेव नकुलं निरूप्य विभावितकृत्यः संतप्तचेताः स परं विषादमगमत् । अतो ऽहं ब्रवीमि ।

यो ऽर्थतत्त्वमविज्ञाय क्रोधस्यैव वशं गतः ।

स तथा तप्यते मूढो ब्राह्मणो नकुलाद्यथा ॥

॥ अथ कथासरित्सागरः ॥

XXII.

- अचान्तरे स राजापि पुचकः सत्यसंगरः ।
 विवेश विन्ध्यकान्तारं विरक्तः स्वेषु बन्धुषु ॥
 भ्रमन्वाप तचासौ बाहुयुद्धैकतत्परौ ।
 ५ पुरुषौ द्वौ ततस्तौ स पृष्टवान्कौ युवामिति ॥
 मयासुसुतावावां तदीयं चास्ति नौ धनम् ।
 इदं भाजनमेषा च यष्टिरेते च पादुके ॥
 तन्निमित्तेन युद्धं नौ यो बली स हरेदिति ।
 एतत्तद्वचनं श्रुत्वा हसन्प्रोवाच पुचकः ॥
 10 कियदेतद्धनं पुंसस्ततस्तौ समवोचताम् ।
 पादुके परिधायैते खेचरत्वमवाप्यते ॥
 यष्ट्या यस्त्रिस्थिते किं चित्सत्यं संपद्यते हि तत् ।
 भाजने यो य आहारश्चिन्यते स स तिष्ठति ॥
 तच्छ्रुत्वा पुचको ऽवादीत्किं युद्धेनास्त्वयं पणः ।
 15 धावन्बलाधिको यः स्यात्स एवैतद्धरेदिति ॥
 एवमस्त्विति तौ मूढौ धावितौ सो ऽपि पादुके ।
 अध्यास्योदपतद्भोम गृहीत्वा यष्टिभाजने ॥
 अथ दूरं क्षणान्गत्वा ददर्श नगरीं शुभाम् ।
 आकर्षिकास्थां तस्यां च नभसो ऽवततार सः ॥

- इत्युक्त्वा मूषकं हस्ते गृहीत्वा संपुटे च तम् ।
 लिखित्वास्य गतो ऽभूवमहं सो ऽप्यहसद्वणिक् ॥
 चणकाञ्जलियुग्मेन मूल्येन स च मूषकः ।
 मार्जारस्य कृते दत्तः कस्य चिद्वणिजो मया ॥
 5 कृत्वा तांश्चणकान्पिष्टान्गृहीत्वा जलकुम्भिकाम् । *हृष्टान् च. Bombay*
 अतिष्ठं चत्तरे गत्वा छायायां नगराद्बहिः ॥
 तत्र श्रान्तागतायाम्भः शीतलं चणकांश्च तान् ।
 काष्ठभारिकसंघाय सप्रश्रयमदामहम् ॥
 एकैकः काष्ठिकः प्रीत्या काष्ठे द्वे द्वे ददौ मम ।
 10 विक्रीतवानहं तानि नीत्वा काष्ठानि चापणे ॥
 ततः स्तोकेन मूल्येन क्रीत्वा तांश्चणकांस्ततः ।
 तथैव काष्ठिकेभ्यो ऽहमन्येद्युः काष्ठमाहरम् ॥
 एवं प्रतिदिनं कृत्वा प्राप्य मूल्यं क्रमान्मया ।
 काष्ठिकेभ्यो ऽखिलं दारु क्रीतं तेभ्यो दिनचयम् ॥
 15 अकस्मादथ संजाते काष्ठच्छेदे ऽतिवृष्टिभिः ।
 मया तद्दारु विक्रीतं पणानां बहुभिः शतैः ॥
 तेनैव विपणीं कृत्वा धनेन निजकौशलात् ।
 कुर्वन्वाणिज्यं क्रमशः संपन्नो ऽस्मि महाधनः ॥
 सौवर्णो मूषकः कृत्वा मया तस्मै समर्पितः ।
 20 विशाखिलाय सो ऽपि स्वां कन्यां मय्यमदात्ततः ॥
 अत एव च लोके ऽहं प्रसिद्धो मूषकाख्यया ।
 एवं लक्ष्मीरियं प्राप्ता निर्धनेन सता मया ॥

XXIV.

- तथा च पूर्वं राजाभूत्तपस्वी करुणापरः ।
 दाता धीरः शिबिर्नाम सर्वसत्त्वाभयप्रदः ॥
 तं वञ्चयितुमिन्द्रो ऽथ कृत्वा श्येनवपुः स्वयम् ।
 मायाकपोतवपुषं धर्ममन्वपतद्दुतम् ॥
 ५ कपोतः स भयान्नत्वा शिबेरङ्गमशिश्रियत् ।
 मनुष्यवाचा श्येनो ऽथ स तं राजानमब्रवीत् ॥
 राजन्भक्ष्यमिदं मुञ्च कपोतं क्षुधितस्य मे ।
 अन्यथा मां मृतं विद्धि कस्ते धर्मस्ततो भवेत् ॥
 ततः शिबिरुवाचैनमेष मे शरणागतः ।
 10 अत्याज्यस्तद्दाम्यन्यन्मांसमेतत्समं तव ॥
 श्येनो जगाद यद्येवमात्ममांसं प्रयच्छ मे ।
 तथेति तत्प्रदृष्टः सन्स राजा प्रत्यपह्यत ॥
 यथा यथा च मांसं स्वमुत्कृत्यारोपयन्नृपः ।
 तथा तथा तुलायां स कपोतो ऽभ्यधिको ऽभवत् ॥
 15 ततः शरीरं सकलं तुलां राजाध्यरोपयत् ।
 साधु साधु समं त्वेतद्विद्या वागुदभूत्ततः ॥
 इन्द्रधर्मो ततस्त्यक्त्वा रूपं श्येनकपोतयोः ।
 तुष्टावक्षतदेहं तं राजानं चक्रतुः शिबिम् ॥
 दत्त्वा चासौ वरानन्यांस्तावन्तर्धानमीयतुः ॥

XXV.

- 20 पुराभून्नैतमो नाम चिकालज्ञो महामुनिः ।

- अहल्येति च तस्यासीन्नार्था रूपजिताप्सराः ॥
 एकदा रूपलुब्धस्तामिन्द्रः प्रार्थितवान्नहः ।
 प्रभूणां हि विभूत्यन्धा धावत्यविषये मतिः ॥
 सानुमेने च तं मूढा वृषस्यन्ती शचीपतिम् ।
 5 तच्च प्रभावतो बुद्ध्वा तत्रागाग्रीतमो मुनिः ॥
 मार्जाररूपं चक्रे च भयादिन्द्रो ऽपि तत्क्षणम् ।
 कः स्थितो ऽचेति सो ऽपृच्छदहल्यामथ गौतमः ॥
 एसो ठिञ्चो सु मज्जाञ्चो इत्यपधृष्टवक्रया ।
 गिरा सत्यानुरोधिन्या सा तं प्रत्यब्रवीत्पतिम् ॥
 10 सत्यं त्वज्जार इत्युक्त्वा विहसन्स ततो मुनिः ।
 सत्यानुरोधकृपान्तं शप्यं तस्यामपातयत् ॥
 पापशीले शिलाभावं भूरिकालमवाप्नुहि ।
 आ वनान्तरसंचारिराघवालोकनादिति ॥
 दत्तशपो यथाकामं तपसे स मुनिर्ययौ ।
 15 अहल्यापि शिलाभावं दारुणं प्रत्यपद्यत ॥

XXVI.

- ततः कदा चिदध्यास्त वसन्तसमयोत्सवे ।
 देवीकृतं तदुद्यानं स राजा सातवाहनः ॥
 विहरन्स चिरं तत्र महेन्द्र इव नन्दने ।
 वापीजले ऽवतीर्णो ऽभूत्क्रीडितुं कामिनीसखः ॥
 20 असिञ्चत्तत्र दयिताः सहेलं करवारिभिः ।
 असिच्यत स ताभिश्च वशाभिरिव वारणः ॥

अथैका तस्य महिषी राज्ञः स्तनभरालसा ।
 शिरीषमुकुमाराङ्गी क्रीडन्ती अममभ्यगात् ॥
 सा जलैरभिषिञ्चन्तां राजानमसहा सती ।
 अब्रवीन्मोदकैर्देव परिताडय मामिति ॥

5 तच्छ्रुत्वा मोदकान्नाजा दुतमानाययत्तदा ।
 ततो विहस्य सा राज्ञी पुनरेवमभाषत ॥
 राजन्वसरः को ऽथ मोदकानां जलान्तरे ।
 उदकैः सिञ्च मा त्वं मामित्युक्तं हि मया तव ॥
 संधिमात्रं न जानासि माशब्दोदकशब्दयोः ।

10 न च प्रकरणं वेत्ति मूर्खस्त्वं कथमीदृशः ॥
 इत्युक्तः स तया राज्ञ्या शब्दशास्त्रविदा नृपः ।
 परिवारे हसत्यन्तर्लज्जाक्रान्तो भटित्यभूत् ॥
 परित्यक्तजलक्रीडो वीतदर्पश्च तत्क्षणम् ।
 जातावमानो निर्लक्ष्यः प्राविशन्निजमन्दिरम् ॥

15 ततश्चिन्तापरो मुखन्नाहारादिपराङ्मुखः ।
 चिन्तस्य इव पृष्टो ऽपि नैव किं चिदभाषत ॥
 पारिडत्यं शरणं वा मे मृत्युर्वेति विचिन्तयन् ।
 शयनीयपरित्यक्तगात्रः संतापवानभूत् ॥
 अकस्मादथ राज्ञस्तां दृष्ट्वावस्थां तथाविधाम् ।
 20 किमेतदिति संभ्रान्तः सर्वः परिजनो ऽभवत् ॥
 ततो ऽहं शर्ववर्मा च ज्ञातवन्तौ क्रमेण ताम् ।
 अचान्तरे च स प्रायः पर्येहीयत वासरः ॥
 प्रातरावामगच्छाव वासवेश्म महीपतेः ॥

- तत्र सर्वस्य रुद्धे ऽपि प्रवेशे कथमप्यहम् ।
 प्राविशं मम पश्चाच्च शर्ववर्मा लघुक्रमम् ॥
 उपविश्याथ निकटे विज्ञप्तः स मया नृपः ।
 अकारणं कथं देव वर्तसे विमना इति ॥
- 6 तच्छ्रुत्वापि तथैवासीत्स तूष्णीं सातवाहनः ।
 शर्ववर्मा ततश्चेदमञ्जुतं वाक्यमब्रवीत् ॥
 श्रुतिमन्तं मां कुर्विति प्रागुक्तं देव मे त्वया ।
 तेनाहं कृतवानद्य स्वप्नमाणवकं निशि ॥
 स्वप्ने ततो मया दृष्टं नभसश्च्युतमञ्जुजम् ।
- 10 तच्च दिष्टेन केनापि कुमारेण विकासितम् ॥
 ततश्च निर्गता तस्माद्दिष्टा स्त्री धवलाक्षरा ।
 तव देव मुखं सा च प्रविष्टा समनन्तरम् ॥
 इयदृष्ट्वा प्रबुद्धो ऽस्मि सा च मन्ये सरस्वती ।
 देवस्य वदने साक्षात्संप्रविष्टा न संशयः ॥
- 15 एवं निवेदितस्वप्ने शर्ववर्मणि तत्क्षणम् ।
 मामस्तमौनः साकूतमवदात्सातवाहनः ॥
 शिक्ष्यमाणः प्रयत्नेन कालेन कियता पुमान् ।
 अधिगच्छति पारिडत्यमेतन्मे कथ्यतां त्वया ॥
 मम तेन विना ह्येषा लक्ष्मीर्न प्रतिभासते ।
- 20 विभवैः किं नु मूर्खस्य काष्ठस्याभरणैरिव ॥
 ततो ऽहमवदं राजन्वर्षेर्द्वादशभिः सदा ।
 ज्ञायते सर्वविद्यानां मुखं व्याकरणं नरैः ॥
 अहं तु शिक्षयामि त्वां वर्षषट्केन तद्विभो ।

श्रुत्वैतत्सहसा सेर्यं शर्ववर्मा किलावदत् ॥
 सुखोचितो जनः क्लेशं कथं कुर्यादियच्चिरम् ।
 तदहं मासषट्केन देव त्वां शिक्षयामि तत् ॥
 श्रुत्वैवैतदसंभाष्यं तमवोचमहं रुषा ।

5 षड्भिर्मासैस्त्वया देवः शिक्षितश्चेत्ततो मया ॥
 संस्कृतं प्राकृतं तद्वद्देशभाषा च सर्वदा ।
 भाषाचयमिदं त्यक्तं यन्मनुष्येषु संभवेत् ॥
 शर्ववर्मा ततो ऽवादीन्न चेदेवं करोम्यहम् ।
 द्वादशाब्दान्वहाम्येष शिरसा तव पादुके ॥

10 इत्युक्त्वा निर्गते तस्मिन्नहमप्यगमं गृहम् ।
 राजाप्युभयतः सिद्धिं मत्वा शस्तो बभूव सः ॥
 शर्ववर्मा च वीहस्तः प्रतिज्ञां तां सुदुस्तराम् ।
 पश्यन्सानुशयः सर्वं स्वभार्यायै शशंस तत् ॥
 सापि तं दुःखितावोचत्संकटे ऽस्मिंस्तव प्रभो ।

15 विना स्वामिकुमारेण गतिरन्या न दृश्यते ॥
 तथेति निश्चयं कृत्वा पश्चिमे प्रहरे निशि ।
 शर्ववर्मा निराहारस्तत्रैव प्रस्थितो ऽभवत् ॥
 सो ऽपि वातैकभक्षः सन्कृतमौनः सुनिश्चयः ।
 प्राप स्वामिकुमारस्य शर्ववर्मान्तिकं क्रमात् ॥

20 शरीरनिरपेक्षेण तपसा तत्र तोषितः ।
 प्रसादमकरोत्तस्य कार्तिकेयो यथेप्सितम् ॥
 आगत्य शर्ववर्माथ कुमारवरसिद्धिमान् ।
 चिन्तितोपस्थिता राज्ञे सर्वा विद्याः प्रदत्तवान् ॥

प्रादुरासंश्च तास्तस्य सातवाहनभूपतेः ।
तत्क्षणं किं न कुर्याच्च प्रसादः पारमेश्वरः ॥

XXVII.

- एवं गुणाढ्यवचसा साय सप्तकथामयी ।
स्वभाषया कथा दिव्या कथिता काणभूतिना ॥
5 तथैव च गुणाढ्येन पैशाच्या भाषया तया ।
निबद्धा सप्तभिर्वर्षैर्यन्यलक्षाणि सप्त सा ॥
मैतां विद्याधरा हार्षुरिति तामात्मशोणितैः ।
अटव्यां मथभावाच्च लिलेख स महाकविः ॥
तथा च श्रोतुमायातैः सिद्धविद्याधरादिभिः ।
10 निरन्तरमभूत्तच्च सवितानमिवाक्षरम् ॥
गुणाढ्येन निबद्धां च तां दृष्ट्वैव महाकथाम् ।
जगाम मुक्तशपः सन्काणभूतिर्निजां गतिम् ॥
पिशाचा ये ऽपि तचासन्नन्ये तत्सहचारिणः ।
ते ऽपि प्रापुर्दिवं सर्वे दिव्यामाकर्ण्य तां कथाम् ॥
15 प्रतिष्ठां प्रापणीयैषा पृथिव्यां मे बृहत्कथा ।
अयमर्थो ऽपि मे देव्या शपान्तोक्ताबुदीरितः ॥
तत्कथं प्रापयाम्येनां कस्मै तावत्समर्पये ।
इत्येवाचिन्तयत्तच्च स गुणाढ्यो महाकविः ॥
अथैको गुणदेवाख्यो नन्दिदेवाभिधः परः ।
20 तमूचतुरुपाध्यायं शिष्यावनुगताबुभौ ॥

- तत्काव्यस्यार्पणस्थानमेकः श्रीसातवाहनः ।
 रसिको हि बहेत्काव्यं पुष्पामोदमिवानिलः ॥
 एवमस्त्विति तौ शिष्यावन्निकं तस्य भूपतेः ।
 प्राहिणोत्पुस्तकं दत्त्वा गुणाढ्यो गुणशालिनौ ॥
 ७ स्वयं च गत्वा तत्रैव प्रतिष्ठाने पुराद्वहिः ।
 कृतसंकेत उद्याने तस्थौ देवीविनिर्मिते ॥
 तच्छिष्याभ्यां च गत्वा तत्सातवाहनभूपतेः ।
 गुणाढ्यकृतिरेषेति दर्शितं काव्यपुस्तकम् ॥
 पिशाचभाषां तां श्रुत्वा तौ च दृष्ट्वा तदाकृती ।
 10 विद्यामदेन सासूर्यं स राजैवमभाषत ॥
 प्रमाणं सप्त लक्षाणि पैशाचं नीरसं वचः ।
 शोणितेनाक्षरन्यासो धिक्पिशाचकथामिमाम् ॥
 ततः पुस्तकमादाय गत्वा ताभ्यां यथागतम् ।
 शिष्याभ्यां तद्गुणाढ्याय यथावृत्तमकथ्यत ॥
 15 गुणाढ्यो ऽपि तदाकर्ण्य सद्यः खेदवशो ऽभवत् ।
 तत्स्वज्ञेन कृतावज्ञः को नामान्तर्न तप्यते ॥
 सशिष्यश्च ततो गत्वा नातिदूरं शिलोच्चयम् ।
 विविक्तरम्यभूभागमपिकुराडं व्यधात्पुरः ॥
 तत्रामौ पञ्चमेकैकं शिष्याभ्यां साधु वीक्षितः ।
 20 वाचयित्वा स चिक्षेप आवयन्मृगपक्षिणः ॥
 नरवाहनदत्तस्य चरितं शिष्ययोः कृते ।
 यन्मलक्षं कथामेकां वर्जयित्वा तदीप्सिताम् ॥
 तस्मिंश्च तां कथां दिष्टां पठत्यपि दहत्यपि ।

परित्यक्ततृणाहाराः शृण्वन्तः साश्रुलोचनाः ॥

आसन्नभ्येत्य तच्चैव निष्कला बद्धमण्डलाः ।

निखिलाः खलु सारङ्गवराहमहिषादयः ॥

अचान्तरे स राजाभूदस्वस्थः सातवाहनः ।

5 दोषं चास्यावदन्वैद्याः शुष्कमांसोपभोगजम् ॥

आक्षिप्तास्तन्निमित्तं च सूपकारा बभार्षिरे ।

अस्माकमीदृशं मांसं ददते लुब्धका इति ॥

पृष्टाश्च लुब्धका ऊचुर्नातिदूरे गिरावितः ।

पठित्वा पन्नमेकैकं को ऽप्ययी क्षिपति द्विजः ॥

10 तत्समेत्य निराहाराः शृण्वन्ति प्राणिनो ऽखिलाः ।

नान्यतो यान्ति तेनैषां शुष्कं मांसमिदं क्षुधा ॥

इति व्याधवचः श्रुत्वा कृत्वा तानेव चायतः ।

स्वयं स कौतुकाद्राजा गुणाढ्यस्यान्तिकं ययौ ॥

ददर्श तं समाकीर्णं जटाभिर्वनवासतः ।

15 प्रशान्तशेषशपामिधूमिकाभिरिवाभितः ॥

अथैनं प्रत्यभिज्ञाय सबाष्पमृगमध्यगम् ।

नमस्कृत्य च पप्रच्छ तं वृत्तान्तं महीपतिः ॥

सो ऽपि स्वं पुष्पदन्तस्य राज्ञे शपादिचेष्टितम् ।

ज्ञानी कथावतारं तमाचख्यौ भूतभाषया ॥

20 ततो गणावतारं तं मत्वा पादानतो नृपः ।

ययाचे तां कथां तस्माद्दिष्टां हरमुखोन्नताम् ॥

अथोवाच स तं भूपं गुणाढ्यः सातवाहनम् ।

राजन्धइयन्धलक्ष्णाणि मया दग्धानि षड्वधाः ॥

- लक्ष्मेकमिदं त्वस्ति कथैका सैव गृह्यताम् ।
 मच्छिथौ तव चाचैतौ व्याख्यातारौ भविष्यतः ॥
 इत्युक्त्वा नृपमामन्थ्य त्यक्त्वा योगेन तां तनुम् ।
 गुणाढ्यः शापनिर्मुक्तः प्राप दिव्यं निजं पदम् ॥
 5 अथ तां गुणाढ्यदत्तामादाय कथां बृहत्कथां नाम्ना ।
 नृपतिरगान्निजनगरं नरवाहनदत्तचरितमयीम् ॥
 गुणदेवनन्दिदेवौ तत्र च तौ तत्कथाकवेः शिष्यौ ।
 क्षितिकनकवस्त्रवाहनभवनधनैः संविभेजे सः ॥
 ताभ्यां सह च कथां तामाश्रास्य स सातवाहनस्तस्याः ।
 10 तन्नाषयावतारं वक्तुं चक्रे कथापीठम् ॥
 सा च चित्ररत्ननिर्भरा कथा विसृतामरकथा कुतूहलात् ।
 तद्विधाय नगरे निरन्तरां ख्यातिमत्र भुवनत्रये गता ॥
 ॥ इति कथासरित्सागरे ऽष्टमस्तरङ्गः ॥

XXVIII.

॥ अथ मानवधर्मशास्त्रम् ॥

- 15 आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
 अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥५॥ ॥अध्या० १॥
 ततः स्वयंभूर्भगवानथक्त्वा व्यञ्जयन्निदम् ।
 महाभूतादि वृक्षौजाः प्रादुरासीत्तमोनुदः ॥६॥
 यो ऽसावतीन्द्रिययात्यः सूक्ष्मो ऽव्यक्तः सनातनः ।
 20 सर्वभूतमयो ऽचिन्त्यः स एव स्वयमुद्भवौ ॥७॥

- सो ऽभिध्याय शरीरात्स्वात्सिसृक्षुर्विविधाः प्रजाः ।
 अप एव ससर्जादौ तासु बीजमवासृजत् ॥८॥
 तदण्डमभवज्जैमं सहस्रांशुसमप्रभम् ।
 तस्मिञ्जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥९॥
 ८ आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।
 ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥१०॥
 यत्तत्कारणमथ्यक्तं नित्यं सदसदात्मकम् ।
 तद्विसृष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते ॥११॥
 तस्मिन्नण्डे स भगवानुषित्वा परिवत्सरम् ।
 १० स्वयमेवात्मनो ध्यानात्तदण्डमकरोद्विधा ॥१२॥
 ताभ्यां स शकलाभ्यां च दिवं भूमिं च निर्ममे ।
 मध्ये व्योम दिशश्चाष्टावपां स्थानं च शाश्वतम् ॥१३॥
 अग्निवायुरविभ्यस्तु चयं ब्रह्म सनातनम् ।
 दुदोह यज्ञसिद्धयर्थमृग्यजुःसामलक्षणम् ॥१४॥
 ११ लोकानां तु विवृद्ध्यर्थं मुखबाहूरुपादतः ।
 ब्राह्मणं क्षत्रियं वैश्यं शूद्रं च निरवर्तयत् ॥१५॥
 अहोरात्रे विभजते सूर्यो मानुषदैविके ।
 रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः ॥१६॥
 पित्र्ये रात्र्यहनी मासः प्रविभागस्तु पक्षयोः ।
 २० कर्मचेष्टास्वहः कृष्णः शुक्लः स्वप्नाय शर्वरी ॥१६॥
 दैवे रात्र्यहनी वर्षं प्रविभागस्तयोः पुनः ।
 अहस्तत्रोदगयनं रात्रिः स्यादक्षिणायनम् ॥१७॥
 ब्राह्मस्य तु क्षपाहस्य यत्प्रमाणं समासतः ।

- एकैकशो युगानां तु क्रमशस्तन्निबोधत ॥६८॥
 चत्वार्याहुः सहस्राणि वर्षाणां तु कृतं युगम् ।
 तस्य तावच्छती संध्या संध्यांशश्च तथाविधः ॥६९॥
 इतरेषु ससंध्येषु ससंध्यांशेषु च त्रिषु ।
 5 एकापायेन वर्तन्ते सहस्राणि शतानि च ॥७०॥
 यदेतत्परिसंख्यातमादावेव चतुर्युगम् ।
 एतद्वादशसाहस्रं देवानां युगमुच्यते ॥७१॥
 दैविकानां युगानां तु सहस्रं परिसंख्यया ।
 ब्राह्ममेकमहर्ज्ञेयं तावती रात्रिरेव च ॥७२॥
 10 भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः ।
 बुद्धिमात्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः ॥९६॥
 ब्राह्मणेषु च विद्वांसो विद्वत्सु कृतबुद्धयः ।
 कृतबुद्धिषु कर्तारः कर्तृषु ब्रह्मवेदिनः ॥९७॥
 वेदो ऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
 15 आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥६॥ ॥अध्या० २॥
 श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन् हि मानवः ।
 इह कीर्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥९॥
 श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः ।
 ते सर्वार्थेष्वमीमांस्ये ताभ्यां धर्मो हि निर्वर्तते ॥१०॥
 20 यो ऽवमन्येत ते मूले हेतुशास्त्राश्चयाद्विजः ।
 स साधुभिर्बहिष्कार्यो नास्ति को वेदनिन्दकः ॥११॥
 वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
 एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥१२॥

- वैदिकैः कर्मभिः पुण्यैर्निषेकादिर्द्विजन्मनाम् ।
 कार्यः शरीरसंस्कारः पावनः प्रेत्य चेह च ॥२६॥
 गर्भेर्होमैर्जातकर्मचौडमौञ्जीनिबन्धनैः ।
 वैजिकं गार्भिकं चैनो द्विजानामपमृज्यते ॥२७॥
- 6 स्वाध्यायेन व्रतैर्होमैस्त्रैविद्येनेज्यया सुतैः ।
 महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः ॥२८॥
 प्राङ्गाभिवर्धनात्पुंसो जातकर्म विधीयते ।
 मन्त्रवत्प्राशनं चास्य हिरण्यमधुसर्पिषाम् ॥२९॥
 नामधेयं दशम्यां तु द्वादश्यां वास्य कारयेत् ।
- 10 पुण्ये तिथौ मुहूर्ते वा नक्षत्रे वा गुणान्विते ॥३०॥
 मङ्गल्यं ब्राह्मणस्य स्यात्क्षत्रियस्य बलान्वितम् ।
 वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितम् ॥३१॥
 शर्मवत्प्राह्मणस्य स्याद्राज्ञो रक्षासमन्वितम् ।
 वैश्यस्य पुष्टिसंयुक्तं शूद्रस्य प्रैष्यसंयुतम् ॥३२॥
- 15 स्त्रीणां सुखोद्यमकूरं विस्पष्टार्थं मनोहरम् ।
 मङ्गल्यं दीर्घवर्णान्तमाशीर्वादाभिधानवत् ॥३३॥
 चतुर्थे मासि कर्तव्यं शिशोर्निष्क्रमणं गृहात् ।
 षष्ठे ऽन्नप्राशनं मासि यष्टेष्टं मङ्गलं कुले ॥३४॥
 चूडाकर्म द्विजातीनां सर्वेषामेव धर्मतः ।
- 20 प्रथमे ऽष्टे तृतीये वा कर्तव्यं श्रुतिचोदनात् ॥३५॥
 गर्भाष्टमे ऽष्टे कुर्वीत ब्राह्मणस्योपनायनम् ।
 गर्भादेकादशे राज्ञो गर्भास्तु द्वादशे विशः ॥३६॥
 प्रतिगृष्टेप्सितं दण्डमुपस्थाय च भास्करम् ।

प्रदक्षिणं परीत्यामिं चरेन्नैक्षं यथाविधि ॥४८॥

भवत्पूर्वं चरेन्नैक्षमुपनीतो द्विजोत्तमः ।

भवन्मध्यं तु राजन्यो वैश्यस्तु भवदुत्तरम् ॥४९॥

व्यत्यस्तपाणिना कार्यमुपसंग्रहणं गुरोः ।

5 सव्येन सव्यः स्पृष्टव्यो दक्षिणेन च दक्षिणः ॥५०॥

अध्येषमाणं तु गुरुर्नित्यकालमतन्द्रितः ।

अधीष्व भो इति ब्रूयाद्विरामो ऽस्त्विति चारमेत् ॥५१॥

ब्रह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा ।

स्रवत्यनेकृतं पूर्वं परस्ताच्च विशीर्यते ॥५२॥

10 अकारं चाप्युकारं च मकारं च प्रजापतिः ।

वेदत्रयान्निरदुहङ्गर्भुवः स्वरितीति च ॥५३॥

विभ्य एव तु वेदेभ्यः पादं पादमदूदुहत् ।

तदित्यृचो ऽस्याः सावित्र्याः परमेष्ठी प्रजापतिः ॥५४॥

एतदक्षरमेतां च जपन्व्याहतिपूर्विकाम् ।

15 संध्ययोर्वेदविद्विप्रो वेदपुण्येन युज्यते ॥५५॥

ऊर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयति ।

प्रत्युत्थानाभिवादाभ्यां पुनस्तान्मतिपद्यते ॥५६॥

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।

चत्वारि तस्य वर्धन्ते आयुर्विद्या यशो बलम् ॥५७॥

20 अभिवादात्परं विप्रो ज्यायांसमभिवादयन् ।

असौ नामाहमस्मीति स्वं नाम परिकीर्तयेत् ॥५८॥

नामधेयस्य ये के चिदभिवादं न जानते ।

तान्प्राज्ञो ऽहमिति ब्रूयात्स्त्रियः सर्वास्तथैव च ॥५९॥

- भोःशब्दं कीर्तयेदन्ते स्वस्य नास्त्रो ऽभिवादाने ।
 नास्त्रां स्वरूपभावो हि भोभावः ऋषिभिः स्मृतः ॥१२४॥
 आयुष्मान्भव सौम्येति वाच्यो विप्रो ऽभिवादाने ।
 अकारश्चास्य नास्त्रो ऽन्ते वाच्यः पूर्वाक्षरः स्मृतः ॥१२५॥
- 5 यो न वेत्त्यभिवादस्य विप्रः प्रत्यभिवादनम् ।
 नाभिवाद्यः स विदुषा यथा शूद्रस्तथैव सः ॥१२६॥
 ब्राह्मणं कुशलं पृच्छेत्क्षत्रबन्धुमनामयम् ।
 वैश्यं क्षेमं समागम्य शूद्रमारोग्यमेव च ॥१२७॥
 अवाच्यो दीक्षितो नास्त्रा यवीयानपि यो भवेत् ।
- 10 भोभवत्पूर्वकं तेनमभिभाषेत धर्मवित् ॥१२८॥
 परपत्नी तु या स्त्री स्यादसंबन्धा च योनिनः ।
 तां ब्रूयाद्भवतीत्येवं सुभगे भगिनीति च ॥१२९॥
 मातुलांश्च पितृष्यांश्च श्वशुरानृत्विजो गुरुन् ।
 असावहमिति ब्रूयात्प्रत्युत्थाय यवीयसः ॥१३०॥
- 15 ब्राह्मस्य जन्मनः कर्ता स्वधर्मस्य च शासिता ।
 बालो ऽपि विप्रो वृद्धस्य पिता भवति धर्मतः ॥१३१॥
 अघ्यापयामास पितृञ्छिशुराङ्गिरसः कविः ।
 पुत्रका इति होवाच ज्ञानेन परिगृह्य तान् ॥१३२॥
 ते तमर्थमपृच्छन्त देवानागतमन्यवः ।
- 20 देवाश्चैतान्समेत्योचुर्न्याय्यं वः शिशुरुक्तवान् ॥१३३॥
 अज्ञो भवति वै बालः पिता भवति मन्त्रदः ।
 अज्ञं हि बालमित्याहुः पितेत्येव तु मन्त्रदम् ॥१३४॥
 षडिंशदाष्टिकं चर्यं गुरौ चैवेदिकं व्रतम् ।

तदर्धिकं पादिकं वा यहणान्तिकमेव वा ॥१॥ ॥अध्या० ३॥

वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमम् ।

अविभुतब्रह्मचर्यो गृहस्थाश्रममावसेत् ॥२॥

तं प्रतीतं स्वधर्मेण ब्रह्मदायहरं पितुः ।

६ सग्विणं तल्प आसीनमर्हयेत्प्रथमं गवा ॥३॥

गुरुणानुमतः स्नात्वा समावृत्तो यथाविधि ।

उद्धतेत द्विजो भार्यां सवर्णां लक्षणान्विताम् ॥४॥

सर्वान्परित्यजेदर्थान्स्वाध्यायस्य विरोधिनः ।

यथा तथाध्यापयंस्तु सा ह्यस्य कृतकृत्यता ॥१७॥ अध्या० ४॥

१० क्लृप्तकेशनखश्मश्रुदान्तः शुक्लाक्षरः शुचिः ।

स्वाध्याये चैव युक्तः स्यान्नित्यमात्महितेषु च ॥३५॥

वैणवीं धारयेद्यष्टिं सोदकं च कमण्डलुम् ।

यज्ञोपवीतं वेदं च शुभे रौक्मे च कुराडले ॥३६॥

नेक्षेतोद्यन्तमादित्यं नास्तं यान्तं कदा चन ।

१५ नोपसृष्टं न वारिस्थं न मर्ध्यं नभसो गतम् ॥३७॥

न लङ्घयेद्वत्सतन्तीं न प्रधावेच्च वर्षति ।

न चोदके निरीक्षेत स्वं रूपमिति धारणा ॥३८॥

मृदं गां दैवतं विप्रं घृतं मधु चतुष्पथम् ।

प्रदक्षिणानि कुर्वीत प्रज्ञातांश्च वनस्पतीन् ॥३९॥

२० वायुमिविप्रमादित्यमपः पश्यंस्तथैव गाः ।

न कदा चन कुर्वीत विण्मूत्रस्य विसर्जनम् ॥४०॥

मूत्रोच्चारसमुत्सर्गं दिवा कुर्यादुदङ्मुखः ।

दक्षिणाभिमुखो रात्रौ संध्ययोश्च यथा दिवा ॥४०॥

- न वारयेन्नां धयन्तीं न चाचक्षीत कस्य चित् ।
 न दिवीन्द्रायुधं दृष्ट्वा कस्य चिद्दर्शयेद्बुधः ॥५९॥
 सामध्वनावृग्यजुषी नाधीयीत कदा चन ।
 वेदस्याधीत्य वाप्यन्तमारण्यकमधीत्य च ॥१२३॥
 ८ ऋग्वेदो देवदैवत्यो यजुर्वेदस्तु मानुषः ।
 सामवेदः स्मृतः पित्र्यस्तस्मात्तस्याशुचिर्ध्वनिः ॥१२४॥
 नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।
 शनैरावर्तमानस्तु कर्तुर्मूलानि कृन्तति ॥१७२॥
 यदि नात्मनि पुत्रेषु न चेत्युत्रेषु न मृषु ।
 १० न त्वेव तु कृतो ऽधर्मः कर्तुर्भवति निष्फलः ॥१७३॥
 धर्मं शनैः संचिनुयाद्वल्मीकमिव पुत्तिकाः ।
 परलोकसहायार्थं सर्वभूतान्यपीडयन् ॥२३८॥
 नामुच हि सहायार्थं पिता माता च तिष्ठतः ।
 न पुत्रदारं न ज्ञातिर्धर्मस्तिष्ठति केवलः ॥२३९॥
 १५ एकः प्रजायते जन्तुरेक एव प्रलीयते ।
 एको ऽनुभुङ्क्ते सुकृतमेक एव च दुष्कृतम् ॥२४०॥
 मृतं शरीरमुत्सृज्य काष्ठलोष्टसमं क्षितौ ।
 विमुक्त्वा बान्धवा यान्ति धर्मस्तमनुगच्छति ॥२४१॥
 तस्माद्धर्मं सहायार्थं नित्यं संचिनुयाच्छनैः ।
 २० धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥२४२॥
 प्राणस्यान्नमिदं सर्वं प्रजापतिरकल्पयत् ।
 स्यावरं जङ्गमं चैव सर्वं प्राणस्य भोजनम् ॥२८॥ अध्या० ५॥
 चराणामन्नमचरा दंष्ट्रिणामप्यदंष्ट्रिणः ।

अहस्ताश्च सहस्तानां शूराणां चैव भीरवः ॥२९॥

कुर्याद्भृतपशुं सङ्गे कुर्यात्पिष्टपशुं तथा ।

न त्वेव तु वृथा हन्तुं पशुमिच्छेत्कदा चन ॥३७॥

यावन्ति पशुरोमाणि तावत्कृत्वो ह मारणम् ।

५ वृथापशुघ्नः प्राप्नोति प्रेत्य जन्मनि जन्मनि ॥३८॥

मां स भक्षयितामुच यस्य मांसमिहादस्यहम् ।

एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिणः ॥५५॥

नास्ति स्त्रीणां पृथग्यज्ञो न घृतं नाप्युपोषितम् ।

पतिं शुश्रूषते येन तेन स्वर्गे महीयते ॥१५५॥

१० पाण्याहस्य साध्वी स्त्री जीवतो वा मृतस्य वा ।

पतिलोकमभीप्सन्ती नाचरेत्किं चिदप्रियम् ॥१५६॥

कामं तु क्षपयेद्देहं पुष्पमूलफलैः शुभैः ।

न तु नामापि गृह्णीयात्पत्यौ प्रेते परस्य तु ॥१५७॥

आसीता मरणान्क्षान्ता नियता ब्रह्मचारिणी ।

१५ यो धर्म एकपत्नीनां काङ्क्षन्ती तमनुत्तमम् ॥१५८॥

एवं गृहाश्रमे स्थित्वा विधिवत्स्नातको द्विजः ।

वने वसेत्तु नियतो यथावद्विजितेन्द्रियः ॥१॥ ॥अध्या० ६॥

वसीत चर्म चीरं वा सायं स्नायात्प्रगे तथा ।

जटाश्च बिभृयान्नित्यं श्मश्रुलोमनखानि च ॥६॥

२० यीष्णे पञ्चतपास्तु स्याद्वर्षास्वभावकाशिकः ।

आर्द्रवासास्तु हेमन्ते क्रमशो वर्धयन्स्तपः ॥२३॥

वनेषु तु विद्वत्यैवं तृतीयं भागमायुषः ।

चतुर्थमायुषो भागं त्यक्त्वा सङ्गान्परिव्रजेत् ॥३३॥

आश्रमादाश्रमं गत्वा हुतहोमो जितेन्द्रियः ।
 भिक्षाबलिपरिश्रान्तः प्रव्रजन्नेत्य वर्धते ॥३४॥
 ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।
 एते गृहस्थप्रभवाश्चत्वारः पृथगाश्रमाः ॥६७॥

5 एकैकं ह्रासयेत्पिरुडं कृष्णे शुक्ले च वर्धयेत् ।
 उपस्पृशंस्त्रिषवणमेतच्चान्द्रायणं स्मृतम् ॥२१६॥ अध्या० ११ ॥
 एतमेव विधिं कृत्स्नमाचरेद्ब्रह्मव्रतम् ।
 शुक्लपक्षादि नियतश्चरञ्चान्द्रायणं व्रतम् ॥२१७॥
 शुभाशुभफलं कर्म मनोवाग्देहसंभवम् ।

10 कर्मजा गतयो नृणामुत्तमाधममध्यमाः ॥३॥ ॥अध्या० १२॥
 तस्येह चिद्विधस्यापि अधिष्ठानस्य देहिनः ।
 दशलक्षणयुक्तस्य मनो विद्यात्मवर्तकम् ॥४॥
 परद्रव्येष्वभिध्यानं मनसानिष्टचिन्तनम् ।
 वितथाभिनिवेशश्च चिद्विधं कर्म मानसम् ॥५॥

15 पारुष्यमनृतं चैव पैशुन्यं चापि सर्वशः ।
 असंबद्धप्रलापश्च वाङ्मयं स्याच्चतुर्विधम् ॥६॥
 अदत्तानामुपादानं हिंसा चैवाविधानतः ।
 परदारोपसेवा च शरीरं चिद्विधं स्मृतम् ॥७॥
 मानसं मनसैवायमुपभुङ्क्ते शुभाशुभम् ।

20 वाचा वाचा कृतं कर्म कायेनैव च कायिकम् ॥८॥
 शरीरजैः कर्मदोषैर्याति स्थावरतां नरः ।
 वाचिकैः पक्षिमृगतां मानसैरन्यजातिताम् ॥९॥
 यद्याचरति धर्मं स प्रायशो ऽधर्ममल्पशः ।

तैरेव चावृतो भूतैः स्वर्गे सुखमुपाप्नुते ॥२०॥

यदि तु प्रायशो ऽधर्मे सेवते धर्ममल्पशः ।

तैर्भूतैः स परित्यक्तो यामीः प्राप्नोति यातनाः ॥२१॥

यामीस्ता यातनाः प्राप्य स जीवो वीतकल्मषः ।

5 तान्येव पञ्च भूतानि पुनरभ्येति भागशः ॥२२॥

एता दृष्ट्वास्य जीवस्य गतीः स्वेनैव चेतसा ।

धर्मतो ऽधर्मतश्चैव धर्मे दध्यात्सदा मनः ॥२३॥

सत्त्वं रजस्तमश्चैव चीन्विद्यादात्मनो गुणान् ।

यैर्याप्येमान्स्थितो भावान्महान्सर्वानशेषतः ॥२४॥

10 यत्कर्म कृत्वा कुर्वन् करिष्यन् चैव लज्जते ।

तज्ज्ञेयं विदुषा सर्वं तामसं गुणलक्षणम् ॥३५॥

येनास्मिन्कर्मणा लोके ख्यातिमिच्छति पुष्कलाम् ।

न च शोचत्यसंपत्तौ तद्विज्ञेयं तु राजसम् ॥३६॥

यत्सर्वेणेच्छति ज्ञातं यन्न लज्जति चाचरन् ।

15 येन तुष्यति चात्मास्य तत्सत्त्वगुणलक्षणम् ॥३७॥

तमसो लक्षणं कामो रजसस्त्वर्थ उच्यते ।

सत्त्वस्य लक्षणं धर्मः श्रेष्ठमेषां यथाक्रमम् ॥३८॥

येन यांस्तु गुणेनैषां संसारान्प्रतिपद्यते ।

तान्समासेन वक्ष्यामि सर्वस्यास्य यथाक्रमम् ॥३९॥

20 देवत्वं सात्त्विका यान्ति मनुष्यत्वं च राजसाः ।

तिर्येक्षं तामसा नित्यमित्येषा चिविधा गतिः ॥४०॥

चिविधा चिविधैषां तु विज्ञेया गौणिकी गतिः ॥

अधमा मध्यमाग्या च कर्मविद्याविशेषतः ॥४१॥

- स्थावराः कृमिकीटाश्च मत्स्याः सर्पाः सकच्छपाः ।
 पशवश्च मृगाश्चैव जघन्या तामसी गतिः ॥४२॥
 हस्तिनश्च तुरंगाश्च शूद्रा म्लेच्छाश्च गर्हिताः ।
 सिंहा व्याघ्रा वराहाश्च मध्यमा तामसी गतिः ॥४३॥
- 5 चारणाश्च सुपर्णाश्च पुरुषाश्चैव दाम्भिकाः ।
 रक्षांसि च पिशाचाश्च तामसीषूत्तमा गतिः ॥४४॥
 भृक्षा मल्ला नटाश्चैव पुरुषाः शस्त्रवृत्तयः ।
 द्यूतपानप्रसक्ताश्च जघन्या राजसी गतिः ॥४५॥
 राजानः क्षत्रियाश्चैव राज्ञां चैव पुरोहिताः ।
- 10 वादयुद्धप्रधानाश्च मध्यमा राजसी गतिः ॥४६॥
 गन्धर्वा गुह्यका यक्षा विबुधानुचराश्च ये ।
 तथेवाप्सरसः सर्वा राजसीषूत्तमा गतिः ॥४७॥
 तापसा यतयो विप्रा ये च वैमानिका गणाः ।
 नक्षत्राणि च दैत्याश्च प्रथमा सात्त्विकी गतिः ॥४८॥
- 15 यज्वान ऋषयो देवा वेदा ज्योतींषि वत्सराः ।
 पितरश्चैव साध्याश्च द्वितीया सात्त्विकी गतिः ॥४९॥
 ब्रह्मा विश्वसृजो धर्मो महानप्यक्त एव च ।
 उक्तमां सात्त्विकीमेतां गतिमाहुर्मनीषिणः ॥५०॥
 श्वसूकरखरोष्ट्राणां गोऽजाविमृगपक्षिणाम् ।
- 20 चण्डालपुत्कसानां च ब्रह्महा योनिमृच्छति ॥५१॥
 हिंसा भवन्ति क्रथादाः कृमयो ऽभक्ष्यभक्षिणः ।
 परस्परदिनः स्तेनाः प्रेता ऽन्यस्त्रीनिषेविणः ॥५२॥
 धान्यं हत्वा भवत्यासुः कांस्यं हंसो जलं स्रवः ।

- मधु दंशः पयः काको रसं आ नकुलो घृतम् ॥ ६२ ॥
 छुच्छुन्दरिः शुभान्धान्यन्नशकं तु बर्हिणः ।
 आविकृतानं विविधमकृतानं तु शल्यकः ॥ ६५ ॥
 स्त्रियो ऽप्येतेन कल्पेन इत्वा दोषमवाप्नुयुः ।
 ५ एतेषामेव जन्तूनां भार्यात्वमुपयान्ति ताः ॥ ६९ ॥
 वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणां च संयमः ।
 अहिंसा गुरुसेवा च निःश्रेयसकरं परम् ॥ ८३ ॥
 प्रवृत्तं कर्म संसेष्य देवानामेति साम्यताम् ।
 निवृत्तं सेवमानस्तु भूतान्येत्येति पञ्च वै ॥ ९० ॥
 १० या वेदबाह्याः स्मृतयो याश्च काश्च कुदृष्टयः ।
 सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः ॥ ९५ ॥
 उत्पद्यन्ते च्यवन्ते च यान्यतो ऽन्यानि कानि चित् ।
 तान्यर्वाङ्गालिकतया निष्फलान्यनृतानि च ॥ ९६ ॥
 अज्ञेभ्यो यन्थिनः श्रेष्ठा यन्थिभ्यो धारिणो वराः ।
 १५ धारिभ्यो ज्ञानिनः श्रेष्ठा ज्ञानिभ्यो व्यवसायिनः ॥ १०३ ॥

XXIX. XXX.

एकोना विंशतिर्नार्यः क्रीडां कर्तुं वने गताः ।
 विंशतिर्गृहमायाताः शेषो व्याघ्रेण भक्षितः ॥
 समादिशत्पिता पुत्रं लिख लेखं ममाज्ञया ।
 न तेन लिखितो लेखः पितुराज्ञा न खण्डिता ॥

XXXI. RIGVEDA I. 1.

अ॒ग्निमी॒ळे पु॒रोहि॑तं य॒ज्ञस्य॑ दे॒वमृ॑त्विज॒म ।

हो॒तारं॑ रत्न॒धात॑मम् ॥ १ ॥

अ॒ग्निः पूर्वे॑भिर्ऋ॒षिभि॑री॒ड्यो नू॒तनै॑रु॒त ।

स दे॒वो ए॒ह व॑क्षति ॥ २ ॥

५ अ॒ग्निना॑ र॒यिम॑श्नव॒त्पोष॑मे॒व दि॒वे दि॒वे ।

य॒शसं॑ वी॒रव॑त्तमम् ॥ ३ ॥

अ॒ग्ने यं॑ य॒ज्ञम॑ध्व॒रं वि॒श्वतः॑ परि॒भूर॑सि ।

स इ॒हे॒वेषु॑ गच्छति ॥ ४ ॥

अ॒ग्निर्हो॑ता क॒विक्र॑तुः स॒त्यश्चि॒षश्च॑व॒स्तमः॑ ।

१० दे॒वो दे॒वेभि॑रा ग॒मत् ॥ ५ ॥

यद॒ङ्ग दा॒शुषे॑ त्वम॒ग्रे भ॒द्रं क॑रिष्यसि ।

तवे॒त्तत्स॒त्यम॑ङ्गिरः ॥ ६ ॥

उ॒प त्वा॒मे दि॒वे दि॒वे दो॑षावस्तर्धि॒या व॒यम् ।

नमो॑ भ॒रन्त॑ ए॒मसि॑ ॥ ७ ॥

१५ रा॒ज॒न्तम॑ध्व॒राणां॑ गो॒पामृ॑तस्य दी॒दिवि॑म् ।

व॒र्धमा॑नं स्वे दमे ॥ ८ ॥

स नः॑ पि॒तेव॑ सू॒नवे॑ ऽग्रे॑ सू॒पाय॑नो भव ।

सच॑स्वा नः स्व॒स्तये॑ ॥ ९ ॥

मधु दंशः पयः काको रसं आ नकुलो घृतम् ॥ ६२ ॥

छुच्छुन्दरिः शुभान्गान्धान्यक्षशकं तु बर्हिणः ।

आवित्कृतान्नं विविधमकृतान्नं तु शल्यकः ॥ ६५ ॥

स्त्रियो ऽप्येतेन कल्पेन हत्वा दोषमवाप्नुयुः ।

५ एतेषामेव जन्तूनां भार्यात्वमुपयान्ति ताः ॥ ६९ ॥

वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणां च संयमः ।

अहिंसा गुरुसेवा च निःश्रेयसकरं परम् ॥ ८३ ॥

प्रवृत्तं कर्म संसेष्य देवानामेति साम्यताम् ।

निवृत्तं सेवमानस्तु भूतान्येत्येति पञ्च वै ॥ ९० ॥

10 या वेदवाह्याः स्मृतयो याश्च काश्च कुहृष्टयः ।

सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः ॥ ९५ ॥

उत्पद्यन्ते च्यवन्ते च यान्यतो ऽन्यानि कानि चित् ।

तान्यर्वाङ्गालिकतया निष्फलान्यनृतानि च ॥ ९६ ॥

अज्ञेभ्यो यन्थिनः श्रेष्ठा यन्थिभ्यो धारिणो वराः ।

15 धारिभ्यो ज्ञानिनः श्रेष्ठा ज्ञानिभ्यो व्यवसायिनः ॥ १०३ ॥

XXIX. XXX.

एकोना विंशतिर्नार्यः क्रीडां कर्तुं वने गताः ।

विंशतिर्गृहमायाताः शेषो व्याघ्रेण भक्षितः ॥

समादिशत्पिता पुत्रं लिख लेखं ममाज्ञया ।

न तेन लिखितो लेखः पितुराज्ञा न खण्डिता ॥

XXXI. RIGVEDA I. 1.

अ॒ग्निमी॒ळे पु॒रोहि॑तं य॒ज्ञस्य॑ दे॒वमृ॑त्विज॑म् ।

हो॒तारं॑ रत्न॒धात॑मम् ॥ १ ॥

अ॒ग्निः पू॒र्वेभि॑र्च॒षिभि॑रीडो नू॒तनै॑स्त ।

स दे॒वाँ ए॒ह व॑क्षति ॥ २ ॥

५ अ॒ग्निना॑ र॒यिम॑श्नव॒त्योष॑मे॒व दि॒वे दि॒वे ।

य॒ज्ञसं॑ वी॒रव॑स्तमम् ॥ ३ ॥

अ॒ग्ने यं॑ य॒ज्ञम॑ध्व॒रं वि॑श्वतः परि॒भूर॑सि ।

स इ॒हे॒वेषु॑ गच्छति ॥ ४ ॥

अ॒ग्निर्हो॑ता क॒विक्र॑तुः स॒त्यश्चि॑षश्च॒वस्त॑मः ।

१० दे॒वो दे॒वेभि॑रा ग॒मत् ॥ ५ ॥

यद॒ङ्ग दा॒शुषे॑ त्वम॒ग्रे भ॑द्रं क॒रिष्य॑सि ।

तवे॒स्तत्स॒त्यम॑ङ्गिरः ॥ ६ ॥

उ॒ष त्वा॒ग्रे दि॒वे दि॒वे दो॑षावस्त॒र्धिया॑ व॒यम् ।

नमो॑ भ॒रन्त॑ ए॒मसि॑ ॥ ७ ॥

१५ रा॒ज॒न्तम॑ध्व॒राणां॑ गो॒पामृ॑तस्य दी॒र्दिवि॑म् ।

व॒र्धमा॑नं स्वे द॒मे ॥ ८ ॥

स नः॑ पि॒तेव॑ सू॒नवे॑ ऽग्रे॑ सू॒पाय॑नो भ॒व ।

सच॑स्वा नः स्व॒स्तये॑ ॥ ९ ॥

XXXII. RIGVEDA I. 32.

- इन्द्रस्य नु वीर्याणि प्र वोचं यानि चकार प्रथमानि वज्री ।
 अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत्पर्वतानाम् ॥ १ ॥
 अहन्नहिं पर्वते शिश्त्रियाणं त्वष्टास्यै वज्रं स्वर्थं ततश्च ।
 वाश्या इव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ॥ २ ॥
- 5 वृषायमाणो ऽवृणीत सोमं चिकदुकेष्वपिबत्सुतस्य ।
 आ सायकं मघवादक्ष वज्रमहन्नेनं प्रथमजामहीनाम् ॥ ३ ॥
 यदिन्द्राहमथमजामहीनामान्मायिनाममिनाः प्रोत मायाः ।
 आत्सूर्यं जनयन्धामुषासं तादीत्ता शत्रुं न किला विवित्से ॥ ४ ॥
 अहन्वृचं वृचतरं व्यसमिन्द्रो वज्रेण महता वधेन ।
- 10 स्कन्धांसीव कुलिशेना विवृक्णाहिः शयत उपपृक्पृथिव्याः ॥ ५ ॥
 अयोद्धेव दुर्मद आ हि जुह्मे महावीरं तुविबाधमृजीषम् ।
 नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इन्द्रशत्रुः ॥ ६ ॥
 अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमधि सानौ जघान ।
 वृष्णो वध्निः प्रतिमानं बुभूषन्पुरुचा वृचो अशयद्वस्तः ॥ ७ ॥
- 15 नदं न भिन्नममुया शयानं मनो रुहाणा अति यन्त्यापः ।
 याश्चिवृचो महिना पर्यतिष्ठत्तासामहिः पत्सुतः शीर्बभूव ॥ ८ ॥
 नीचावया अभववृचपुचेन्द्रो अस्या अव वधर्जभार ।
 उत्तरा सूरधरः पुच आसीद्दानुः शये सहवत्सा न धेनुः ॥ ९ ॥
 अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् ।
- 20 वृचस्य निण्यं वि चरन्त्यापो दीर्घं तम आशयदिन्द्रशत्रुः ॥ १० ॥
 दासपत्नोरहिगोपा अतिष्ठच्चिरुद्धा आपः पणिनेव गावः ।

अपां बिलमपिहितं यदासीवृचं जघन्वाँ अप तव्वार ॥११॥
 अण्यो वारो अभवस्तदिन्द्र सुके यत्त्वा प्रत्यहन्देव एकः ।
 अजयो गा अजयः शूर सोममवासृजः सर्तवे सप्त सिन्धून् ॥१२॥
 नास्मै विद्युन्न तन्यतुः सिषेध न यां मिहमकिरद्वादुनिं च ।
 ५ इन्द्रश्च यद्युयुधाते अहिश्चोतापरीभ्यो मघवा वि जिग्ये ॥१३॥
 अहेर्योतारं कमपश्य इन्द्र हृदि यत्तै जघ्नुषो भीरगच्छत् ।
 नव च यन्नवतिं च स्रवन्तीः श्येनो न भीतो अतरो रजांसि ॥१४॥
 इन्द्रो यातो ऽवसितस्य राजा शर्मस्य च शृङ्गिणो वज्रबाहुः ।
 सेदु राजा क्षयति चर्षणीनामरात्र नेमिः परि ता बभूव ॥१५॥

XXXIII. RIGVEDA I. 50.

- 10 उदु त्वं जातवेदसं देवं वहन्ति केतवः ।
 हृशे विश्वाय सूर्यम् ॥१॥
 अप ते तायवो यथा नक्षत्रा यन्यक्तुभिः ।
 सूराय विश्वचक्षसे ॥२॥
 अहश्मस्य केतवो वि रश्मयो जनो अनु ।
 15 भाजन्तो अमयो यथा ॥३॥
 तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्ये ।
 विश्वमा भासि रोचनम् ॥४॥
 प्रत्यङ्देवानां विशः प्रत्यङ्कुदैषि मानुषान् ।
 प्रत्यङ्दिवश्च स्वर्दृशे ॥५॥
 20 येना पावक चक्षसा भुरण्यन्तं जनो अनु ।

त्वं वरुण पश्यसि ॥ ६ ॥

वि द्यामेषि रजस्पृष्टवहा मिमानो अक्तुभिः ।

पश्यञ्जन्मानि सूर्ये ॥ ७ ॥

सप्त त्वा हरितो रथे वहन्ति देव सूर्ये ।

5 शोचिष्कैशं विचक्ष्ण ॥ ८ ॥

अयुक्त सप्त शुन्ध्युवः सूर्ये रथस्य नप्यः ।

ताभिर्याति स्वयुक्तिभिः ॥ ९ ॥

XXXIV. RIGVEDA I. 97.

अप नः शोशुचदधममे शुशुग्ध्या रयिम् ।

अप नः शोशुचदधम् ॥ १ ॥

10 सुक्षेचिया सुगातुया वसूया च यजामहे ।

अप नः शोशुचदधम् ॥ २ ॥

प्र यज्ञन्दिष्ट एषां प्रास्माकासश्च सूरयः ।

अप नः शोशुचदधम् ॥ ३ ॥

प्र यज्ञे अग्ने सूरयो जायेमहि प्र ते वयम् ।

15 अप नः शोशुचदधम् ॥ ४ ॥

प्र यद्येः सहस्वतो विन्धतो यन्ति भानवः ।

अप नः शोशुचदधम् ॥ ५ ॥

त्वं हि विन्धतोमुख विन्धतः परिभूरसि ।

अप नः शोशुचदधम् ॥ ६ ॥

20 द्विषो नो विन्धतोमुखाति नावेव पारय ।

अप नः शोभुचदधम् ॥७॥

स नः सिन्धुमिव नावयाति पर्षा स्वस्तये ।

अप नः शोभुचदधम् ॥८॥

XXXV. RIGVEDA I. 165.

- कया शुभा सर्वयसः सनीळाः समान्या मरुतः सं मिमिक्षुः ।
 5 कया मती कुत एतास एते ऽर्चन्ति शुष्मं वृषणो वसूया ॥१॥
 कस्य ब्रह्माणि जुजुषुर्युवानः को अंधरे मरुत आ वर्तते ।
 श्येनो इव ध्रजतो अन्तरिक्षे केन महा मनसा रीरमाम ॥२॥
 कुतस्त्वमिन्द्र माहिनः सन्नेको यासि सत्यते किं त इत्या ।
 सं पृच्छसे समराणः शुभान्नैर्वोचेस्तन्नो हरिवो यत्ते अस्मे ॥३॥
 10 ब्रह्माणि मे मतयः शं सुतासः शुष्म इर्यति प्रभृतो मे अद्रिः ।
 आ शासते प्रति हर्यन्युक्थेमा हरी वहतस्ता नो अच्छ ॥४॥
 अतो वयमन्तमेभिर्युजानाः स्वस्त्रेभिस्तन्वः शुभमानाः ।
 महोभिरेताँ उप युज्महे न्विन्द्र स्वधामनु हि नो बभूष ॥५॥
 15 क्व स्या वो मरुतः स्वधासीद्यन्मामेकं समधत्ताहिहत्ये ।
 अहं ह्युपस्तविषस्तुविष्मान्विश्वस्य शचोरनमं वधक्षैः ॥६॥
 भूरि चकर्ष युज्येभिरस्मे समानेभिर्वृषभ पौंस्येभिः ।
 भूरीणि हि कृणवामा शविष्टेन्द्र क्रत्वा मरुतो यद्वशाम ॥७॥
 वधीं वृषं मरुत इन्द्रियेण स्वेन भामेन तविषो बभूवान् ।
 अहमेता मनवे विश्वश्चन्द्राः सुगा अपश्चकार वज्रबाहुः ॥८॥
 20 अनुत्तमा ते मघवन्नकिन्तु न त्वावो अस्ति देवता विदानः ।

- न जायमानो नशते न जातो यानि करिष्या कृणुहि प्रवृद्ध ॥९॥
 एकस्य चिन्मे विभ्वस्त्वोजो या नु दधृष्वान्कृणवै मनीषा ।
 अहं ह्युपयो मरुतो विदानो यानि च्यवमिन्द्र इदीश एषाम् ॥१०॥
 अमन्दन्मा मरुत स्तोमो अच यन्मे नरः श्रुत्यं ब्रह्म चक्र ।
 5 इन्द्राय वृष्णे सुमंखाय मह्यं सख्ये सखायस्तन्वे तनूभिः ॥११॥
 एवेदेते प्रति मा रोचमाना अनेद्यः श्रव एषो दधानाः ।
 संचक्ष्या मरुतश्चन्द्रवर्णा अच्छान्त मे हृदयाथा च नूनम् ॥१२॥
 को न्वचं मरुतो मामहे वः प्र यातन सखीरच्छा सखायः ।
 मन्मानि चित्रा अपिवातयन्त एषां भूत नवेदा म च्युतानाम् ॥१३॥
 10 आ यहुवस्याहुवसे न कारुरस्माञ्चक्रे मान्यस्य मेधा ।
 ओ षु वर्त्त मरुतो विप्रमच्छेमा ब्रह्माणि जरिता वो अर्चत ॥१४॥
 एष व स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
 एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥१५॥

XXXVI. RIGVEDA III. 62.

- तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
 15 धियो यो नः प्रचोदयात् ॥१०॥
 देवस्य सवितुर्वयं वाजयन्तः पुरंध्या ।
 भर्गस्य रातिमीमहे ॥११॥
 देवं नरः सवितारं विप्रा यज्ञैः सुवृक्षिभिः ।
 नमस्यन्ति धियेषिताः ॥१२॥

XXXVII. RIGVEDA IV. 42.

- ममं द्विता राष्ट्रं क्षुचियस्य विश्वायोर्विश्वे अमृता यथा नः ।
 क्रतुं सचन्ते वरुणस्य देवा राजामि कृष्टेरुपमस्य वव्रे ॥ १ ॥
 अहं राजा वरुणो मह्यं तान्यसुर्याणि प्रथमा धारयन्त ।
 क्रतुं सचन्ते वरुणस्य देवा राजामि कृष्टेरुपमस्य वव्रे ॥ २ ॥
 5 अहमिन्द्रो वरुणस्ते महित्वोर्वी गभीरे रजसी सुमेके ।
 त्वष्टेव विश्वा भुवनानि विद्वान्समैरयं रोदसी धारयं च ॥ ३ ॥
 अहमपो अपिन्वमुक्षमाणा धारयं दिवं सदनं ऋतस्य ।
 ऋतेन पुत्रो अदितेऋतावोत चिधातुं प्रथयद्वि भूमं ॥ ४ ॥
 मां नरः स्वश्वा वाजयन्तो मां वृताः समरणे हवन्ते ।
 10 कृणोम्याजिं मघवाहमिन्द्र इर्यमि रेणुमभिभूत्योजाः ॥ ५ ॥
 अहं ता विश्वा चकरं नकिर्मा देव्यं सहो वरते अप्रतीतम् ।
 यन्मा सोमासो ममदन्यदुक्थोभे भयेते रजसी अपारे ॥ ६ ॥
 विदुष्टे विश्वा भुवनानि तस्य ता प्र ब्रवीषि वरुणाय वेधः ।
 त्वं वृचाणि शृण्विषे जघन्वान्त्वं वृताँ अरिणा इन्द्र सिन्धून् ॥ ७ ॥

XXXVIII. RIGVEDA IV. 52.

- 15 प्रति या सूनरी जनी व्युच्छन्ती परि स्वसुः ।
 दिवो अदर्शि दुहिता ॥ १ ॥
 अश्वेव चिचारुषी माता गवामृतावरी ।
 सखाभूदश्विनोरुषाः ॥ २ ॥
 उत सखास्यश्विनोरुत माता गवामसि ।

उ॒तोषो॑ वस्व॑ ई॒शिषे ॥३॥

या॒व॒य॒ष्टे॒षसं॑ त्वा चि॒कि॒त्वि॒त्सू॒नृता॑वरि ।
प्रति॑ स्तोमै॒भुत्स॑हि ॥४॥

प्रति॑ भ॒द्रा अ॒ह॒क्षत॑ ग॒वां सर्गो॑ न र॒श्मयः॑ ।

६ ओषा॑ अ॒प्रा उ॒रु ज॒यः ॥५॥

आ॒प॒मु॒धी वि॒भा॒वरि॑ व्या॒व॒ज्यो॒तिषा॑ तमः ।

उषो॑ अ॒नु स्व॒धार्म॑व ॥६॥

आ॒ द्यां त॑नोषि र॒श्मि॒भिरा॒न्तरि॑क्ष॒मुरु॑ प्रि॒यम् ।

उषः॑ श्रु॒क्तेण॑ शोचिषा ॥७॥

XXXIX. RIGVEDA V. 24.

10 अ॒ग्ने त्वं नो॑ अ॒न्तम॑ उ॒त चा॒ता शि॒वो भ॑वा व॒रु॒थ्यः ॥१॥

वसु॑र॒ग्निर्वसु॑श्च॒वा अ॒च्छा न॑क्षि द्यु॒म॒सं र॒यिं दाः ॥२॥

स नो॑ बो॒धि श्रु॒धी ह॑व॒मुरु॑षा णो॑ अ॒घाय॑तः संम॒स्मात् ॥३॥

तं त्वा॑ शोचि॒ष्ट दी॑दिवः सु॒क्ष्माय॑ नू॒नमी॑महे स॒खिभ्यः॑ ॥४॥

XL. RIGVEDA V. 40.

स्व॒र्भानो॑रध॒ यदि॑न्द्र मा॒या अ॒वो दि॒वो वर्त॑माना अ॒वाह॑न् ।

15 गू॒ळ्हं सूर्ये॑ तम॒साप॑व्रतेन तुरी॒येण॑ ब्रह्म॒णावि॑न्द॒दधिः ॥६॥

मा मा॒मिमं॑ तव॒ सन्त॑मच इ॒त्या दु॒ग्धो भि॒यसा॑ नि गा॒रीत् ।

त्वं मि॒त्रो अ॒सि स॒त्यरा॑धास्तौ मे॒हाव॑तं वरु॒णश्च॑ राजा ॥७॥

याव॑णो ब्र॒ह्मा यु॒युजा॑नः संप॒र्यन्क्वी॑रिणा दे॒वान॑म॒सोप॑शि॒क्षन् ॥

अत्रिः सूर्यस्य दिवि चक्षुराधात्स्वर्भानोरप माया अघुक्षत ॥८॥

XLI. RIGVEDA VII. 55.

अमीवहा वास्तोष्पते विश्वा रूपाण्याविशन् ।

सखा सुशेव एधि नः ॥ १ ॥

यदर्जुन सारमेय दतः पिशङ्गु यच्छसे ।

८ वीव भ्राजन्त च्छृष्टय उप स्रक्तेषु वप्सतो नि षु स्वप ॥ २ ॥

स्तेनं राय सारमेय तस्करं वा पुनःसर ।

स्तोतृनिन्द्रस्य रायसि किमस्मान्दुच्छुनायसे नि षु स्वप ॥ ३ ॥

त्वं सूकरस्य दर्दहि तव दर्दतु सूकरः ।

स्तोतृनिन्द्रस्य रायसि किमस्मान्दुच्छुनायसे नि षु स्वप ॥ ४ ॥

10 सस्तु माता सस्तु पिता सस्तु ष्वा सस्तु विशपतिः ।

ससन्तु सर्वे ज्ञातयः सस्त्वयमभितो जनः ॥ ५ ॥

य आस्ते यश्च चरति यश्च पश्यति नो जनः ।

तेषां सं हन्मो अक्षाणि यथेदं हर्म्यं तथा ॥ ६ ॥

सहस्रशृङ्गो वृषभो यः समुद्रादुदाचरत् ।

15 तेना सहस्येना वयं नि जनान्स्वापयामसि ॥ ७ ॥

प्रोद्देशया वक्षेशया नारीर्यास्तल्पशीवरीः ।

स्त्रियो याः पुण्यगन्धास्ताः सर्वाः स्वापयामसि ॥ ८ ॥

XLII. RIGVEDA VII. 56.

क ईं षंक्ता नः सनीका रुद्रस्य मर्या अधा स्वश्वाः ॥ १ ॥

- नकिर्ह्येषां ज॒नूंषि वे॒द ते अ॒ङ्ग वि॒द्रे मि॒थो ज॒निच॑म् ॥२॥
 अ॒भि स्व॒पूभिर्मि॑थो व॒पन्त॒ वार्त॑स्वनसः श्ये॒ना अ॒स्पृध्न॑न् ॥३॥
 ए॒तानि॒ धी॒रो न॒िण्या चि॑केत॒ पृश्नि॑र्यदू॒धो म॒ही ज॒भार॑ ॥४॥
 सा वि॒दसु॑वीरा म॒रुङ्गि॑रस्तु स॒नात्स॑ह॒न्ती पु॒ष्यन्ती नृ॑म॒णम् ॥५॥
 5 या॒मं ये॒ष्टाः शु॒भा शो॑भि॒ष्टाः श्रि॒या संमि॑ष्टा ओ॒जोभि॑र॒याः ॥
 उ॒यं व॒ ओज॑ स्थि॒रा श॒वांस्य॑धा म॒रुङ्गि॑र्ग॒णस्तु॑वि॒ष्मान् ॥७॥
 शु॒भ्रो वः शु॒ष्मः क्रु॒ध्मी म॒नांसि॑ धु॒निर्मु॑निरि॒व श॒र्धस्य॑ धृ॒णोः ॥
 स॒ने॒स्य॒स्मद्यु॑योत॒ दि॒द्युं मा वो॑ दु॒र्मति॑रि॒ह प्र॒ण॒इनः ॥९॥
 प्रि॒या वो॒ नाम॑ हु॒वे तुरा॑णा॒मा य॒क्ष्प॒न्म॒रुतो॑ बा॒व॒शानाः ॥१०॥

XLIII. RIGVEDA VII. 86.

- 10 धी॒रा त्व॑स्य म॒हिना॑ ज॒नूंषि॑ वि॒ यस्त॑स्त॒म्भ रो॑द॒सी चि॒दुर्वी॑ ।
 प्र॒ नाक॑मृ॒ष्वं नु॑नुदे बृ॒हन्ता॑ द्वि॒ता नक्ष॑चं प॒प्रथ॑ञ्च भू॒म् ॥१॥
 उ॒त स्व॒या त॒न्वा॒ऽसं व॑दे॒ तत्क॑दा न्व॒प॒न्तर्व॑रुणे भु॒वानि॑ ।
 किं मे॒ ह॒ष्यम॑ह॒णानो॑ जुषेत क॒दा मृ॒ळीकं॑ सु॒मना॑ अ॒भि ख्य॑म् ॥
 पृ॒च्छे तदे॒नो वरु॑ण दि॒हक्षू॑पो॒ एमि॑ चि॒कितु॑षो॒ वि॒पृच्छ॑म् ।
 15 स॒मान॑मि॒न्मे क॑वयश्चि॒दाहु॑र॒यं ह॒ तुभ्यं॑ वरु॒णो ह॑णीते ॥३॥
 कि॒मागं॑ आ॒स वरु॑ण ज्येष्ठं यत्स्तो॒तारं॑ जि॒घांस॑सि स॒खाय॑म् ।
 प्र॒ तन्मे॑ वो॒चो दू॑ळ॒भ स्व॒धावो॑ ऽव॒ त्वाने॑ना नम॒सा तुर॑ इ॒याम् ॥
 अ॒व दु॑ग्धानि॒ पित्र्या॑ सृ॒जा नो॑ ऽव॒ या व॒यं च॑कृ॒मा त॒नूभिः॑ ।
 अ॒व रा॑ज॒न्यश्रु॑तृ॒पं न ता॑युं सृ॒जा व॒त्सं न दा॒न्नो व॑सिष्ठम् ॥५॥
 20 न स॒ स्वो दक्षो॑ वरु॒ण ध्रु॑तिः सा सु॒रा म॒न्युर्वि॒भीद॑को अ॒चि॒न्तिः॑ ।

अस्ति ज्यायान्कनीयस उपारे स्वप्नश्चनेदनृतस्य प्रयोता ॥६॥
 अरं दासो न मीळ्हुषे कराण्यहं देवाय भूर्णये ऽनागाः ।
 अचेतयदचितो देवो अर्यो गृत्से राये कवितरो जुनाति ॥७॥
 अयं सु तुभ्यं वरुण स्वधावो हृदि स्तोम उपश्रितश्चिदस्तु ।
 ५ शं नः क्षेमे शमु योगे नो अस्तु यूयं पात स्वस्तिभिः सदा नः ॥

XLIV. RIGVEDA VII. 88.

प्र शुन्ध्युवं वरुणाय प्रेष्टी मतिं वसिष्ठ मीळ्हुषे भरस्व ।
 य ईमर्वाञ्चं कर्ते यजर्षं सहस्रामघं वृषणं बृहन्तम् ॥१॥
 अधा न्वस्य संहशं जगन्वानपेरनीकं वरुणस्य मंसि ।
 स्वर्पयेदश्मन्नधिपा उ अन्धो ऽभि मा वपुर्हृशये निनीयात् ॥
 10 आ यदुहाव वरुणश्च नावं प्र यत्समुद्रमीरयाव मध्यम् ।
 अधि यदपां क्षुभिश्चराव प्र प्रेह ईहयावहै शुभे कम् ॥३॥
 वसिष्ठं ह वरुणो नाप्याधाहर्षिं चकार स्वपा महोभिः ।
 स्तोतारं विप्रः सुदिनत्वे अहां यान्नु द्यावस्ततनन्यादुषासः ॥४॥
 १५ त्वानि नौ सत्था बभूवुः सचावहे यदवृकं पुरा चित् ।
 15 बृहन्तं मानं वरुण स्वधावः सहस्रद्वारं जगमा गृहं ते ॥५॥
 य आपिर्नित्यो वरुण प्रियः सन्त्वामागांसि कृणवत्सखा ते ।
 मा त एनस्वन्तो यक्षिभुजेम यन्धि ष्मा विप्रं स्तुवते वरुणम् ॥
 ध्रुवासु त्वासु क्षितिषु क्षियन्तो व्यपसत्पाशं वरुणो मुमोचत् ।
 अवो वन्वाना अदितेरुपस्थाद्यूयं पात स्वस्तिभिः सदा नः ॥

XLV. RIGVEDA VII. 89.

- मो षु वरुण मृन्मयं गृहं राजन् हं गमम् ।
 मृळा सुक्षत्र मृळय ॥ १ ॥
 यदेमि प्रस्फुरन्निव हतिर्न ध्मातो अद्रिवः ।
 मृळा सुक्षत्र मृळय ॥ २ ॥
 ५ क्रत्वंः समह दीनता प्रतीपं जंगमा शुचे ।
 मृळा सुक्षत्र मृळय ॥ ३ ॥
 अपां मध्ये तस्थिवांसं तृष्णाविदज्जरितारम् ।
 मृळा सुक्षत्र मृळय ॥ ४ ॥
 यत्किं चेदं वरुण दैव्ये जने ऽभिद्रोहं मनुष्याऽश्चरामसि ।
 10 अचिन्ती यत्तव धर्मा युयोपिम मा नस्तस्मादेनसो देव रीरिषः ॥

XLVI. RIGVEDA VIII. 14.

- यदिन्द्राहं यथा त्वमीशीय वस्व एक इत् ।
 स्तोता मे गोषस्ता स्यात् ॥ १ ॥
 शिक्षेयमस्मै दिक्षेयं शचीपते मनीषिणे ।
 यदहं गोर्पतिः स्याम् ॥ २ ॥
 15 धेनुष्ट इन्द्र सूनृता यजमानाय सुन्वते ।
 गामश्च पिप्पुषी दुहे ॥ ३ ॥
 न ते वर्तोस्ति राधस इन्द्र देवो न मर्त्यः ।
 यद्वित्सि स्तुतो मघम् ॥ ४ ॥
 यज्ञ इन्द्रमवर्धय ह्यङ्गुलिं ष्ववर्तयत् ।

- चक्राण ओपशं दिवि ॥५॥
 वावृधानस्य ते वयं विश्वा धनानि जिग्युषः ।
 जतिमिन्द्रा वृणीमहे ॥६॥
 व्यपन्तरिक्षमतिरन्मदे सोमस्य रोचना ।
 ५ इन्द्रो यदभिनञ्जलम् ॥७॥
 उक्ता आजदक्त्रिरोभ्य आविष्कृण्वन्गुहा सतीः ।
 अर्वाञ्च नुनुदे बलम् ॥८॥
 इन्द्रेण रोचना दिवो दृक्हानि दृहितानि च ।
 स्थिराणि न पराणुदै ॥९॥
 १० अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते ।
 वि ते मदा अराजिषुः ॥१०॥
 त्वं हि स्तोमवर्धन इन्द्रास्युक्थवर्धनः ।
 स्तोतृणामुत भद्रकृत् ॥११॥
 इन्द्रमित्केशिना हरी सोमपेयाय वक्षतः ।
 १५ उप यज्ञं सुरार्धसम् ॥१२॥
 अपां फेनैर्न नमुचेः शिर इन्द्रोदवर्तयः ।
 विश्वा यदजय स्पृधः ॥१३॥
 मायाभिरुत्तिसृप्त इन्द्र द्यामारुरुक्षतः ।
 अव दस्यूरधूनुषाः ॥१४॥
 २० असुन्वामिन्द्र संसदं विषूचीं व्यनाशयः ।
 सोमपा उत्तरो भवन् ॥१५॥

XLVII. RIGVEDA VIII. 85.

वृषस्य त्वा असथादीषमाणा विश्वे देवा अजहुर्मे सखायः ।
 मरुन्निरिन्द्र सख्यं ते अस्त्वयेमा विश्वाः पृतना जयासि ॥७॥
 बिः षष्टिस्त्वा मरुतो वावृधाना उस्मा इव राशयो यज्ञियासः ।
 उप त्वेमः कृधि नो भागधेयं शुष्मं त एना हविषा विधेम ॥८॥
 ८ तिग्ममायुधं मरुतामनीकं कस्त इन्द्र प्रति वज्रं दधर्ष ।
 अनायुधासो असुरा अदेवाश्चक्रेण तौ अप वप ऋजीषिन् ॥

XLVIII. RIGVEDA VIII. 91.

अमे घृतस्य धीतिभिस्तेपानो देव शोचिषा ।
 आ देवान्वक्षि यक्षि च ॥ १६ ॥
 तं त्वाजनन्त मातरः कविं देवासो अङ्गिरः ।
 10 हव्यवाहममर्त्यम् ॥ १७ ॥
 प्रचेतसं त्वा कवे ऽमे दूतं वरेण्यम् ।
 हव्यवाहं नि षेदिरे ॥ १८ ॥
 नहि मे अस्त्यघ्ना न स्वधितिर्वनन्वति ।
 अथैताहभरामि ते ॥ १९ ॥
 15 यदमे कानि कानि चिदा ते दारुणि दध्मसि ।
 ता जुषस्व यविष्ठय ॥ २० ॥
 अमिमिन्धानो मनसा धियं सचेतु मर्त्यः ।
 अमिमीधे विवस्वभिः ॥ २१ ॥

XLIX. RIGVEDA X. 9.

आपो हि ष्टा मयोभुवस्ता न ऊर्जे दधातन ।

महे रणाय चक्षसे ॥ १ ॥

यो वः शिवतमो रसस्तस्य भाजयतेह नः ।

उशतीरिव मातरः ॥ २ ॥

तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ ।

आपो जनयथा च नः ॥ ३ ॥

L. RIGVEDA X. 14.

परेयिवांसं प्रवतो महीरन् बहुभ्यः पन्थामनुपस्पशानम् ।

वैवस्वतं संगमनं जनानां यमं राजानं हविषा दुवस्य ॥ १ ॥

यमो नो गातुं प्रथमो विवेद नैषा गब्यूतिरपभर्तवा उ ।

यचा नः पूर्वे पितरः परेयुरेना जज्ञानाः पथ्याऽ अनु स्वाः ॥ २ ॥

प्रेहि प्रेहि पथिभिः पूर्वैर्भिर्यचा नः पूर्वे पितरः परेयुः ।

उभा राजाना स्वधया मदन्ता यमं पश्यासि वरुणं च देवम् ॥ ७ ॥

सं गच्छस्व पितृभिः सं यमेनेष्टापूतेन परमे व्योमन् ।

हित्वायावद्यं पुनरस्तमेहि सं गच्छस्व तन्वा सुवर्चाः ॥ ८ ॥

अपेत वीत वि च सर्पतातो ऽस्मा एतं पितरो लोकमक्रन् ।

अहोभिरङ्गिरक्तुभिर्भ्यक्तं यमो ददात्यवसानमसौ ॥ ९ ॥

अति द्रव सारमेयौ श्वानौ चतुरक्षौ शबलौ साधुना पथा ।

अथा पितृन्सुविदर्चो उपेहि यमेन ये सधमादं मदन्ति ॥ १० ॥

यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिरक्षौ नृचक्षसौ ।

ताभ्यामेनं परि देहि राजन्स्वस्ति चास्मा अनमीवं च धेहि ॥
 उरूणासावसुतृपा उदुबलौ यमस्य दूतौ चरतो जनों अनु ।
 तावस्मभ्यं दृश्ये सूर्याय पुनर्दातामसुमद्येह भद्रम् ॥ १२ ॥

LI. RIGVEDA X. 16.

- मेनममे वि दहो माभि शोचो मास्य त्वचं चिक्षिपो मा शरीरम् ।
 5 यदा ऋतं कृण्वो जातवेदो ऽधेमेनं प्र हिणुतात्पितृभ्यः ॥ १ ॥
 ऋतं यदा करसि जातवेदो ऽधेमेनं परि दत्तात्पितृभ्यः ।
 यदा गच्छात्यमुनीतिमेतामथा देवानां वशनीर्भवाति ॥ २ ॥
 सूर्ये चक्षुर्गच्छतु वातमात्मा द्यां च गच्छ पृथिवीं च धर्मणा ।
 अपो वा गच्छ यदि त्वं ते हितमोषधीषु प्रति तिष्ठा शरीरैः ॥
 10 अजो भागस्तपसा तं तपस्व तं ते शोचिस्तपतु तं ते अर्चिः ।
 यास्ते शिवास्तन्वो जातवेदस्ताभिर्वहेन सुकृतामु लोकम् ॥ ४ ॥
 अवं सृज पुनरमे पितृभ्यो यस्त आहुतश्चरति स्वधाभिः ।
 आयुर्वसान उप वेतु शेषः सं गच्छतां तन्वा जातवेदः ॥ ५ ॥
 यज्ञे कृणः शकुन आतुतोद पिपीलः सर्प उत वा श्वापदः ।
 15 अमिष्टद्विश्वादगदं कृणोतु सोमश्च यो ब्राह्मणो आविवेश ॥ ६ ॥
 अमेर्वमे परि गोभिर्व्ययस्व सं प्रोर्णुष्व पीवसा मेदसा च ।
 नेत्वा धृणुर्हरसा जर्हषाणो दधृग्विधक्ष्यन्पर्यह्यात्रे ॥ ७ ॥
 इमममे चमसं मा वि जिह्वरः प्रियो देवानामुत सोम्यानाम् ।
 एष यज्ञमसो देवपानस्तस्मिन्देवा अमृता मादयन्ते ॥ ८ ॥
 20 क्रव्यादममिं प्र हिणोमि दूरं यमराज्ञो गच्छतु रिप्रवाहः ।

इहैवायमितरो जातवेदा देवेभ्यो हव्यं वहतु प्रजानन् ॥९॥
 यो अमिः क्रव्यात्त्रिविवेश वो गृहमिमं पश्यन्नितरं जातवेदसम्।
 तं हरामि पितृयज्ञाय देवं स घर्ममिन्वात्पस्मे सधस्थे ॥१०॥

यो अमिः क्रव्यवाहनः पितृन्यक्षदतावृधः ।

^९ प्रेदु हव्यानि वोचति देवेभ्यश्च पितृभ्य आ ॥११॥

उशन्तस्त्वा नि धीमह्युशन्तः समिधीमहि ।

उशन्तुशत आ वह पितृन्हविषे अक्षवे ॥१२॥

यं त्वमये समदहस्तमु निर्वीपया पुनः ।

क्रियाश्वचं रोहतु पाकदूर्वा व्यल्कशा ॥१३॥

^{१०} शीतिके शीतिकावति ह्लादिके ह्लादिकावति ।

मण्डूक्याऽ सु सं गम इमं स्वयमिं हर्षय ॥१४॥

LII. RIGVEDA X. 17.

त्वष्टा दुहिचे वहतुं कृणोतीतीदं विश्वं भुवनं समेति ।

यमस्य माता पर्युद्यमाना महो जाया विवस्वतो ननाश ॥१॥

अपागूहन्नमृतां मर्त्येभ्यः कृत्वी सर्वणामददुर्विवस्वते ।

^{१५} उताश्विनावभरद्यत्तदासीदजहादु द्वा मिथुना सरण्यूः ॥२॥

पूषा त्वेत्श्चावयतु प्र विद्वाननष्टपशुर्भुवनस्य गोपाः ।

स त्वेत्तेभ्यः परि ददत्पितृभ्यो ऽग्निदेवेभ्यः सुविदचियेभ्यः ॥३॥

आर्युर्विश्वायुः परि पासति त्वा पूषा त्वा पातु प्रपथे पुरस्तात् ।

यथासते सुकृतो यच्च ते ययुस्तच्च त्वा देवः संविता दधातु ॥४॥

^{२०} पूषेमा आशा अन्तु वेद सर्वाः सो अस्मौ अभयतमेन नेषत् ।

स्वस्तिदा आर्घृणिः सर्ववीरो ऽप्रयुच्छन्तुर एतु प्रजानन् ॥५॥
 प्रपथे पथामजनिष्ट पूषा प्रपथे दिवः प्रपथे पृथिव्याः ।
 उभे अभि प्रियतमे सधस्थे आ च परा च चरति प्रजानन् ॥

LIII. RIGVEDA X. 18.

- परं मृत्यो अनु परेहि पन्थां यस्ते स्व इतरो देवयानात् ।
 ५ चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजां रीरिषो मोत वीरान् ॥
 मृत्योः पदं योपयन्तो यदैत द्राघीय आयुः प्रतरं दधानाः ।
 आप्यायमानाः प्रजया धनेन शुद्धाः पूता भवत यज्ञियासः ॥२॥
 इमे जीवा वि मृतैराववृचभूद्भद्रा देवहूतिर्नो अद्य ।
 प्राज्जो अगाम नृतये हसाय द्राघीय आयुः प्रतरं दधानाः ॥३॥
 10 इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थमेतम् ।
 शतं जीवन्तु शरदः पुरुचीरन्तर्मृत्युं दधतां पर्वतेन ॥४॥
 यथाहान्यनुपूर्वं भवन्ति यथ चतुर्व चतुर्भिर्वन्ति साधु ।
 यथा न पूर्वमपरो जहान्येवा धातरायूषि कल्पयेषाम् ॥५॥
 आ रोहतायुर्जैरसं वृणाना अनुपूर्वं यतमाना यति ष ।
 15 इह त्वष्टा सुजनिमा सजोषा दीर्घमायुः करति जीवसे वः ॥६॥
 इमा नारीरविधवाः सुपत्नीराजनेन सर्पिषा सं विशन्तु ।
 अनश्वो ऽनमीवाः सुरत्ना आ रोहन्तु जनयो योनिमये ॥७॥
 उदीर्ष्व नार्येभि जीवलोके गतासुमेतमुप शेष एहि ।
 हस्तयाभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ ॥८॥
 20 धनुर्हेस्तादाददानो मृतस्यासे क्षत्राय वर्चसे बलाय ।

अत्रैव त्वमिह वयं सुवीरा विश्वा स्पृधो अभिमातीर्जयेम ॥९॥
 उप सर्पे मातरं भूमिमेतामुरुव्यचसं पृथिवीं सुशेवाम् ।
 ऊर्णमदा युवतिर्दक्षिणावत एषा त्वा पातु निर्वृतेरुपस्थात् ॥
 उद्धृजस्व पृथिवि मा नि बाधथाः सूपायनासै भव सूपवज्जना ।

५ माता पुत्रं यथा सिचाभ्येनं भूम ऊर्णहि ॥९१॥

उद्धृजमाना पृथिवी सु तिष्ठतु सहस्रं मित उप हि श्रयन्ताम् ।
 ते गृहासो घृतश्चुतो भवन्तु विश्वाहासै शरणाः सन्वच ॥९२॥
 उत्ते स्तभ्रामि पृथिवीं त्वत्परीमं लोमं निदधन्मो अहं रिषम् ।
 एतां स्थूणां पितरो धारयन्तु ते ऽचा यमः सादना ते मिनोतु ॥

१० प्रतीचीने मामहनीष्वाः पर्णमिवा दधुः ।

प्रतीचीं जयभा वाचमश्वं रशनया यथा ॥९४॥

LIV. RIGVEDA X. 33.

कुरुश्रवणमावृणि राजानं चासदस्यवम् ।

मंहिष्ठं वाघतामृषिः ॥४॥

यस्य मा हरितो रथे तिस्रो वहन्ति साधुया ।

१५ स्तवै सहस्रदक्षिणे ॥५॥

यस्य प्रस्वादसो गिर उपमश्रवसः पितुः ।

क्षेत्रं न रत्नमूचुषे ॥६॥

अधि पुत्रोपमश्रवो नपान्मिवातिथेरिहि ।

पितुष्टे अस्मि वन्दिता ॥७॥

२० यदीशीयामृतानामुत वा मर्त्यानाम् ।

जीवेदिन्मघवा मम ॥८॥

न देवानामति व्रतं शतात्मा च न जीवति ।

तथा युजा वि वावृते ॥९॥

LV. RIGVEDA X. 40. 10.

जीवं रुदन्ति वि मयन्ते अध्वरे दीर्घामनु प्रसितिं दीधियुर्नरः ।
 5 वामं पितृभ्यो य इदं संमेरिरे मयः पतिभ्यो जनयः परिष्वजे ॥

LVI. RIGVEDA X. 52.

विश्वे देवाः शास्तन मा यथेह होता वृतो मनवै यन्निषद्य ।
 प्र मे ब्रूत भागधेयं यथा वो येन पथा हव्यमा वो वहानि ॥१॥
 अहं होता न्यसीदं यजीयान्विश्वे देवा मरुतो मा जुनन्ति ।
 अहरहरश्चिनाध्वर्यवं वां ब्रह्मा समिह्वति साहुतिर्वाम ॥२॥
 10 अयं यो होता किरु स यमस्य कमणूहे यत्समञ्जन्ति देवाः ।
 अहरहर्जायते मासि मास्यथा देवा दधिरे हव्यवाहम् ॥३॥
 मां देवा दधिरे हव्यवाहमपस्तुक्तं बहु कृच्छ्रा चरन्तम् ।
 अग्निर्विद्वान्यज्ञं नः कल्पयाति पञ्चयामं चिवृतं सप्ततनुम् ॥
 आ वो यस्यमृतत्वं सुवीरं यथा वो देवा वरिवः कराणि ।
 15 आ बाहोर्वज्रमिन्द्रस्य धेयामथेमा विश्वाः पृतना जयाति ॥४॥
 चीणिं शता ची सहस्राण्यग्निं त्रिंशच्च देवा नवं चासपर्यन् ।
 औक्षन्धृतैरस्तृणन्बर्हिरेस्मा आदिहोतारं न्यसादयन्त ॥६॥

LVII. RIGVEDA X. 53.

तनुं तन्वजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान् ।
 अनुत्बणं वयते जोगुवामपो मनुर्भव जनया दैव्यं जनम् ॥६॥
 अश्मन्वती रीयते सं रभध्वमुत्तिष्ठत प्र तरता सखायः ।
 अचा जहाम ये असन्नशेवाः शिवान्वयमुत्तरेमाभि वाजान् ॥८॥

LVIII. RIGVEDA X. 85. 36, 34-36, 39-42, 37, 43-47.

५ गृणामि ते सौभगत्वाय हस्तं मया पत्या जरदृष्टिर्यथासः ।
 भगो अर्यमा संविता पुरंधिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥३६॥
 प्र त्वा मुञ्चामि वरुणस्य पाशाद्येन त्वावभासविता मुशेवः ।
 क्षृतस्य योनौ सुकृतस्य लोके ऽरिष्टां त्वा सह पत्या दधामि ॥२४॥
 प्रेतो मुञ्चामि नामुतः सुब्रह्माममुतस्करम् ।
 १० यथेयमिन्द्र मीढः सुपुत्रा सुभगासन्ति ॥२५॥
 पूषा त्वेतो नयतु हस्तगृह्णाश्विना त्वा प्र वहतां रथेन ।
 गृहान्गच्छ गृहपत्नी यथासौ वशिनी त्वं विदधमा वदासि ॥२६॥
 मा विदधरिपन्थिनो य आसीदन्ति दंपती ।
 सुगेभिर्दुर्गमतीतामप्रे द्रान्वरातयः ॥३२॥
 १५ सुमङ्गलिरियं वधूरिमां समेत पश्यत ।
 सौभाग्यमस्यै दत्त्वायाथास्तं वि परेतन ॥३३॥
 इह प्रियं प्रजया ते समृध्यतामस्मिन्गृहे गार्हपत्याय जागृहि ।
 एना पत्या तन्वं सं सृजस्वाधा जिघ्री विदधमा वदाथः ॥२७॥
 आ नः प्रजां जनयतु प्रजार्पतिराजरसाय समनश्कर्यमा ।

अदुर्मङ्गलीः पतिलोकमा विशं नो भव द्विपदे शं चतुष्पदे॥
 अघोरचक्षुरपतिघ्नेधि शिवा पशुभ्यः सुमनाः सुवर्चाः ।
 वीरसूतेवकामा स्योना शं नो भव द्विपदे शं चतुष्पदे ॥४४॥

इमां त्वमिन्द्र मीढुः सुपुत्रां सुभगां कृणु ।
 ५ दशास्यां पुत्राना धेहि पतिमेकादशं कृधि ॥४५॥
 सम्राज्ञी श्वशुरे भव सम्राज्ञी श्वश्र्वां भव ।
 ननान्दरि सम्राज्ञी भव सम्राज्ञी अधि देवेषु ॥४६॥
 समञ्जन्तु विश्वे देवाः समापो हृदयानि नौ ।
 सं मातरिष्वसं धाता समु देष्ट्री दधातु नौ ॥४७॥

LIX. RIGVEDA X. 137.

10 उत देवा अवहितं देवा उन्नयथा पुनः ।
 उतागश्चक्रुष देवा देवा जीवयथा पुनः ॥१॥
 द्वाविमौ वातौ वात आ सिन्धोरा परावतः ।
 दक्षं ते अन्य आ वातु परान्यो वातु यद्रपः ॥२॥
 आ वात वाहि भेषजं वि वात वाहि यद्रपः ।
 15 त्वं हि विश्वभेषजो देवानां दूत ईयसे ॥३॥
 आ त्वागमं शंतातिभिरथो अरिष्टतातिभिः ।
 दक्षं ते भद्रमाभार्षि परा यक्ष्मं सुवामि ते ॥४॥
 चारयन्तामिह देवास्त्रायतां मरुतां गृणः ।
 चारयन्तां विश्वा भूतानि यथायमरपा असंत ॥५॥
 20 आप इहा उ भेषजीरापो अमीवचातनीः ।

आपः सर्वस्य भेषजीस्तास्ते कृण्वन्तु भेषजम् ॥६॥
 हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुरोगवी ।
 अनामयिलुभ्यां त्वा ताभ्यां त्वोप स्पृशामसि ॥७॥

LX. RIGVEDA X. 154.

सोम एकेभ्यः पवते घृतमेक उपासते ।
 ६ येभ्यो मधु प्रधावति तांश्चिदेवापि गच्छतात् ॥१॥
 तपसा ये अनाधृषास्तपसा ये स्वर्ययुः ।
 तपो ये चक्रिरे महस्तांश्चिदेवापि गच्छतात् ॥२॥
 ये युध्यन्ते प्रधनेषु शूरासो ये तनूत्यजः ।
 ये वा सहस्रदक्षिणास्तांश्चिदेवापि गच्छतात् ॥३॥
 10 ये चित्पूर्वं ऋतसाप ऋतावान ऋतावृधः ।
 पितृन्तपस्वतो यम तांश्चिदेवापि गच्छतात् ॥४॥
 सहस्रणीथाः कवयो ये गोपायन्ति सूर्यम् ।
 ऋषीन्तपस्वतो यम तपोजो अपि गच्छतात् ॥५॥

LXI. RIGVEDA X. 155.

परीमे गार्मनेषत पर्येयिमहषत ।
 15 देवेष्वक्रत श्रवः क इमाँ आ दधर्षति ॥५॥

LXII. MAITRAYANI SANHITA II. 13. 23.

हिरण्यगर्भैः समवर्तताये भूतस्य जातः पतिरेक आसीत् ।

- स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥१॥
 यः प्राणतो निमिषतश्च राजा पतिर्विश्वस्य जगतो बभूव ।
 ईशे यो अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥२॥
 य ओजोदा बलदा यस्य विश्व उपासते प्रशिष्यं यस्य देवाः ।
 ५ यस्य द्यायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥३॥
 यस्येमे विश्वे गिरयो महिषा समुद्रं यस्य रसया सहाहुः ।
 दिशो यस्य प्रदिशः पञ्च देवीः कस्मै देवाय हविषा विधेम ॥
 येन द्यौरुपा पृथिवी च दृढा येन स्व स्तभितं येन नाकः ।
 यो अन्नंरिष्य विममे वरीयः कस्मै देवाय हविषा विधेम ॥४॥
 १० य इमे द्यावापृथिवी तस्तभाने अधारयद्रौदसी रजमाने ।
 यस्मिन्नधि विततः सूर एति कस्मै देवाय हविषा विधेम ॥६॥
 आपो ह यन्महतीर्विश्वमायन्गर्भं दधाना जनयन्तीरग्निम् ।
 जतो देवानां निरवर्ततासुः कस्मै देवाय हविषा विधेम ॥७॥

LXIII. MAITRAYANI SANHITA I. 5. 12.

- यमो वा अक्षियत । ते देवा यम्या यममपाब्रुवन् । तां
 १५ यदपृच्छन्त्साब्रवीदद्यामुतेति । ते ऽब्रुवन् वा इयमिममित्थं
 मृष्यते रात्री मृजावहा इति । अहर्वाव तर्हीसीन्न रात्रिः । ते
 देवा रात्रिमसृजन्त । ततः श्वस्तनमभवत् । ततः सा तममृ-
 ष्यत । तस्मादाहुर्होराचाणि वावाधं मर्षयन्तीति ।

LXIV. MAITRAYANI SANHITA I. 10. 13.

प्रजापतेर्वा एतञ्ज्येष्ठं लोकं यत्पर्वताः । ते पक्षिण आ-

सन् । ते परापातमासत यंच यचाकामयन्त । अथ वा इयं
तर्हि शिथिरासीत् । तेषामिन्द्रः पक्षानछिनत् । तैरिमामह-
हत् । ये पक्षा आस०स्ते जीमूता अभवन् । तस्मादेते सददि
पर्वतमुप स्रवन्ते । योनिर्हृषामेषः ।

LXV. MAITRAYANI SANHITA II. 1. 12.

- 8 ऐन्द्राबार्हस्पत्य० हविर्निर्वपेद्यो राष्ट्रीयो नैव प्रस्तिङ्नुयात् ।
अदितिर्वै प्रजाकामौदनमपचत् । सोऽञ्जिष्टमाश्नात् । तं वा
इन्द्रमन्तरेव गर्भे संतमयस्सयेन दाक्षापौम्भत् । सो ऽपोब्धो
ऽजायत । तं वा एतेन बृहस्पतिरयाजयेद्वैन्द्राबार्हस्पत्येन ।
तस्य तद्दाम स्वयमेव व्यपद्यत । स इमा दिशो वंज्रेणाभिप-
10 यौवर्तत । यो राष्ट्रीयो नैव प्रस्तिङ्नुयात्समेतेन याजयेद्वैन्द्रा-
बार्हस्पत्येन । परिततो हि वा एष पाप्मना । अथैष न प्र-
स्तिङ्नोति । बृहस्पतये निरुप्यता इन्द्राय क्रियते सर्वत एवैनं
मुञ्चति । वंज्रेणैमा दिशो ऽभिपर्यौवर्तते ।

LXVI. TAITTIRIYA SANHITA II. 6. 6.

- अयेस्त्रयो ज्यायांसो भ्रातर आसन् । ते देवेभ्यो हव्यं वह-
15 न्तः प्रामीयन्त । सो ऽग्निरभिभेदित्थं वाव स्य आर्तिमारिष्य-
तोति । स निलायत । सो ऽपः प्राविशत् । तं देवताः प्रैषमै-
च्छन् । तं मत्स्यः प्राब्रवीत् । तमशपद्भिया धिया त्वा वध्या-
सुर्यो मा प्रावोच इति । तस्मान्मत्स्यं धिया धिया घ्नन्ति । श-
मो हि । तमन्वविन्दन् । तमब्रुवन्तुप न आ वर्तस्व हव्यं नो

बहेति । सो ऽब्रवीद्वरं वृणै यदेव गृहीतस्याहुतस्य बहिःपरि-
धि स्कन्दात्तन्मे भ्रातृणां भागधेयमसदिति । तस्माद्यद्गृहीतस्या-
हुतस्य बहिःपरिधि स्कन्दति तेषां तन्नागधेयम् ।

LXVII. AITAREYA BRAHMANA III. 20.

इन्द्रो वै वृचं हनिष्यन्सर्वा देवता अब्रवीदनु मोप तिष्ठध्व-
5 मुप मा ह्यध्वमिति । तथेति । तं हनिष्यन्त आद्रवन् । सो
ऽवेन्मां वै हनिष्यन्त आ द्रवन्ति हन्तेमाभ्युषया इति । ता-
नभि प्राश्वसीत् । तस्य श्वसथादीषमाणा विश्वे देवा आद्रवन् ।
मरुतो हैनं नाजहुः प्रहर भगवो जहि वीरयस्वेत्येवैनमेतां
वाचं वदन्त उपातिष्ठन्त । तदेतदृषिः पश्यन्नभ्यनूवाच वृचस्य
10 त्वा श्वसथादिति । सो ऽवेदिमे वै किल मे सचिवा इमे मा-
कामयन्त हन्तेमानस्मिन्नुक्थ आ भजा इति । तानेतस्मिन्नुक्थ
आभजत् ।

LXVIII. AITAREYA BRAHMANA III. 21.

इन्द्रो वै वृचं हत्वा सर्वा विजितीर्विजित्याब्रवीत्प्रजापति-
महमेतदसानि यत्त्वमहं महानसानीति । स प्रजापतिरब्रवी-
15 दथ को ऽहमिति । यदेवैतदवोच इत्यब्रवीत् । ततो वै को
नाम प्रजापतिरभवत् । को वै नाम प्रजापतिः । यन्महानि-
न्द्रो ऽभवत्तन्महेन्द्रस्य महेन्द्रत्वम् ।

LXIX. ÇATAPATHA BRAHMANA II. 2. 2.

इया वै देवाः । देवा अहैव देवाः । अथ ये ब्राह्मणाः शुश्रुवां-

सो ऽनूचानास्ते मनुष्यदेवाः । तेषां द्वेधा विभक्त एव यज्ञः ।
 आहुतय एव देवानां दक्षिणा मनुष्यदेवानां ब्राह्मणानां शु-
 शुवुषामनूचानानाम् । आहुतिभिरेव देवाग्नीणाति दक्षिणा-
 भिर्मनुष्यदेवान्ब्राह्मणाञ्छुश्रुवुषो ऽनूचानान् । त एनमुभये
 ५ देवाः प्रीताः सुधायां दधति ॥६॥

LXX. ÇATAPATHA BRAHMANA II. 2. 2.

तस्य वा एतस्याग्न्याधेयस्य सत्यमेवोपचारः । स यः सत्यं
 वदति यथामिं समिद्धं तं घृतेनाभिषिञ्चेदेवं हैनं स उद्दीपयति
 तस्य भूयो भूय एव तेजो भवति श्वः श्वः श्रेयाभवति । अथ यो
 ऽनृतं वदति यथामिं समिद्धं तमुदकेनाभिषिञ्चेदेवं हैनं स जा-
 10 सयति तस्य कनीयः कनीय एव तेजो भवति श्वः श्वः पापी-
 याभवति । तस्मादु सत्यमेव वदेत् ॥१९॥ तदु हायिरुणमौ-
 पवेशिं ज्ञातय ऊचुः स्थविरो वा अस्यमी आ धत्स्वेति । स
 होवाच ते मैतङ्गूथ वाचंयम एवैधि न वा आहिताग्निनानृतं
 वदितव्यं न वदञ्जातु नानृतं वदेत्तावत्सत्यमेवोपचार इति ॥२०॥

LXXI. ÇATAPATHA BRAHMANA X. 4. 3.

15 एष वै मृत्युर्यत्संवत्सरः । एष हि मर्त्यानामहोरात्राभ्यामा-
 युः क्षिणोति । अथ म्रियन्ते । तस्मादेष एव मृत्युः । स यो
 हैतं मृत्युं संवत्सरं वेद न हास्यैष पुरा जरसो ऽहोरात्राभ्यामा-
 युः क्षिणोति । सर्वं हैवायुरेति ॥१॥ एष उ एवान्तकः । एष
 हि मर्त्यानामहोरात्राभ्यामायुषो ऽन्तं गच्छति । अथ म्रियन्ते ।

- तस्मादेष एवान्तकः । स यो हैतमन्तकं मृत्युं संवत्सरं वेद न
 हास्येष पुरा जरसो ऽहोरात्राभ्यामायुषो ऽन्तं गच्छति । सर्वं
 हैवायुरेति ॥ २ ॥ ते देवा एतस्मादन्तकान्मृत्योः संवत्सरात्प्रजा-
 पतेर्बिभयां चक्रुर्यै नो ऽयमहोरात्राभ्यामायुषो ऽन्तं न ग-
 5 च्छेदिति ॥ ३ ॥ त एतान्यज्ञक्रतूस्तेनिरे ऽग्निहोत्रं दर्शपूर्णमा-
 सी चातुर्मास्यानि पशुबन्धं सौम्यमध्वरम् । त एतैर्यज्ञक्रतुभि-
 र्यजमाना नामृतत्वमानशिरे ॥ ४ ॥ ते हाष्यमिं चिक्यरे । ते
 ऽपरिमिता एव परिश्रित उप दधुरपरिमिता यजुष्मतीरपरि-
 मिता लोकंपृणा यथेदमप्येतर्ह्येक उपदधति । इति देवा अ-
 10 कुर्वन् । इति ते ह नैवामृतत्वमानशिरे ॥ ५ ॥ ते ऽर्चन्तः आ-
 म्यन्तश्चेरुमृतत्वमवरुत्समानाः । तान्ह प्रजापतिरुवाच न
 वै मे सर्वाणि रूपाण्युप धत्थाति वैव रेचयथ न वाभ्यापयथ
 तस्मान्नामृता भवथेति ॥ ६ ॥ ते होचुस्तेभ्यो वै नस्त्वमेव त-
 ब्रूहि यथा ते सर्वाणि रूपाण्युपदधामेति ॥ ७ ॥ स होवाच
 15 षष्टिं च चीणि च शतानि परिश्रित उप धत्त षष्टिं च चीणि
 च शतानि यजुष्मतीरधि षट्त्रिंशतमथ लोकंपृणा दश च स-
 हस्राण्यष्टौ च शतान्युप धत्ताथ मे सर्वाणि रूपाण्युप धास्य-
 थाथामृता भविष्यथेति । ते ह तथा देवा उप दधुः । ततो दे-
 वा अमृता आसुः ॥ ८ ॥ स मृत्युर्देवानब्रवीदित्यमेव सर्वे मनु-
 20 ष्या अमृता भविष्यन्त्यथ को मह्यं भागो भविष्यतीति । ते हो-
 चुर्नातो ऽपरः कश्चन सह शरीरेणामृतो ऽसद्यदैव त्वमेतं भागं
 हरासा अथ ध्यावृत्य शरीरेणामृतो ऽसद्यो ऽमृतो ऽसद्विद्यया
 वा कर्मणा वेति । यै तदब्रुवन्विद्यया वा कर्मणा वेत्येषा

हैव सा विद्या यदग्निरेतदु हैव तत्कर्म यदग्निः ॥९॥ ते य ए-
वमेतद्विदुर्ये वैतत्कर्म कुर्वते मृत्वा पुनः सं भवन्ति । ते संभ-
वन्त एवामृतत्वमभिसं भवन्ति । अथ य एवं न विदुर्ये वैत-
त्कर्म न कुर्वते मृत्वा पुनः सं भवन्ति त एतस्यैवान्नं पुनः पु-
5 नर्भवन्ति ॥१०॥

LXXII. ÇATAPATHA BRAHMANA XII. 7. 3.

इन्द्रस्येन्द्रियमन्नस्य रसं सोमस्य भक्षं सुरयासुरो नमुचिरह-
रत् । सो ऽश्विनौ च सरस्वतीं चोपाधावच्छेपानो ऽस्मि न-
मुचये न त्वा दिवा न नक्तं हनानि न दग्धेन न धन्वना न पृ-
थेन न मुष्टिना न शृङ्गेण नार्द्रेणाथ म इदमहाशीर्दिदं म
10 आ जिहीर्षथेति । ते ऽब्रुवन्नस्तु नो ऽचाप्यथा हरामेति । सह
न एतदथा हरतेत्यब्रवीत् । इति तावश्विनौ च सरस्वती च
अपां फेनं वज्रमसिञ्चन्न शृङ्गो नार्द्र इति । तेनेन्द्रो नमुचे-
रासुरस्य व्युष्टायां राचावनुदित आदित्ये न दिवा न नक्तमि-
ति शिर उदवासयत् । तस्मादेतद्विषणाभ्यनूक्तमपां फेनेनेति ।

LXXIII. NIRUKTA II. 16.

15 अतिष्ठन्तीनामनिविशमानानामित्यस्थावराणां काष्ठानां
मध्ये निहितं शरीरं मेघः । शरीरं शृणातेः शब्दातेर्वा । वृचस्य
निण्यं निर्णामं विचरन्ति विजानन्त्याप इति । दीर्घं द्राघतेः ।
तमस्तनोतेः । आशयदाशेतेः । इन्द्रश्चुरिन्द्रो ऽस्य शमयिता वा
शातयिता वा तस्मादिन्द्रश्चुः । तत्को वृचः । मेघ इति नैरु-

८२/ क्ताः । त्वाष्ट्रो ऽसुर इत्येतिहासिकाः । अपां च ज्योतिषश्च
मिश्रीभावकर्मणो वर्षकर्म जायते । तत्रोपमार्थेन युद्धवर्णा
भवन्ति । अहिवत्तु खलु मन्त्रवर्णा ब्राह्मणवादाश्च । विवृद्धा
शरीरस्य स्रोतांसि निवारयां चकार । तस्मिन्हते प्रसस्यन्द्भिर
५ आपः । तदभिवादित्येषर्भवति ।

LXXIV. AÇVALAYANA'S GRIHYASUTRA I. 5, 7, 8.

कुलमये परीक्षेत ये मातृतः पितृतश्चेति यथोक्तं पुरस्तात् । १।
बुद्धिमते कन्यां प्रयच्छेत् । २। बुद्धिरूपशीललक्षणसंपन्नामरोगा-
मुपयच्छेत् । ३। दुर्विज्ञेयानि लक्षणान्यष्टौ पिण्डान्कृत्व ऋतमये
प्रथमं जज्ञ ऋते सत्यं प्रतिष्ठितम् । यदियं कुमार्यभिजाता
10 तदियमिह प्रतिपद्यताम् । यत्सत्यं तद्दृश्यतामिति पिण्डान-
भिमन्य कुमारीं ब्रूयादेषामेकं गृहाणेति । ४। स्तेचाच्चेदुभयतः-
सस्यामृह्णीयादन्नवत्यस्याः प्रजा भविष्यतीति विद्यान्नोष्ठात्प-
शुमती वेदिपुरीषाद्ब्रह्मवर्चस्विन्यविदासिनो हृदात्सर्वसंपन्ना-
देवनात्कितवी चतुष्पथाद्विप्रव्राजिनीरिणादधन्या श्मशाना-
15 त्यतिघ्नी । ५। ॥ ५ ॥

अथ खलूच्चावचा जनपदधर्मो यामधर्मोश्च तान्विवाहे प्र-
तीयात् । १। यत्तु समानं तद्वत्स्यामः । २। पश्चादमेर्देषदमश्मानं
प्रतिष्ठाप्योत्तरपुरस्तादुदकुम्भं समन्वारब्धायां हुत्वा तिष्ठन्नत्य-
द्गुह्यः प्राङ्गुण्या आसीनाया गृह्णामि ते सौभगत्वाय हस्त-
20 मित्यङ्गुष्ठमेव गृह्णीयाद्यदि कामयीत पुमांस एव मे पुत्रा
जायेरन्निति । ३। अङ्गुलीरेव स्त्रीकामः । ४। रोमान्ते हस्तं साङ्गुष्ठ-

मुभयकामः । ५। प्रदक्षिणमग्निमुदकुम्भं च त्रिः परिणयं जपति

अमो ऽहमस्मि सा त्वं सा त्वमस्यमो ऽहम् ।

द्यौरहं पृथिवी त्वं सामाहमृक्कम् ॥

तावेहि विवहावहै प्रजां प्रजनयावहै ।

५ संप्रियौ रोचिष्णू सुमनस्यमानौ जीवेव शरदः शतम् ॥

इति । ६। परिणीय परिणीयाश्मानमारोहयति

इममश्मानमारोहाश्मेव त्वं स्थिरा भव ।

सहस्र पृतनायतो ऽभितिष्ठ पृतन्यतः ॥

इति । ७। वध्वञ्जला उपस्तीर्य भ्राता भ्रातृस्थानो वा द्विला-

10 जानावपति । ८। त्रिर्जामदग्न्यानाम् । ९। प्रत्यभिघार्य हविः । १०।

अवत्तं च । ११। एषो ऽवदानधर्मः । १२।

अर्यमणं नु देवं कन्या अग्निमयक्षत ।

स इमां देवो अर्यमा प्रेतो मुञ्चातु नामुतः स्वाहा ॥

वरुणं नु देवं कन्या अग्निमयक्षत ।

15 स इमां देवो वरुणः प्रेतो मुञ्चातु नामुतः स्वाहा ॥

पूषणं नु देवं कन्या अग्निमयक्षत ।

स इमां देवः पूषा प्रेतो मुञ्चातु नामुतः स्वाहा ॥

इत्यविच्छिन्दत्यञ्जलिं सुचेव जुहुयात् । १३। अपरिणीय शूर्प-

पुटेनाभ्यात्मं तूष्णीं चतुर्थम् । १४। ओषोष्य हैके लाजान्परिण-

20 यन्ति तथोत्तमे आहुती न संनिपततः । १५। अथास्यै शिखे वि-

मुञ्चति यदि कृते भवत ऊर्णास्तुके केशपक्षयोर्बद्धे भवतः । १६।

प्र त्वा मुञ्चामि वरुणस्य पाशादिति । १७। उत्तरामुत्तरया । १८।

अथैनामपराजितायां दिशि सप्त पदान्यभ्युत्क्रामयति

इष एकपदी ऊर्जे द्विपदी
 रायस्योषाय त्रिपदी मायोभष्याय चतुष्पदी
 प्रजाभ्यः पञ्चपदी ऋतुभ्यः षट्पदी
 सखा सप्तपदी भव सा मामनुवता भव ।

० पुचान्विन्दावहै बहूस्ते सन्तु जरदृष्टयः ॥

इति । १९॥ उभयोः संनिधाय शिरसी उदकुम्भेनावसिच्य । २०॥
 ब्राह्मण्याश्च वृद्धाया जीवपत्या जीवप्रजाया अगार एतां रा-
 चीं वसेत् । २१॥ ध्रुवमरुन्धतीं सप्त ऋषीनिति दृष्ट्वा वाचं वि-
 सृजेत जीवपत्नी प्रजां विन्देयेति । २२॥ ॥ ७॥

- 10 प्रयाण उपपद्यमाने पूषा त्वेतो नयतु हस्तगृह्येति यानमा-
 रोहयेत् । १॥ अश्मन्वती रीयते सं रभध्वमित्यर्धर्चेन नावमारो-
 हयेत् । २॥ उत्तरेणोत्क्रमयेत् । ३॥ जीवं रुदन्तीति रुदत्याम् । ४॥
 विवाहामिमयतो ऽजस्रं नयन्ति । ५॥ कल्याणेषु देशवृक्ष-
 चतुष्पथेषु मा विदत्यरिपन्थिन इति जपेत् । ६॥ वासे वासे
 15 सुमङ्गलीरियं वधूरितीक्ष्कानीक्षेत् । ७॥ इह प्रियं प्रजया ते
 समृध्यतामिति गृहं प्रवेशयेत् । ८॥ विवाहामिमुपसमाधाय
 पश्चादस्यानडुहं चर्मास्तीर्य प्राग्यीवमुत्तरलोम तस्मिन्नुपवि-
 द्यायां समन्वारब्धायामा नः प्रजां जनयतु प्रजापतिरिति च-
 तसृभिः प्रत्यृचं हुत्वा समञ्जन्तु विश्वे देवा इति दध्मः प्राश्य
 20 प्रतिप्रयच्छेदाज्यशेषेण वानक्ति हृदये । ९॥ अत ऊर्ध्वमक्षाराल-
 वणाशिनौ ब्रह्मचारिणावलंकुर्वाणावधःशायिनौ स्यातां
 चिरात्तं द्वादशरात्रम् । १०॥ संवात्सरं वैक ऋषिर्जायत इति । ११॥

चरितव्रतः सूर्याविदे वधूवस्त्रं दद्यात् ।१२॥ अन्नं ब्राह्मणेभ्यः ।१३॥
अथ स्वस्त्ययनं वाचयीत ।१४॥ ॥ ८ ॥

LXXV. AÇVALAYANA'S GRIHYASUTRA IV. 1-6.

आहिताग्निं चेदुपतपेत्त्राच्यामुदीच्यामपराजितायां वा दि-
श्युदवस्येत् ।१॥ यामकामा अग्नय इत्युदाहरन्ति ।२॥ आशंसन्त
5 एनं याममाजिगमिषन्तो ऽगदं कुर्युरिति ह विज्ञायते ।३॥ अ-
गदः सोमेन पशुनेष्ट्येष्ट्वावस्येत् ।४॥ अनिष्ट्वा वा ।५॥ संस्थिते
भूमिभागं खानयेदक्षिणपूर्वस्यां दिशि दक्षिणापरस्यां वा ।६॥
दक्षिणाप्रवणं प्राग्दक्षिणाप्रवणं वा ।७॥ प्रत्यग्दक्षिणाप्रवण-
मित्येके ।८॥ यावानुष्टाहुकः पुरुषस्तावदायामम् ।९॥ व्याममाचं
10 तिर्यक् ।१०॥ वितस्त्यवाक् ।११॥ अभित आकाशं श्मशानम् ।१२॥
बहुलौषधिकम् ।१३॥ कण्टकिक्षीरिणस्त्विति यथोक्तं पुरस्तात्
।१४॥ यच्च सर्वत आपः प्रस्यन्देरन्नेतदादहनस्य लक्षणं श्मशा-
नस्य ।१५॥ केशश्मश्रुलोमनखानि वापयन्तीत्युक्तं पुरस्तात् ।१६॥
विगुल्फं बर्हिंराज्यं च ।१७॥ दधन्यच्च सर्पिरानयन्ति ।१८॥ एत-
15 त्पित्र्यं पृषदाज्यम् ।१९॥ ॥ ९ ॥

अथैतां दिशममीक्षयन्ति यज्ञपाचाणि च ।१॥ अन्वञ्चं प्रे-
तमयुजो ऽमिथुनाः प्रवयसः ।२॥ पीठचक्रेण गोयुक्तेनेत्येके ।३॥
अनुस्तरणीम् ।४॥ गाम् ।५॥ अजां वैकवर्णाम् ।६॥ कृष्णामेके
।७॥ सव्ये बाही बङ्गानुसंकालयन्ति ।८॥ अन्वञ्चो ऽमात्या अ-
20 धोनिवीताः प्रचृक्षशिखा ज्येष्ठप्रथमाः कनिष्ठजघन्याः ।९॥ प्रा-
प्यैवं भूमिभागं कर्तोदकेन शमीशाखया चिः प्रसव्यमायतनं

परिव्रजन्प्रोक्षत्यपेत वीत वि च सर्पतात इति । १०। दक्षिणपूर्व
 उद्धतान्त आहवनीयं निदधाति । ११। उत्तरपश्चिमे गार्हपत्यम्
 । १२। दक्षिणपश्चिमे दक्षिणम् । १३। अथैनमन्तर्वेदीध्मचितिं चि-
 नोति यो जानाति । १४। तस्मिन्बर्हिर्ग्रास्तीर्य कृष्णाजिनं चो-
 5 त्तल्लोम तस्मिन्नेतं संवेशयन्त्युत्तरेण गार्हपत्यं हत्वाहवनीयम-
 भिशिरसम् । १५। उत्तरतः पत्नीम् । १६। धनुश्च क्षत्रियाय । १७।
 तामुत्थापयेद्देवरः पतिस्थानीयो ऽन्तेवासी जरहासो वोदीर्घ्व
 नार्येभि जीवलोकमिति । १८। कर्ता वृषले जपेत् । १९। धनुर्ह-
 स्तादाददानो मृतस्येति धनुः । २०। उक्तं वृषले । २१। अधिज्यं
 10 कृत्वा संचितिमचित्वा संशीर्यानुग्रहेत् । २२। ॥ २ ॥

अथैतानि पात्राणि योजयेत् । १। दक्षिणे हस्ते जुहूम । २। स-
 थ्य उपभृतम् । ३। दक्षिणे पार्श्वे स्थं सथ्ये ऽग्निहोत्रहवणीम्
 । ४। उरसि ध्रुवां शिरसि कपालानि दत्सु याव्यः । ५। नासि-
 कयोः सुवौ । ६। भित्त्वा चैकम् । ७। कर्णयोः प्राशिचहरणे । ८।
 15 भित्त्वा चैकम् । ९। उदरे पात्रीम् । १०। समवत्तधानं च चम-
 सम् । ११। उपस्थे शम्याम् । १२। अरणी ऊर्वोः । १३। उलूखल-
 मुसले जङ्घयोः । १४। पादयोः शूर्पे । १५। छित्त्वा चैकम् । १६।
 आसेचनवन्ति पृषदाज्यस्य पूरयन्ति । १७। अमा पुत्रो हृषदु-
 पले कुर्वीति । १८। लौहायसं च कौलालम् । १९। अनुस्तरण्या
 20 वपामुत्सिद्य शिरोमुखं प्रच्छादयेदमेर्वर्मं परि गोभिर्भ्यस्वेति
 । २०। वृक्षा उद्धृत्य पाण्योरादध्यादति द्रव सारमेयौ श्वानाविति
 दक्षिणे दक्षिणं सथ्ये सथ्यम् । २१। हृदये हृदयम् । २२। पिराझौ
 चैके । २३। वृक्षापचार इत्येके । २४। सर्वां यथाङ्गं विनिक्षिप्य च-

मेणा प्रच्छाद्येममये चमसं मा वि जिह्वर इति प्रणीताप्रणय-
नमनुमन्त्रयते । १५। सव्यं जान्वाच्य दक्षिणाभावाज्याहुतीर्जुह-
यादमये स्वाहा कामाय स्वाहा लोकाय स्वाहानुमतये स्वा-
हेति । १६। पञ्चमीमुरसि प्रेतस्यास्माद्वै त्वमजायथा अयं त्वद-
धि जायतामसौ स्वर्गाय लोकाय स्वाहेति । १७। ॥ ३॥

प्रेष्यति युगपदग्नीन्प्रज्वालयेति । १। आहवनीयश्चेत्पूर्वं प्रा-
प्नुयात्स्वर्गलोक एनं प्रापदिति विद्याद्रात्स्यत्यसावमुच्चैवमय-
मस्मिन्निति पुचः । २। गार्हपत्यश्चेत्पूर्वं प्राप्नुयादन्तरिक्षलोक
एनं प्रापदिति विद्याद्रात्स्यत्यसावमुच्चैवमयमस्मिन्निति पुचः
10 । ३। दक्षिणाग्निश्चेत्पूर्वं प्राप्नुयान्मनुष्यलोक एनं प्रापदिति वि-
द्याद्रात्स्यत्यसावमुच्चैवमयमस्मिन्निति पुचः । ४। युगपत्प्राप्नौ य-
रामृद्धिं वदन्ति । ५। तं दक्ष्यमानमनुमन्त्रयते प्रेहि प्रेहि पथिभिः
पूर्वैर्भिरिति समानम् । ६। स एवंविदा दक्ष्यमानः सहैव धूमेन
स्वर्गं लोकमेतीति ह विज्ञायते । ७। उत्तरपुरस्तादाहवनीयस्य
15 जानुमाचं गतिं खात्वावकां शीपालमित्यवधापयेत्ततो ह वा
एष निष्क्रम्य सहैव धूमेन स्वर्गं लोकमेतीति ह विज्ञायते । ८।
इमे जीवा वि मृतैराववृचन्निति सव्यावृतो व्रजन्यनवेक्षमाणाः
। ९। यच्चोदकमवहन्भवति तत्प्राप्य सकृदुन्मज्ज्यैकाञ्जलिमुत्सृज्य
तस्य गोचं नाम च गृहीत्वोत्तीर्यान्यानि वासांसि परिधाय सकृ-
20 देनान्यापीड्योदग्दशानि विसृज्यासत आ नक्षत्रदर्शनात् । १०।
आदित्यस्य वा दृश्यमाने प्रविशेयुः । ११। कनिष्ठप्रथमा ज्येष्ठजघ-
न्याः । १२। प्राच्यागारस्मश्मानमग्निं गोमयमक्षतांस्तिलानप उ-

पस्पृशन्ति । १३। नैतस्यां रात्र्यामन्नं पचेरन् । १४। क्रीतोत्पन्नेन
वा वर्तेरन् । १५। चिराचमक्षारालवणाग्निः स्युः । १६। द्वाद-
शरात्रं वा महागुरुषु दानाध्ययने वर्जयेरन् । १७। दशाहं सपि-
ण्डेषु । १८। गुरौ चासपिण्डे । १९। अप्रज्ञासु च स्त्रीषु । २०। चि-
राचमितरेष्ववाचार्येषु । २१। ज्ञातौ चासपिण्डे । २२। प्रज्ञासु च
स्त्रीषु । २३। अदन्तजाते । २४। अपरिजाते च । २५। एकाहं सब्र-
ह्मचारिणि । २६। समानयामीये च ओचिये । २७। ॥ ४ ॥

संचयनमूर्ध्वं दशम्याः कृष्णपक्षस्यायुजास्वेकनक्षत्रे । १। अ-
लक्षणे कुम्भे पुमांसमलक्षणायां स्त्रियम् । २। अयुजो ऽमि-
थुनाः प्रवयसः । ३। क्षीरोदकेन शमीशाखया चिः प्रसव्यं परि-
व्रजन्मोक्षति शीतिके शीतिकावतीति । ४। अङ्गुष्ठोपकर्णिष्ठ-
काभ्यामेकैकमस्थ्यसंह्रादयन्तो ऽवदध्युः । ५। पादौ पूर्वं शिर उ-
त्तरम् । ६। सुसंचितं संचित्य पवनेन संपूय यच्च सर्वत आपो
नाभिस्यन्देरन्न्या वर्षाभ्यस्तत्र गते ऽवदध्युरूप सर्प मातरं भू-
मिमेतामिति । ७। उत्तरया पांसूनवकिरेत् । ८। अवकीर्योत्त-
राम् । ९। उत्ते स्तभ्रामीति कपालेनापिधायाथानवेक्षं प्रत्या-
व्रज्याप उपस्पृश्य आह्वमस्मै दद्युः । १०। ॥ ५ ॥

गुरुणाभिमृता अन्यतो वापक्षीयमाणा अमावास्यायां
शान्तिकर्म कुर्वीरन् । १। पुरोदयादग्निं सहभस्मानं सहायतनं द-
क्षिणा हरेयुः क्रव्यादमग्निं प्र हिणोमि दूरमित्यर्धर्चेन । २। तं च-
तुष्पथे न्युप यच्च वा चिः प्रसव्यं परियन्ति सथैः पाणिभिः
सन्धानूहनाम्नानाः । ३। अथानवेक्षं प्रत्याव्रज्याप उपस्पृश्य केश-

- श्मश्रुलोमनखानि वापयित्वोपकल्पयीरन्नवान्मणिकान्कुम्भा-
 नाचमनीयांश्च शमीसुमनोमालिनः शमीमयमिध्मं शमीम-
 य्यावरणी परिधींश्चानडुहं गोमयं चर्म च नवनीतमश्मानं च
 यावत्यो युवतयस्तावन्ति कुशपिञ्जूलानि ।४। अग्निवेलाया-
 5 मग्निं जनयेदिहैवायमितरो जातवेदा इत्यर्धर्चेन ।५। तं दीप-
 यमाना आसत आ शान्तराचादायुष्मतां कथाः कीर्तयन्तो
 माङ्गल्यानीतिहासपुराणानीत्याख्यापयमानाः ।६। उपरतेषु
 शब्देषु संप्रविष्टेषु वा गृहं निवेशनं वा दक्षिणाद्वारपक्षात्प्रक-
 म्याविच्छिन्नामुदकधारां हरेत्तन्तुं तन्वन्नजसो भानुमन्विही-
 10 त्योत्तरस्मात् ।७। अथाग्निमुपसमाधाय पश्चादस्यानडुहं चर्मा-
 स्तीर्य प्राग्गीवमुत्तरलोम तस्मिन्नमात्यानारोहयेदा रोहता-
 युर्जरसं वृणाना इति ।८। इमं जीवेभ्यः परिधिं दधामीति
 परिधिं परिदध्यात् ।९। अन्तर्मृत्युं दधतां पर्वतेनेत्युत्तरतो
 ऽश्मानमग्नेः कृत्वा परं मृत्यो अनु परेहि पन्थामिति चतसृभिः
 15 प्रत्यृचं हुत्वा यथाहान्यनुपूर्वं भवन्तीत्यमात्यानीक्षेत ।१०। युवत-
 यः पृथक्पाणिभ्यां दर्भतरुणकैर्नवनीतेनाङ्गुष्ठोपकनिष्ठिका-
 भ्यामक्षिणी आज्य पराच्यो विसृजेयुः ।११। इमा नारीरविधवाः
 सुपत्नीरित्यज्ञाना ईक्षेत ।१२। अश्मन्वती रीयते सं रभध्वमि-
 त्यश्मानं कर्ता प्रथमो ऽभिमुञ्चेत् ।१३। अथापराजितायां दि-
 20 श्यवस्थायामिनानडुहेन गोमयेन चाविच्छिन्नया चोदकधार-
 यापो हि ष्ठा मयोभुव इति तृचेन परीमे गामनेषतेति परि-
 क्रामास्तु जपेत् ।१४। पिङ्गलो ऽनङ्गान्परिणेत्यः स्यादित्युदाहरन्ति

।१५। अथोपविशन्ति यथाभिरंश्यमाना भवन्यहतेन वाससा
 प्रच्छाद्य ।१६। आसते ऽस्वपन्त ओदयात् ।१७। उदित आदि-
 ते सौर्याणि स्वस्त्ययनानि च जपित्वात्र संस्कृत्याप नः शो-
 षुचदधमिति प्रत्यूचं हुत्वा ब्राह्मणाभोजयित्वा स्वस्त्ययनं वा-
 ५ चयीत ।१८। गौः कंसो ऽहतं वासश्च दक्षिणा ।१९॥ ६॥



PART II.
SANSKRIT-ENGLISH VOCABULARY.

a]

[111]

[agni

1a, *pron. root*, see *idam* and 502.

2a, *negative prefix*, see *an*.

āṅga, *m.* (that which one gets, *i.e.*) one's portion; and *so*, generalized, portion, part. [vīaṅ, 'get.']

aṅgū, *m.* juicy internodium or shoot of the Soma-plant; and *so*, shooting ray (of light).

aṅgumānt, *a.* rich in beams, radiant; as *m.* the sun, 16⁴. [aṅgū, 1235b.]

āṅsa, *m.* shoulder. [perhaps, 'the strong' (part), *Vam*, 1197a: cf. *ḥmu-os*, Lat. *um-erus*, Goth. *amsa*, 'shoulder.']

a-kasmāt, *adv.* without any "wherefore"; without apparent cause; unexpectedly; accidentally.

akasmād-āgantū, *m.* an accidental arrival, a chance comer.

a-kāra, *m.* the sound or letter a. [Whitney, 18.]

a-kāraṇa, *n.* lack of cause; -am, *adv.* causelessly.

a-kīrti, *f.* non-fame, disgrace.

akīrti-kara, *a.* causing disgrace, disgraceful.

ā-kṛta, *a.* not done; uncooked.

aktū, *m.* -1. ointment; -2. light, beam of light; -3. night. [for 2, cf. *aktis*, 'beam.']

a-kriyamāṇa, *a.* not being accomplished. [vīkr, 'do,' 770c.]

a-krūra, *a.* not harsh.

1akṣā, *n.* for *akṣān* at end of *cpds* [1315a].

2akṣā, *m.* a die for playing. [named, perhaps, from its 'eyes' (1akṣā) or 'spots.']

ākṣa, *m.* axle. [cf. *ḥξωv*, Lat. *axis*, AS. *ear*, Eng. *axe* (*i.e.* 'axle'), and *axle*.]

ā-kṣata, *a.* unhurt, uninjured; unbroken; as *m. pl.* unbroken or unhusked grains, *esp.* of barley.

akṣata-kesara, *a.* having an uninjured mane.

akṣata-deha, *a.* having an unhurt or perfect body.

akṣān [431], *n.* eye. [cf. *δρα-α*, 'have seen,' *ἔψ*, 'eye'; *ὄσσε*, *ὄκ-je*, 'eyes'; Lat. *oc-ulus*, 'eye'; the kinship of AS. *eāge*, Eng. *eye*, remains to be proved: cf. *vīkṣ*.]

akṣa-priya, *a.* beloved of the dice, *i.e.* lucky at gaming.

a-kṣama, *a.* not equal to a thing; unable, *w. inf.*

a-kṣaya, *a.* imperishable.

akṣayatva, *n.* imperishability. [akṣaya.]

a-kṣāra, *a.* imperishable; as *n.* word; syllable; the sacred syllable, om, 60¹⁴; sound, letter, 61⁴.

akṣara-nyāsa, *m.* the commitment to letters, the writing.

a-kṣāra, *a.* not pungent.

akṣārālavana, *n.* that which is not pungent and not salt. [alavana: 1258b.]

akṣārālavanāḥin, *a.* eating that which is not pungent and not salt, abstaining from seasoned and salted food. [āḥin.]

ākṣi [431], *n.* eye; see *akṣān*.

akṣāuhini, *f.* a complete army. See P.B. Roy, *MS. translation of*.

akṣāuhinī-pati, *m.* master of an army; general.

a-khila, *a.* without a gap, entire; all.

a-gadā, *a.* not having disease, well, healthy, whole; wholesome; as *m.* medicine.

agāra, *m. n.* house.

agnī, *m.* fire; *esp.* a sacred fire; the god of fire, Agni, mediator between men and

Other names of Agni,
Kalyāṇi, Agni, p. 34-6

Holymān, Agni, p. 34.

Agni, cf. Agni
Agni, cf. Agni

Agni, cf. Agni
Agni, cf. Agni

gods, messenger who carries the sacrifice to them, protector from the terrors and spirits of darkness, and keeper of house and hearth. [perhaps, 'the quickly moving or agile one,' Vaj, 1158: cf. Lat. *ignis*, 'fire,' *agilis*, 'agile'; akin, poss., is *ἀγλή*, 'flashing light.']

agni-kūṇḍa, *n.* round hole in the ground for the sacred fire.

agni-velā, *f.* fire-hour, time for kindling the sacred fire; afternoon.

agni-hotrā, *n.* fire-sacrifice (a burnt-offering of fresh milk).

agnihotra-hāvaṇī, *f.* fire-sacrifice ladle.

agny-ādhēya, *n.* placing or setting up of the sacred fire. [acct, 1272.]

āgra, *n.* —1. front; *agre*, in front, before, in presence of, *v. gen.*; —2. beginning; *agre*, in the beginning, in the first place, first; —3. tip, end. [perhaps, 'that which goes before, leader,' Vaj: cf. *ἄγῳ*, 'lead,' *στρατηγός*, 'army-leader.']

agratās, *adv.* in front [1098c]; before (one's self); *v. kṛ*, place in front, cause to lead. [agra, 1098b.]

agryā, *a.* foremost, best. [āgra, 1212c.]

aghā, *a.* distressful, harmful; *as n.* harm, trouble, evil; sin; sorrow. [like *ānhū*, 'narrow,' and *ānhas*, 'distress,' from *vañgh* or *anh*, 'straiten': cf. *ἄχος*, 'distress'; *ἄγῳ*, Lat. *ango*, 'strangle'; AS. *ange*, 'anxious,' Ger. *enge*, 'narrow,' *Angst*, 'distress': for connection of mgs, cf. Eng. *straiten*, 'to narrow' and 'to distress.']

√ **aghāya** (*aghāyāti*). harm; plan mischief. [agha, 1059b.]

ā-ghoracakṣus, *a.* not evil-eyed.

ā-ghnya, *m.* bull (the animal that is 'hard to overcome,' or more exactly, 'not to be slain').

āghnyā, *f.* cow. [formed as a pendant to *aghnya*.]

aṅkā, *m.* —1. the bend at the groin made by taking a sitting position, lap; —2. the bend just above the hip (where babes, sitting astride, are carried by Hindu women — see *āroha*); —3. hook; —4. (like Eng. *pot-hook*) mark, sign. [Vañc: for 1, cf. *ἀγκών*, 'bend in arm or wall or shore'; for

3, cf. *ἄγκος*, Lat. *uncus*, AS. *ongel*, 'hook'; cf. Eng. *angle*, not a borrowed word.]

√ **aṅkhaya** (*aṅkháyati* [1056, 1067]). hook on, grapple. [from *aṅka*, 'hook,' despite the aspiration.]

+ *pari*, clasp, embrace.

√ **aṅg**. move, in *deriv.*

aṅgá, *asseverative particle*. *yád aṅgá*, just when; *té aṅgá*, they only.

āṅga, *n.* limb, member; by *synecdoche*, body, person, form. [Vañg: for *mg*, cf. *aṅgúli*, *aṅgúṣṭha*.] *Kṛpē*, *frank*.

aṅgana, *n.* court. [orig., perhaps, 'gang-way,' Vañg.]

aṅganā, *f.* a (fair) form, i.e. a woman. [āṅga.]

āṅgāra, *m.* coal.

āṅgiras, *m.* —1. *orig.*, probably, messenger; *esp.* messenger between gods and men; by *eminence*, Agni; —2. *as pl.* Angirases, a name applied by the Hindus to a certain race among their forefathers (perhaps because their intercourse with the gods was conceived as very intimate), these forefathers being regarded as half divine; —3. *as s.* the (mythical) ancestor of the Angirases.

aṅgúli, *f.* finger. [Vañg, 1191: for *mg*, cf. *āṅga*.]

aṅgúṣṭha, *m.* thumb. [for *mg*, cf. *āṅga*.]

√ **ac** or **añc** (*ācati*, *āñcati*; *aknā*, *añcitā*; *-ācyā*). bend. [cf. *aṅka* and *vbl añc*.] + *ā*, bend.

a-cara, *a.* not moving; *as subst.* plant (as distinguished from animals).

a-cala, *a.* immovable; *as m.* mountain.

a-cit, *a.* not knowing; unwise; foolish.

ā-citti, *f.* unwisdom; folly.

a-citvā, *grd.* without piling. [V1 ci.]

a-cintya, *a.* incomprehensible.

āccha, *vbl prefix*. to, unto; hither; *v. W* ≠ 2 *naç*, *yā*, *vah*, *vṛt*; often *acchā*, 248a.

√ **aj** (*ājati*, *-te*). drive. [orig. 'put in motion': cf. Lat. *ago*, 'lead, drive'; *ἄγῳ*, 'lead': cf. also *agra*, *ajira*, *āji*.]

+ *ud*, drive out.

ajā, *m.* he-goat. [prob. 'the agile one,' Vaj: cf. *añc*, 'goat.']

a-jāra, *a.* not aging; ageless.

ajarāmaravat, *adv.* as if ageless and immortal. [ajara-amara, 1107, 1257.]

+ *acchā* = *urque*, Bloomfield,
J. H. U. Circular, IV. (no. 36) p. 32.

á-jasra, *a.* not dying out; perpetual (of fire).
ajā́, *f.* she-goat. [see *aja*.]
á-jāta, *a.* unborn.
ajina, *m.* goat-skin; pelt. [*aja*: cf. *aiyís*, 'goat-skin, Aegis,' *w. aṭṭ*, 'goat.']
ajirá, *a.* agile, swift. [*Vaj*, 1188c: cf. *Lat. agilis*, 'agile.']
√ ajirāya (*ajirāyate*). be swift; press swiftly onward. [*ajira*, 1059b.]
a-jña, *a.* not knowing, ignorant; foolish; *as m.* fool.
á-jñāta, *a.* unknown. [*√jñā*: cf. *ἄγνωτος*, *Lat. ignotus*, *Eng. un-couth*, 'unknown.']
ajñāta-kulaṇḍila, *a.* whose family and character are unknown.
a-jñātvā, *grd.* without knowing.
a-jñāna, *n.* ignorance; -*āt* and -*atas*, out of ignorance.
√ añc, see *vac*.
añc, *as vbl at end of cpds* [see 407-0], turning, directed; *e.g.* *úd-añc*, directed upward. [*for*, *mg*, cf. *Eng. ward* (in *to-ward*, etc.), which is akin *w. √vrt*, 'turn.']
√ añj or **aj** (*anākti*, *añkté*; *ānāñja*, *ānájé* [788]; *āñjit*; *aktá*; *aktvá*; -*āñja*, -*ájya*).
 -1. smear; anoint; -2. adorn. [cf. *aktu*: cf. *Lat. ungo*, 'anoint.']
 + *ā*, anoint.
 + *vi*, -1. anoint; -2. adorn; *and so*, bring to notice; *vyākta*: adorned, fair; manifest; -*caus.* make clear or manifest.
 + *sam*, -1. anoint; -2. adorn; -3. unite by anointing, 80¹⁰; -4. *generalized*, unite with, take to one's self (*e.g.* food), 88¹⁰.
añjalí, *m.* the two hollowed and open hands placed side by side; the hands so placed and raised to the forehead, *i.e.* a gesture of reverent salutation; a double handful (*as measure*).
āñjas, *adv.* quickly, suddenly. [*prob. adv. acc. or instr. of an obsolete subst. āñjas*, 'a slippery way or a gliding motion,' *√añj*.]
√ at (*átati*, -*te*; *aṭisyáti*; *aṭitá*; *aṭitvá*). wander about. [cf. *vat*.]
aṭanī, *f.* the notched end of a bow.
aṭavi, *f.* forest. [perhaps, 'roaming-place,' *vat*.]
aṇḍa, *n.* egg.

aṇḍa-ja, *a.* egg-born; *as m.* bird.
√ at (*átati*, -*te*; *aṭitá*). wander about. [cf. *vat*.]
a-tandrita, *a.* unwearied.
átas, *adv.* -1. (*as abl. of pron. root a* [1098], *and synonymous w. asmāt*) from it; *so* 22⁹, *sc. pañkāt*; *ato* 'nya, other than it, 68¹²; -2. from this (place), 83¹⁶; -3. from this (time), 96²¹; cf. *ūrdhvam*; then, 40¹⁶; -4. from this (cause), 35¹⁰; therefore, 27², etc.; *w. correl. yatas*, 36²; hence; and *so*, 39⁴, 42²¹; *so then*, 73¹². [*pron. root a*, 502.]
áti, *adv.* across, beyond, past, over, *as vbl prefix*; in *cpds*, to excess, excessive, *see* 1289b; *as prep.* beyond, over. [cf. *ἔτι*, 'further, besides'; *Lat. et*, 'besides, and.']
atikrama, *m.* act of overstepping or over-coming. [*√kram* + *ati*.]
átithi, *m.* guest. ['wanderer,' *vat*.]
ati-durvṛtta, *a.* excessively wicked.
ati-dūra, *a.* very far or distant; *as n.* great distance.
ati-bhāra, *m.* excessive burden.
ati-lāulya, *n.* excessive greediness.
ati-vṛṣṭi, *f.* excessive rain.
á-tiṣṭhant, *a.* not standing; restless. [*√sthā*.]
ati-saṁcaya, *m.* excessive accumulation.
ati-saṁnidhāna, *n.* excessive nearness.
atindriya, *a.* transcending the senses; *as n.* soul, spirit. [*ati* + *indriya*, 1310a.]
atīva, *adv.* exceedingly; very. [*ati* + *iva*.]
a-tyājya, *a.* not to be abandoned.
aty-ugra, *a.* extraordinary. ['excessively strong.']
atyugra-puṇyapāpa, *a.* extraordinarily good and bad; *as n. pl.* extraordinarily good and bad deeds.
átra (*átrā*, 248a), *adv.* -1. (*as loc. of pron. root a* [1099⁴], *and synonymous w. asmin*) substantively: in it, 97¹⁰; in this case, 31⁶; in that case, 18¹⁷; on this point, 29²; *adjectively*: *w. antare*: in this interim, meantime, 24¹⁹, 45², 50²², 55⁴; on this occasion, at this juncture, 19¹¹; **atra** *sarasi*, in this pool; -2. in this or that (place); here, 25¹⁶; there, 33⁸, 89⁴; in *ἔκεῖ* *Plato* 41c. that world (*opp. to* 'in this world'), 87^{1.7.9}; -3. in that (time), then, 56¹². [*pron. root a*, 502.]

ātri, *m.* Atri, name of a famous Rishi.

ātha (āthā, 248a), *adv.* expresses a sequence, temporal or resultant: then; so; so then; accordingly; thereupon; —1. temporal: *e.g.* āti drava, āthā . . . āpehi, run past, and then go unto . . ., 83¹⁸; in apodosis after yadā, 84^{5, 6, 7}, 96²²; —2. resultant: *e.g.* marūdbhiḥ sakhyām te astu, ātha jayāsi, make friends with the Maruts, and then (if thou dost) thou shalt conquer, 82^{2 n.}; —3. very frequent as a simple continuative: now; so; then; usually at beginning of sentence (*e.g.* 20¹) or śloka (*e.g.* 2⁶); sometimes within the śloka (*e.g.* 3¹⁴); exceptionally at the end, 13⁹; at beginning of section or book, now, 98¹⁰; here beginneth (*cf.* iti), 1¹; sometimes much attenuated in meaning; often almost equivalent to a capital letter, to mark the beginning of a new clause, *e.g.* 94¹⁸; connecting parts of sentence, 4¹¹; —4. pleonastically *w. tatas*, 13⁹; mere verse-filler, 10¹⁹; —5. ātho, *i.e.* ātha u, and also, 90¹⁶; —6. serving as a point d'appui for an enclitic, which may thus precede its word: *e.g.* devo, 'tha vā yakṣas, a god or a Yaksha, instead of devo, yakṣo vā, 8¹⁸; so 2¹²; in this use, vā: ātha vā:: que: atque; *cf.* 27²¹; *cf.* vā; —7. atha vā, or rather, 26^{7 n.} [pron. root a, 1101, 502; later form of ādhā (which is more common in the Veda): *cf.* Lat. at, 'then, further, but.']

ad (ātti; atsyāti; āttum). eat; consume. [*cf.* *Edo*, Lat. *edo*, AS. *etan*, Eng. *eat*: *cf.* *anna*.]

ād, *vbl.* eating, consuming, in *cpds.*

ada, *a.* eating, in *cpds.* [*Vad*.]

a-daṇṣṭrin, *a.* without tusks or large teeth.

ā-datta, *a.* not given.

a-dantajāta, *a.* not having teethed. ['not having grown teeth' for a-jāta-danta.]

adās [501], *pron.* yon, yonder, that, that there, in opposition to the one here or just mentioned: *e.g.* asāu, 22⁷, that one (the traveller—last mentioned at 20¹⁹); so 31¹⁰; asāv amutra, ayam asmin, that one in that world, this one in this, 103⁷; that one (*correl. ya*), 7⁶, 37¹¹; as designation of persons not to be named, so-and-so, N. or M.;

asāv aham, I am so-and-so, 61¹⁴; 60²¹; 103⁵; follows at a distance the word to which it refers, thus emphasizing it, 23¹. [see 501 and 503.]

āditi, *a.* without bond or limit; infinite; as *f.* infinity, the endless heaven, 79¹⁹; infinity, personified as a goddess, Aditi, 75⁸. [apparently a + -diti, *acct.* 1304a²: diti, 'bond,' would be a reg. deriv. of √3dā, 'bind,' but does not occur as such, although there is a word diti, *q.v.*, of quite different mg and origin.]

a-dīna, *a.* not depressed.

adīnātman, *a.* with cheerful spirit, undaunted. [ātman.]

ā-durmanṅala, *f. -ī, a.* bringing no bad luck. [for declension, *cf.* sumanṅala, -galī, and 355b.]

a-dṛṣṭa, *a.* unseen, unnoticed. [*Vdṛṣ*.]

adṛṣṭa-kāma, *m.* love for one not yet seen. *So AH* *hṛdīde* *lagan* *z* *XV*.

a-devā, *m.* non-god, who is no god. [1288a⁴.]

adbhis, see 393.

ādbhuta, *a.* wonderful; as *n.* wonder. [despite anadibhuta, prob. from at(i)-bhūta, 'transcending what has existed,' 1310a: *cf.* ambara.]

ādbhuta-rūpa, *a.* having wonderful beauty.

adyā, *adv.* to-day; *adya niçi*, in this night (just past), 51⁵; now; *adya yāvat*, until now; *adya ārabhya*, from now on. [perhaps from *a-dyavi*, 'on this day,' 1122f, see *dyu*: *cf.* Lat. *ho-die*, 'to-day.']

a-dravya, *n.* non-thing, unworthy object.

ādri, *m.* rock; stone; *esp.* Soma-stone (for bruising the Soma); missile stone.

adrivant, *a.* having or armed with the hurling-stone.

ādha (ādhā, 248a), *Vedic adv.* expressing a sequence: then, so, 79⁸; so then, 89¹⁸; *adha yad*, just then when, 70¹⁴; (then, *i.e.* besides, *i.e.*) and, 77¹⁸, 78⁶. [1104²: *cf.* ātha.]

a-dhanya, *a.* not rich; poor.

adhamā [525], *a.* lowest; worst. [*cf.* *adhas* and 474: *cf.* Lat. *infimus*, 'lowest.']

ādhara [525], *a.* lower. [*cf.* *adhas* and 474: *cf.* Lat. *inferus*, 'lower'; Eng. *under*.]

ā-dharma, *m.* unrighteousness.

adhaḥ-ṣāyin, *a.* lying low, *i.e.* sleeping on the ground.

adhās, *adv.* below; down.

adhastāt, *adv.* below; *as prep., w. gen.* [1130], under. [adhas, 1100b.]

ādhi, *adv.* over, besides, in addition, 96¹⁶; *as prep.* above, over, on; *w. instr. (of and only)*, away over, 79¹¹; *w. abl.* from, out of, 103⁴; *w. loc.:* over, 90¹; on, 70¹³, 92¹¹.

adhika, *a. (like Eng. over in adj. uses)* additional; surpassing the usual measure, superior, extraordinary; *as n.* surplus. [ādhi, 1222a.]

adhika-rūpavant, *a.* surpassingly or most beautiful.

adhikānurāga, *m.* superior affection or most affection. [anurāga.]

adhikāra, *m.* authority; office; duties of office. [Vlkr + adhi, 'put over or in office.']

ādhiḥjya, *a.* having the bow-string up or on, *i.e.* strung. [2jyā, 1305.]

adhi-pa, *m.* lord; ruler. ['over-keeper,' 1289a: cf. 354.]

ādhi-pati, *m.* over-lord; sovereign. [1289a.]

adhi-pā [352], *m.* lord. ['over-keeper,' 1289a.]

adhiṣṭhāna, *n.* standing-place; (of the soul) a dwelling-place or manifestation. [vsthā + adhi.]

adhunā, *adv.* now.

adho-nivīta, *a.* having the sacred cord (worn) low. [adhas.]

adhyayana, *n.* reading; study, *esp.* of the Veda. [Vi + adhi, 1150. 1a.]

adhyāya, *m.* reading; study, *esp.* of the Veda; (*like Eng. lesson*), *lectio*, chapter, 56¹⁶, 58¹³, etc. [Vi + adhi, 1148. 2.]

adhvarā, *m.* religious or liturgical service; sacrifice, *esp.* Soma-sacrifice.

√ **adhvarya** (adhvaryāti). perform sacrifice. [adhvara, 1050d.]

adhvaryú, *m.* priest, who did the actual work of the sacrifice, and appears in the oldest period as companion of the hotṛ — see ṛtvij. [vadhvarya, 1178h.]

an, *before consonants a, negative prefix.* [1121a; acct, 1288a, 1304a: cf. āv-, ā-, Lat. in-, Eng. un-.]

√ **an** (ániti [631]; āna; āniṣus; anisṣyāti; anitá; ánitum; -ānya). breathe, blow; live. [cf. *anila*, *ἀνεμος*, Lat. *anima*, 'current of air'; Goth. *an-an*, 'breathe.']+ *pra*, breathe.

anā, *pron. stem*, see *idam*.

an-agma, *a.* faultless.

anaḍvāh [404], *m.* bull. ['cart-drawing,' ānas + vāh.]

an-adhigata, *a.* un-studied.

an-anuṣṭhāna, *n.* non-observance, neglect.

an-antarā, —1. *a.* having no interval; immediately adjoining; —*am*, *adv.* immediately afterwards, afterwards; thereupon; —2. *as n.* non-interval, in *sam-*.

an-amivā, *a.* without sickness or trouble, well; *as n.* weal. [āmivā, 1304a.]

an-arghya, *a.* not to be priced, priceless. **anarghyatva**, *n.* pricelessness. [1239.]

an-ārtha, *m.* non-advantage; disadvantage.

anala, *m.* fire.

an-avadyā, *a.* not un-praiseworthy; blameless, faultless.

anavadyāṅga, *f. -ī*, *a.* having a faultless body. [āṅga.]

an-avekṣa, *a.* without any looking around; —*am*, *adv.* without looking around. [avekṣā.]

an-avekṣamāṇa, *a.* not looking around. [Vikṣ + ava.]

an-aṣṭú, *a.* without tears. [áṣṭu, 1304a.]

a-naṣṭa, *a.* not lost. [Vl naṣ.]

ánaṣṭa-paṣu, *a.* who loses nothing from his herd. [prop. 'having a not lost herd.']

ānas, *n.* cart for heavy burden. [cf. Lat. *onus*, 'burden.']

ān-āgata, *a.* not arrived; not (yet) come, impending, future. [√gam + ā.]

anāgatavant, *a.* having to do with the future. [1233.]

anāgata-vidhātṛ, *m.* arranger for the future; Forethought, name of a fish.

ān-āgas, *a.* without sin. [acct, 1304a².]

an-ādhr̥ṣyā, *a.* un-approachable. [acct, 1285.]

an-āmayā, *a.* without disease, healthy; *as n.* health.

an-āmayitnú, *a.* not sickening; healing.

an-āyudhā, *a.* weaponless; defenceless. [āyudha, 1304a.]
 an-āruhya, *grd.* without going into (danger). [√ruh + ā.]
 anila, *m.* wind. [√an, 1189.]
 ā-nivṛṣamāna, *a.* not going to rest. [acēt, 1283.]
 a-niveṣanā, *a.* having no resting-place, unsettled. [nivṛṣana, 1304a.]
 an-iṣṭa, *a.* undesired; disagreeable; unapproved, unlawful. [√iṣ.]
 aniṣṭa-cintana, *n.* the thinking about something unlawful.
 an-iṣṭvā, *grd.* without sacrificing. [√yaj.]
 ānika, *n.* —1. face; —2. *fig.* appearance; —3. of a hatchet (face, *i.e.*), sharp edge; —4. front, and so, by *synecdoche*, troop. [so Lat. *acies* has mgs 3 and 4.]
 a-nītijñā, *a.* not knowing discreet conduct.
 ānu, *prep.* after, along, toward; *w. acc.* along or over; after, *i.e.* according to.
 anugati, *f.* a going after. [√gam + anu.]
 anucarā, *a.* going after; as *m.* attendant; companion. [√car + anu.]
 anu-jīvin, *a.* living upon, dependent; as *m.* a dependent. [√jīv + anu.]
 ānu-tta, *ppl.* see √lā + anu.
 ā-nutta, *a.* un-moved, *i.e.* invincible. [√nud.]
 anuttama, *a.* most highest; best, most excellent; supreme. [lit. 'most best,' formal superl. to anuttara, which is itself logically a superl.]
 an-uttara, *a.* not having a superior, *i.e.* best. [for mg, cf. *niḥgreyaśa*.]
 ān-udita, *a.* not arisen. [√i + ud.]
 an-udyoga, *m.* non-exertion.
 anunaya, *m.* conciliation. [√nī + anu.]
 an-upakārin, *a.* not doing or unable to do a friendly service.
 anu-pūrva, *a.* following the one preceding, one after another; —*ām, adv.* in regular order. [1310a.]
 ānumati, *f.* approbation; favor (of gods to the pious); *personified*, Grace. [√man + anu.]
 anumāna, *n.* the forming of a conception. [√lmā + anu, 'conceive'.]
 anurāga, *m.* affection. [√raj + anu.]

anurodha, *m.* regard. [√ludh + anu.]
 anurodhin, *a.* having (some) regard for. [√ludh + anu.]
 an-ulbaṇā, *a.* not lumpy; smooth or perfect (of a weft). [1288a⁴.]
 anuvṛtti, *f.* sequence, and so, continuance. [√vṛt + anu.]
 ānu-vrata, *a.* acting according to the will or command (of another), obedient; devoted to, *w. acc.* [272], 6¹⁶, 100⁴. [1310a: cf. *apavrata*.]
 anuṣaya, *m.* repentance. [perhaps 'that which lies down after one or follows one to his bed': √ci + anu.]
 anuṣṭhāna, *n.* devotion to, observance. [√sthā + anu.]
 anuṣṭheya, *grdv.* to be accomplished. [see √sthā + anu, and 963a.]
 anusaraṇa, *n.* a going after, a searching. [√sr + anu.]
 anustaraṇa, *a.* strewing over, covering over; —*f.* anustāraṇi (*sc.* go), a cow, slaughtered at the funeral ceremony, and the pieces of which are used for covering over the corpse, limb by limb. [√str + anu.]
 anūcānā, see 807 and 784.
 an-ṛta, *a.* untrue; ānṛta, *n.* untruth; wrong. [ṛtā, 1238a.]
 an-eka, *a.* not one, *i.e.* more than one; many. cf. *an-eka* = *an-eka* = *an-eka*.
 anekadhā, *adv.* many times. [1104.]
 anekaṣas, *adv.* in large numbers. [1106.]
 ā-nedya, *a.* not to be blamed; blameless. [acēt, 1285a.]
 an-enās, *a.* free from guilt. [ēnas, 1304a.]
 an-omkṛta, *a.* not having om uttered, *i.e.* unaccompanied by om. [see omkṛta.]
 ānta, *m.* —1. vicinity, proximity; —2. border; limit; end. [see ānti: cf. Eng. *end*.]
 antaḥ-pura, *n.* inner stronghold or citadel; inner apartment of the royal citadel, gynaeceum, harem, 2¹. [antar, 1289a.]
 āntaka, *m.* ender (death). [ānta, 1222a.]
 anta-kara, *a.* end-making; as *m.* destroyer.

ántama, *a.* nearest, very near; *as m.* intimate, companion. [see **ánta**, mg 1, and 474: cf. Lat. *intimus*, 'inmost.']

ántár, *adv.* inward, inwardly, within; *prep., w. loc.:* between, among, within; along with, 78¹²; cf. **Vi**, **gam**, **dhā**. [cf. Lat. *inter*, 'between.']

1 **ántara**, *a.* very near, only in *V.* and *B.* [see **ánta**, mg 1, and 474.]

2 **ántara**, *a.* inner; *as n.* —1. the interior, middle; **jala_ántara**, in the middle of the water = in the water, 50⁷; **vana_ántara-samcārin**, wandering in the forest, 49¹³; —2. interval — see **atra**; —3. distance between two things; the difference, 20⁷; —4. difference, at end of *cpds* [1302c 5]: — **ántara**, that which has a difference of ··, i.e. another ··, 33¹, 38^{12, 23}, 43⁶; —5. occasion, juncture, 19¹¹. [**ántár**: cf. *ἐντρεπ*, 'inwards, guts.']

antar-ātman, *m.* the in-(dwelling) soul; heart. [1289.]

antāri-kṣa, *n.* the atmosphere, see 92⁹ *n.* [*lying or situate in the middle*'] between heaven and earth: **antar + kṣa**: for mg, cf. τὸ μετ' ἡρῶν, as used of the aerial space traversed by Iris.] *Hom. Hymn to Apollo 109, 109.

antarikṣa-ga, *a.* moving in the air; *as m.* bird. [for mg, cf. **khaga**.]

antarikṣa-lokā, *m.* atmosphere-world [1280b]; the atmosphere, regarded as a separate world.

antar-gata, *a.* gone within, i.e. being within; hidden.

antardhāna, *n.* a hiding; disappearance; *w. i.* disappear. [√1dhā + **antar**, *q.v.*]

antar-lajjā, *f.* inward shame. [1289.]

antar-vedi, *a.* situate within the sacrificial bed; —**dī**, *adv.* within the sacrificial spot. [1310a.]

ánti, *adv.* opposite, in front, before; near. [see **ánta**: cf. *ἀντί*, 'opposite', *ἄντα*, 'face to face'; Lat. *ante*, 'before'; *anticus*, 'former, ancient'; AS. *and-swaru*, Eng. *answer*.]

1 **antikā**, *n.* neighborhood or presence; used like **samīpa**, *q.v.* [**ánti**.]

2 **antika**, for **anta** at end of *cpds*, 1222, 1307; **grahana_antika**, having acquisition as its conclusion.

antimā, *a.* last. [**ánti**, 474: for mg ('endmost'?), cf. **ánta** 2, and **antya**.]

ante-vāsin, *m.* pupil. [lit. 'abiding in the vicinity,' 1250c.]

antya, *a.* being at the end, last; lowest; of lowest caste. [**ánta**.]

antya-jāti, *a.* having lowest birth.

antya-jātītā, *f.* condition of having lowest birth. [1237.]

antya-strī, *f.* woman of lowest caste.

andhā, *a.* blind; blinding (of darkness).

ándhas, *n.* darkness. [cf. **andhā**.]

ánna, *n.* food; *esp.* rice, usually boiled, the chief food of the Hindus; grain. [**Vad**, 1177a: cf. *ἐλθω*, Lat. *esca*, *sed-ca*, 'food'; *ador*, 'spelt'; AS. *āta*, Eng. *oat*.]

anna-prāṇana, *n.* rice-feeding, the first feeding of an infant with rice.

anna-rasa, *n.* food and drink. [1253b.]

ánnavant, *a.* provided with food. [**ánna**.]

anyā [523], *pron. a.* another, other, else;

anyac ca, and another thing, i.e. again, see **ca** 3; other than, different from, *w. abl.*, 3⁴, 24¹⁰, 68¹², 104¹⁴; *otiose*, 2¹²; **yad anyat kiñ cana**, whatever else, 9¹⁶; **anya** or **eka** ·· **anya**, the one ·· the other, 90¹³, 29⁸. [cf. *ἄλλος*, 'some'; Goth. *an-þar*, 'other,' Eng. *other*.]

anyatama, *a.* one of several, some one. [**anya**, 525³.]

anyātas, *adv.* from another direction [1098b], otherwise; elsewhere [1098c³], to another place. [**anya**.]

anyāthā, *adv.* otherwise, 18⁹; *w. bhū*, become otherwise, suffer change, 17⁸; otherwise than it really is, falsely, 35²⁰; otherwise (i.e. if not), 48⁸. [**anya**.]

anya-hrada, *m.* another pool.

anye-dyús, *adv.* on the next day. ['altero die': 1250c.]

anyonya, *pron. a.* one the other, for **anyō** 'nyā' [175a], the first part being a crystallized *nom. s. m.* [1314c]; *w. value of gen.*, **anyonyam prati hr̥cchaya** = **anyasya anyam prati h.**, love of one towards the other, 2¹⁹. [see **paraspara**.]

anvāñc [409c], *a.* directed after, following after, being behind. [**ānu** + **āñc**.]

anvita, see **vi** + **anu**.

áp [393], *f. plurale tantum*. water; waters. [unrelated to Lat. *aqua*, 'water,' Goth. *ahva*, 'stream.']
ápa, *prep.* away, forth, off; *opp.* of *úpa*, see *Vi*, *kr*. [cf. *áró*, Lat. *ab*, 'from'; Eng. *off*, *of*.]
apakāra, *m.* injury. [*√*1 *kr* + *apa*.]
apakārin, *a.* injuring. [do.]
apacāra, *m.* going off; absence. [*√*car + *apa*.]
á-patighnī, *a. f.* not husband-slaying. [402: acct, 1288a.]
ápatya, *n.* offspring; child; young (of animals). [ápa, 'off,' 1245b.]
a-pád [391], *a.* footless. [cf. *ároḥ-es*, 'halt': 1304a.]
apabhraṣṭa, *a.* fallen off; deviating (from good grammar); provincial. [*√*bhraṣṭ + *apa*.]
ápara [525], *pron. a.* hinder, *opp.* of *pūrva*; following a former one (*pūrva*), 86¹³; later; westerly, *opp.* to *pūrva*—cf. *prāñc*; a following one, i.e. an other; *aparam ca*, and another thing, and further, see *ca* 3; —*aparī* [cf. 355b], *f. pl.* the future (days), the future. [lit. 'remoter,' fr. *ápa*, 474.]
a-parāñmukha, *a.* not having an averted face, i.e. not turning the back, 5¹⁹.
á-parāñjita, *a.* unconquered; *w. diḡ*, the northeast quarter, 99²³ n. [*√*ji.]
aparādha, *m. sin.* [*√*rādh + *apa*.]
a-parijāta, *a.* not completely grown (of an embryo), i.e. prematurely born, still-born. [*√*jan.]
a-pariñiya, *grd.* without any leading around. [*√*ni.]
á-parimita, *a.* unmeasured, unlimited. [*√*imā.]
ápa-vrata, *a.* disobedient; stubborn. ['away from command,' 1310a: cf. *ánu-vrata*.]
apás, see *ap*.
ápas, *n.* work. [perhaps from *√*ap, 'reach, take hold of'—see *vāp*: cf. Lat. *opus*, 'work'.]
apāya, *m.* a going away; what takes one from the mark (cf. *upāya*); danger; disadvantage; diminution. [*√*i + *apa*, 1148. 1a: for *mg*, cf. Eng. *untoward*.]

a-pārā, *a.* boundless. [*pārā*: acct, 1304a.]
ápi, *indecl.* unto, close upon or on; —1. *prep.* to, *w. √gam*; —2. *adv.* (thereto, besides, i.e.) further, also; connecting clauses (63²³) or words (65¹¹); connecting sentences, *api ca*, and besides, 29⁹, see *ca* 3; ·· *api* ·· *api*, both ·· and, 54²²; ·· ·· *ca api*, and, 5¹², 26⁵; ·· *ca*, ·· *cāpi*, both ·· and also, 12¹; ·· ·· *cāiva*, ·· *cāpi*, 65¹⁵; ·· *cāpi*, ·· *ca*, 3²¹, 16¹¹; ·· *cāpi*, ·· *ca*, ·· *ca*, 16⁶, 60¹⁰; *na* ··, *na api* ··, neither ··, nor ··, 9⁹; *na* ··, *na cāpi*, 22¹²; *na* ··, *na* ··, *api ca*, neither ··, nor ··, nor also ··, 2¹²; ··, ·· *vā*, ·· *vā api*, either ··, or ··, or even ··, 62²; —3. also, too, immediately following the emphasized word, 6¹³, 11³, 21¹⁸, 24²¹; *mām api*, me too, 41²⁰; —4. even, immediately following the emphasized word, and often marking a circumstance under which a thing is true where this is not to be expected: e.g. 2¹³, 28⁷, 18, 33¹⁹; *tathā api*, so even, i.e. nevertheless, 21¹¹; concessively, although, 20¹, 21¹⁴, 51^{1, 5}; *w. na*, not even, 19¹⁵; *w. indefinites*, *kadā cid api na*, not ever at all, 31¹⁴, 32³; —5. *but*, immediately following a new subject, after change of subject: 6¹³, 28¹¹, 32²², 41^{20, 21}; —6. at least, 28^{9, 11}; —7. converts an interr. into an indef. [507]; so *ka*, 17¹¹, etc.; *katham*, 51¹. [cf. *áti*, 'on, upon'; perhaps Lat. *op*, *ob*, 'unto, on'.]
a-pīdayant, *a.* non-oppressing. [*√*pid.]
a-pūrvā, *a.* having no predecessor; unprecedented; incomparable. [*pūrva*: acct, 1304a.]
apekṣā, *f.* regard; expectation. [*√*ikṣ + *apa*.]
á-praja, *a.* having no offspring, childless. [*prajā*, 367b.]
a-prajñāta, *a.* undistinguished or not clearly to be known. [*√*jñā.]
a-pratarkya, *a.* un-imaginable.
a-pratima, *a.* without match or equal; unequalled. [*pratimā*, 367b.]
á-pratīta, *a.* not gone against; not withstood; invincible. [*√*i + *prati*.]
a-pratta, *a.* not given (in marriage). [*√*idā + *pra*, 1087e.]
á-prayucchant, *a.* not heedless; watchful. [*√*2 *yu* + *pra*, q.v.]

ā-priya, *a.* not dear; disliked; disagreeable.

apsarās, *f.* one of a class of semi-divine beings, wives of the Gandharvas; An Ap-saras, 67¹² N. [1161.2d.]

a-buddhimant, *a.* unwise; foolish.

ābda, *m.* *lit.* water-giving; (*then, perhaps, rainy season, and so*) year. [ap + da, but *w. irreg. acct.* 1269: for mg, see varṣa.]

a-bhākṣya, *a.* not to be eaten; *as n.* that which ought not to be eaten.

ābhaya, *a.* dangerless; *as n.* safety; feeling of safety; *superl.* greatest safety. [bhayā: *acct.* 1304a².]

a-bhāva, *m.* non-existence; absence; lack.

a-bhāvin, *a.* not about to be, not destined to be.

abhi, *adv.* to, unto; against; *frequent as vbl prefix; as prep.* unto, *w. acc.* [cf. ἀμφι, 'around'; Lat. *ambi, amb, 'on both sides, around'*; AS. *ymbe*, Ger. *um, 'around'*; for mg, cf. abhitas.]

abhiñña, *a.* knowing, acquainted with. [Vjñā + abhi, 333.]

abhitas, *adv.* on both sides; on all sides, 101¹⁰; around; near. [abhi.]

abhidrohā, *m.* offense. [Vdruh + abhi.]

abhidhā, *f.* name; cf. ākhyā. [Vldhā + abhi, q.v.] *ἄπιδῆσις*

abhidhāna, *n.* name; designation. [do.]

abhidhyāna, *n.* the thinking upon. [Vdhyā + abhi.]

abhiniveṣa, *m.* inclination towards. [Vviç + abhi-ni.]

abhibhāṣin, *a.* addressing. [Vbhāṣ + abhi, 1183¹.]

abhibhūti, *f.* superiority; *as a.* [1157.2], superior. [Vbhū + abhi.]

abhibhūty-ojas, *a.* having superior might.

abhimāti, *f.* hostile plot; *concrete*, plotter, foe. [Vman + abhi, 1157.1d: ā *irreg.*] *hostile*

abhi-mukha, *a.* having the face towards; facing; turned towards. [1305.]

abhivāda, *m.* salutation; at 60²², signifi-cation. [Vvad + abhi.]

abhivādana, *n.* salutation. [do.]

abhivādin, *a.* signifying. [do.]

abhivādya, *grdv.* to be saluted. [do.]

abhi-ḡiras, *a.* having the head towards, *w. acc.* [1305.]

a-bhīta, *a.* fearless; -vat [1107], fearlessly.

abhīpsu, *a.* desirous of obtaining, *w. acc.* [Vāp + abhi, 1178f, 1038.]

abhy-adhika, *a.* additional; more.

abhy-antara, *a.* situated in the inside [1310a]; *as n.* interior; interval.

abhy-ātma, *a.* directed towards one's self [1310a]; -ām, *adv.* towards one's self [1310d].

abhyāsa, *m.* study. [V2as + abhi, q.v.]

abhrā, *n.* rain-cloud. [cf. ὕβρος, 'rain'; Lat. *imber, 'rain'*: cf. āmbhas and ambu, 'water.']

abhrāvākāṣika, *a.* (having, *i.e.*) afford-ing an opportunity for the rain, exposing one's self to the rain. [abhra + avakāṣa, 1307.]

am (āmīti [634]; āmé; āmāyati). press on violently; harm; *caus.* [1041¹], harm; be sick. [cf. aṁsa.]

āma, *pron.* this; he. [503¹: cf. amā.]

a-mantú, *a.* without intention. [māntu: 1304a.]

a-māra, *a.* deathless; immortal; *as m.* an immortal, a god; -vat [1107], *adv.* like a god. [marā: 1304a¹ end.]

amarottama, *a.* chief of gods. [uttama.]

amaropama, *a.* like a god. [upamā, 387b.]

ā-martya, *a.* immortal.

a-marṣa, *m.* non-endurance; impatience; anger.

a-mahātman, *a.* not high-minded.

amā, *adv.* at home, chez soi; amā kr, keep by one. [āma, 1112a and e.]

amātya, *m.* inmate of the same house, relative. [amā, 1245b.]

a-māyā, *f.* no guile; sincerity.

amā-vāsa, *m.* a dwelling (of the moon) at home (*i.e.* with the sun).

amāvāsyā, *a.* of amāvāsa; *f.* -ā, *w.* or without rātri, the night of amāvāsa, *i.e.* night of new moon. [1212d4.]

a-mithuna, *a.* not forming pairs (of both sexes).

a-mīmāṁsya, *a.* not to be called in question.

āmīva, n., but generally -ā, f. plague, distress; as m. tormenting spirit. [vām.]
 amīva-cātana, f. -ī, a. driving away disease. [1271.]
 amīva-hān [402], a. slaying the tormenting spirits.
 amū, pron. root, see adas. [503².]
 amūtas, adv. from there, opp. of itas; there. [amu.] *हृत् ११८*
 amūtra, adv. there; in the other world, opp. of iha or asmin (loke). [amū.]
 amuyā, adv. so. [amū, 1112a, e end.]
 a-mṛta, a. immortal; as subst. an immortal; as n. immortality; the drink of immortality, ἀμβροσία. ['not dead,' mṛtā, 1284a: cf. ἀμβροτος, 'immortal.']
 amṛtatvā, n. immortality. [amṛta.]
 āmbara, n. garment; sky. [prob. 'covering, envelope,' √lvṛ + anu, for an(u)-vara: cf. adbhuta.]
 ambu, n. water. [see abhrā.]
 ambu-ja, a. water-born; as n. lotus.
 āmbhas, n. water. [see abhrā.]
 āya, a. subst. going, a going. [vi, 1148. 1a b.]
 āyana, n. a going; place of going, way; course; esp. course (of the sun from one solstice to the other), i.e. half-year. [vi, 1150. 1a.]
 āyas, n. metal; iron. [cf. Old Lat. *ais*, gen. *ais-is*, Lat. *aes*, 'metal, bronze'; AS. *ār*, 'bronze,' Eng. *ore*; perhaps AS. *isern*, *iren*, Eng. *iron*, 'ferrum, ferreus.']
 ayasmāya, a. iron. [see maya.]
 a-yúj, a. not paired; in uneven numbers. [cf. ἄζυγ, 'unyoked.']
 a-yujā, a. not paired, uneven. [cf. ἄζυγος, 'unpaired'; also ζυγὰ ἢ ἄζυγα, the game 'even or odd.']
 ā-yuddha, n. no fight. [1288a.]
 a-yoddhā, m. non-fighter, coward. [1288a⁴.]
 arā, m. spoke. [vṛ, caus. 'fit in.']
 āraṇa, a. distant, strange.
 arāṇi, f. piece of wood for kindling fire by attrition.
 āraṇya, n. wilderness, forest. ['strange land,' fr. āraṇa.]
 araṇya-rājya, n. forest-sovereignty.
 araṇya-vāsin, a. dwelling in the forest.
 araṇyāni, f. wilderness. [araṇya, cf. 1223b.]

a-rapās, a. without infirmity; whole. [rāpas, 1304a.]
 āram, adv. so as to fit or suit, ready, at hand, enough; w. kṛ, make ready, serve, 79²; w. gam, attend upon. [adv. acc. of ara, vṛ, 1111d: cf. alam.]
 ā-rāti, f. non-favor; malignity; personified, pl., malign hags. [acct, 1288a.]
 arī [343d], a. —1. eager, esp. in one's relations to the gods, and so, pious; —2. greedy; —3. hostile; as m. enemy. [vṛ, 'go for': cf. ārya.]
 ā-riṣṭa, a. unharmed. [vṛiṣ: acct, 1284.]
 ariṣṭātāti, f. unharmedness, health. [āriṣṭa, 1238.]
 aruṇā, a. ruddy; as m. Aruna, name of a teacher, 95¹¹. [cf. aruṣā.]
 a-rundhati, f. Arundhati, name of the faint star Alkor in Ursa Major, conceived as consort of the Seven Rishis. [vṛudh, 691: acct, 1283a.]
 aruṣā, f. aruṣī, a. ruddy. [see 362b²: cf. aruṇā.]
 are, word of address. Ah! [voc. of ari, 1135c: cf. re.]
 a-roga, a. not having disease, diseaseless.
 arkā, m. the sun. [vṛc, 216.1.]
 arghā, m. worth, price. [varh.]
 arghya, a. of price or that may be priced. [argha, 1212.]
 √ arc, see vṛc.
 arcis, n. flame. [vṛc, 1153.]
 √ arj, see vṛj.
 arjana, n. acquisition. [v2rj, 'get.']
 ārjya, a. silver-white. [v3rj, q.v.]
 ārtha, m. —1. aim, object, purpose, errand, sake; artham and arthe [1302c4], for the sake of, on account of, for, esp. frequent at end of cpds; —2. (object, i.e.) thing, matter, affair, cause, business; —3. (object, i.e.) advantage, profit (w. instr.), wealth, property; —4. aim, intent, meaning, 59¹⁵. ['that which one goes for,' vṛ, 1163.]
 artha-tattva, n. true state of the matter or case.
 √ arthaya (arthāyate, -ti). seek for an object. [artha, 1067.]
 + abhi, ask, entreat.
 + pra, desire, sue for.

॥ āmbhā
 jānu-kilo

॥

arthārjana, *n.* acquisition of an object. [arjana.]

arthin, *a.* having an object, desiring, seeking; (begging, *i.e.*) needy. [artha.]

arthyā, *a.* wealthy. [artha.]

ardhā, *a.* half; *as m.* the half.

ardharcā, *m.* half-stanza. [ardha + rca.]

ārdhika, *a.* amounting to half. [ardha.]

ārpaṇa, *n.* the sending, consignment, entrusting. [caus. of √ṛ.]

ārbuda, *n.* a hundred millions.

arbuda-ṣikhara, *m.* Million-peaks, name of a mountain.

aryā, *a.* faithful; attached, kindly, 79³. ['going eagerly to,' √ṛ: cf. ārya.]

aryamān [428a], *m.* bosom-friend, *esp.* a bridegroom's friend, *ἑταῖρος*; Aryaman, name of an Aditya (invoked at the wedding, and often with play upon the appellative mg of the word). [aryā.]

arvāk-kālika, *a.* belonging to hither or nearer time, posterior; -tā, *f.* posteriority. [arvāñc (1249a) + kāla, 1222c 2.]

arvāñc [409a], *a.* directed hitherwards; *w. kṛ*, bring hither; *w. nud*, thrust hither, *i.e.* downwards.

√ arh (ārhati, -te; arhāyati). deserve; have a right to; *w. inf.*, be able; *w. inf.*, *as a weak imperative*, 7¹⁷; *caus.* give a right to, present with.

arha, *a.* deserving; worthy; fit. [Varh.]

a-lakṣaṇā, *a.* without any characteristic mark; without special mark, *i.e.* plain, unornamented. [lakṣaṇā.]

ā-lakṣita, *a.* unnoticed. [√lakṣaya.]

a-labhamāna, *a.* not catching.

ālam, *adv.* enough; *sometimes equiv. to an adj.*, adequate, fitting, ready; -*w. instr.* enough with, have done with; -*w. kṛ*, make ready, adorn; *sv-alamkṛta*, well adorned; *sam-alamkṛta*, well (*sam intens.*, 1077b) adorned. [later form of āram.]

a-lavaṇa, *a.* not salt.

a-lasā, *a.* not lively; without energy; slothful; tired.

a-lobha, *m.* non-greed; absence of cupidity.

ālpa, *a.* small.

alpa-dhī, *a.* small-minded, of small intelligence.

alpaçās, *adv.* to a small degree. [alpa.]

√ av (āvati; āva; āvit; aviṣyāti; ūtā; -āvya). -1. set a-going; -2. further, favor, wish well; -3. refresh; -4. have pleasure in (*acc.*). [cf. Lat. *avēre*, 'have pleasure in,' *ave*, 'hail.']

+ pra, show forth favor; *then*, be attentive or heedful (*as, conversely, in Eng. attention has come to mean* 'act of kindness or courtesy').

āva, *abl prefix.* down; off.

āvakā, *f.* grassy swamp-plant, *Blyxa octandra* Richard.

avakāçā, *m.* -1. open place; -2. (place, and so) opportunity. [√kāç + āva.]

avajñā, *f.* contempt. [√jñā + āva: for mg, cf. avamāna.]

avatāra, *m.* descent, *esp.* of supernatural beings to the earth; an epiphany; incarnation, *Anglo-Indian* avatār. [√tṛ + āva.]

āvatta, *see* 1087e.

avadāna, *n.* cutting off. [√2 dā + āva.]

a-vadyā, *a.* un-praiseworthy; *as n.* imperfection. [1285.]

√ avadhiraya (avadhirayati). despise; reject.

a-vadhyā, *a.* not to be harmed, inviolable. [√vādhyā, 1285.]

avadhya-bhāva, *m.* inviolability, 35²¹.
avanata-kāya, *a.* with bent down body, 34¹⁷. [√nam.]

avamāna, *m.* contempt; self-contempt, 60¹⁴. [√man + āva: for mg, cf. avajñā.]

avalambitavya, *grdv.* to be held on to. [√lamb + āva.]

a-vaçā, *a.* not willing or submissive; uncontrolled. [√vaçā: acct, 1288a⁴.]

avaçyam, *adv.* necessarily, surely. [fr. an unused adj. a-vaçya, 'unyielding.']

āvas, *n.* furtherance; grace. [√av.]

avās, *adv.* downwards; *w. abl.* [1128], down from. [cf. āva.]

avasā, *n.* refreshment, nourishment. [√av, mg 3.]

avasara, *m.* occasion. [√ṣṛ + āva: for mg, cf. Lat. *cāsus*, 'occasion,' *w. cadere*, 'fall,' and Ger. *Fall*, 'case, instance,' *w. fallen*, 'fall.']

avasāna, *n.* place of rest. [√ās + āva.]

avasthā, *f.* state, condition. [vsthā +
ava: for mg. cf. Lat. *status* w. *stāre*.]
a-vahant, *a.* not flowing, standing.
[v vah, mg 4.]
a-vācya, *a.* not to be spoken to.
āvāñc [409a], *a.* directed downwards; *acc.*
s. n. avāk, *adv.* downwards, in depth.
āvi, *m.* sheep; *as f.* ewe. [cf. *ovis*, **ovis*,
Lat. *ovis*, 'sheep'; Eng. *ewe*.]
a-vicchindant, *a.* not severing. [vchid.]
a-vicchinna, *a.* not severed, continuous.
[do.]
a-vijñāya, *grd.* without discerning. [vjñā.]
a-vijñeya, *a.* unknowable. [do.]
a-vidāsin, *a.* not drying up, perennial.
[v das.]
ā-vidvāns, *a.* unwise; *as m.* fool. [acct,
1288a.]
a-vidhāvā, *f.* not widow. [vidhāvā:
acct, 1288a⁴.]
a-vidhānatas, *adv.* not according to
regulation.
a-vipluta, *a.* not dishonored; unsullied.
[v plu + vi, q.v.]
a-viveka, *a.* without discrimination.
avivekatā, *f.* lack of judgment. [1237.]
a-viṣaṇka, *a.* without hesitation, unhesi-
tating. [viṣaṇkā, 334¹, 1304a.]
a-viṣaya, *m.* a non-province; something
out of one's line or that one has no busi-
ness to do; unlawful thing.
a-vṛkā, *a.* not harmful; -ām, *adv.* harm-
lessly, lovingly. [vṛka: acct, 1288a⁴.]
avekṣā, *f.* a looking around. [vikṣ +
ava, 1149¹.]
a-vyakta, *a.* not manifest; *as m.* The
All-soul, 67¹⁷. [vañj.]
a-vyaya, *a.* imperishable; not subject to
change; unbroken. [1288a.]
√ 1aṣ, *orig.* aṇṣ (aṇóti, aṇutó; ānāṇṣa,
ānaṇṣ [788⁴]; āṣṭa; aṣṭá; áṣitum).
reach; attain; obtain, get. [cf. *ποδ-ηρεκ-*
ης, 'reaching to the feet'; *ἡν-εγκ-α*, 'car-
ried': see also the closely related √ 2naṣ.]
+ upa, attain to.
√ 2aṣ (aṇnāti; āṣa; áṣit; aṣiṣyāti; aṣi-
tá; áṣitum; aṣitvā; -ācya). partake of;
taste; eat. [a specialization of √ 1aṣ:
cf. *ἄκ-ολος*, 'bit': for mg. cf. *bhaka*.]
+ pra, partake of; *caus.* feed.

a-ṣaknuvant, *a.* not being able. [vṣak.]
a-ṣakya, *a.* impossible.
a-ṣaṇka, *a.* without hesitation. [ṣaṇkā:
cf. *aviṣaṇka*.]
aṣanā, *n.* food. [v 2aṣ.]
a-ṣuci, *a.* impure.
ā-ṣubha, *a.* disagreeable.
ā-ṣeva, *a.* not dear; hostile. [ṣeva:
acct, 1288a.]
a-ṣeṣa, *a.* without remainder, entire; -tas,
adv. entirely, without exception.
āṣman, *m.* -1. stone; -2. thunderbolt;
-3. vault of heaven, 79⁹. [cf. *ἀκμων*,
'anvil, thunderbolt'; kinship w. Eng.
hammer uncertain.]
āṣmanvant, *a.* stony. [āṣman.]
āṣru, *n.* tear.
āṣva, *m.* horse; āṣvā, *f.* mare, steed. [cf.
ἵππος, dialectic *ἵκκος*, Lat. *equus*, Old Saxon
ēhu, AS. *eh*, *eah*, 'horse'.]
aṣva-kovida, *a.* well skilled in horses.
aṣva-medhā, *m.* horse-sacrifice.
aṣvín, *a.* horsed; *as dual m.* the Aṣvins,
gods of the morning light, 85¹⁵ n. [aṣva.]
āṣvya, *a.* consisting of horses; of a horse.
[aṣva: cf. *ἵππος*, 'of a horse'.]
aṣṭá [483¹], *num.* eight. [cf. *ὀκτώ*, Lat.
octō, AS. *eahta*, Eng. *eight*.]
aṣṭamā, *a.* eighth. [aṣṭá, 487⁴.]
aṣṭa-vidha, *a.* of eight sorts; eight-fold.
[vidhā, 1302c 5.]
aṣṭāṅga, *n.* eight members. [aṅga,
1312.]
aṣṭāṅga-pāta, *m.* a fall on eight mem-
bers, i.e. on hands, knees, feet, breast,
and face, i.e. a most profound obeisance.
āṣṭi, *f.* attainment. [v 1aṣ.]
√ 1as (āsti [636]; āsa). -1. be, exist; be
present or on hand; take place, happen;
asti, āsit, there is, there was, very frequent
at beg. of stories; -2. be, w. predicate pos-
sessive gen., i.e. belong to; asti mama,
I have; observe that Skt. has no verb for
'have'; -3. most frequent as simple copula;
further, w. ppl. e.g. prāpto 'si, art thou
come, didst thou come, 9¹; hantavyo 'smi,
occidendus sum, 3²; cepāno 'smi, I have
sworn, 97¹; redundantly [303b⁴ end]: e.g.
tathā anuṣṭhite sati, it being thus per-
formed, 35¹⁷; so 37¹³, 39^{14, 22}; prahrṣṭaḥ

san, being pleased, 48¹³; —4. *w. advs.*:
tūṅm āsit, kept silent; *evam astu*, so
 be it; *w. prādus*, see *s.v.*; —5. become,
 90¹⁹. [*w. ās-ti, s-ānti*, 'is, are,' cf. *ἔσ-τι*,
 'is, exists,' *ἔσσι*, Doric *ἔσσι*, *ἔσσι*, 'are,'
 Lat. *est, s-unt*, AS. *is, sis-t*, *s-ind*, 'is, are,'
 Eng. *is*; cognate are *a-m, ar-t, are*.]
 √ 2as (*āsyati, -te; āsa; asiṣyāti; astā;*
āsītum; asitvā; -āsyā). throw, cast,
 shoot; throw aside. [cf. *asi*, 'the bran-
 dished' sword; Lat. *ensis*, 'sword'; *ālea*,
aslea, 'die,' like Ger. *Würfel*, 'die,' fr.
werfen, 'throw.']
 +vy-ati, throw over, cross.
 +abhi, throw (one's self) upon, direct
 (one's attention) to, study. [for mg, cf.
ἑπορέχειν without *τοῦ νοῦν*.]
 +ni, throw down; deposit; commit.
 +pari-ni, throw down over, stretch
 over.
 +nis, throw out; root out; destroy.
 +vi, —1. cast asunder; cast or throw
 away; —2. break in pieces, 70¹⁴.
 +sam, cast or put together.
a-samhrādayant, *a.* not causing to
 rattle. [√hrād.]
a-satyasamdhā, *a.* unfaithful, treach-
 erous.
ā-sant, *a.* non-existing; *as n.* non-exist-
 ence.
a-sapiṇḍa, *a.* related more distantly than
 in the sixth generation, see *sapiṇḍa*.
a-samartha, *a.* unable.
a-sampatti, *f.* non-success.
a-sambaddha, *a.* un-connected, in-coher-
 ent, *w. same fig. mg as in Eng.* [√bandh.]
a-sambandha, *a.* not having relation-
 ship.
a-sambhāvya, *a.* un-supposable, impos-
 sible.
a-saha, *a.* impatient.
āsu, *m.* vital spirit; vigorous life. [√1as.]
a-sutṛp, *a.* insatiable. [1288a⁴.]
asu-tṛp, *a.* life-robbing. [vbl of √2tṛp.]
āsu-nīti, *f.* the leading or continuing of
 life (in the other world); spirit-life; spirit-
 world. [acēt, 1274.]
a-sunvā, *a.* not pressing (Soma), i.e.
 indifferent to the gods, godless. [see
 1148.3b and 710.]

āsura, —1. *a.* spiritual (used of the gods,
 and designating esp. the difference be-
 tween celestial and mundane existence);
 —2. *as m.* a spirit of life, a god; *āsura*
adevā, spirit that is no god, demon, 82⁶;
 —3. *later*, demon (45⁶), enemy of the
 gods, an Asura, a not-god (as if the word
 were *a-sura*—whence, by popular ety-
 mology, the pendant *sura*, 'god'). [*asu-*
ra, 1226 (cf. 1188f), and *as-u* fr. √1as,
 1178b.]
asuryā, *a.* godlike; *as n. pl.* godhead.
 [āsura, 1212d4.]
 √ *asūya* (*asūyāti*). be impatient.
asūyā, *f.* impatience. [√asūya, 1149⁶.]
āsṛj [432], *n.* blood, 24¹². [cf. Cyprian *ἔap*,
 'blood.']
asāṭ, see 501 and *adas*.
āsta, *n.* home; *āstam*, *w. i.* gam, *yā*, go
 home; esp. of the sun [see 1092b], set.
 [prob. √1as: for mg, cf. *bhavana*.]
asta-māuna, *a.* having thrown aside or
 abandoned silence. [√2as.]
asti, *f.* being. [√1as.]
asthān [431], *n.* bone. [cf. *ὀστέον*, Lat.
stem ossi, *osti*, nom. *os*, 'bone.']
a-sthāvara, *a.* not standing.
āsthi, see *asthān*.
a-spr̥gant, *a.* not touching. [√spr̥g.]
asmā [494], *pron. stem.* we, us. [cf. *ἡμεῖς*,
Lesbian ἡμεῖς, 'we.']
asmād, *as stem in cpds* [494], our; *as pl.*
majesticus, my.
asmāka, *a.* of us; our. [*asma*, 516⁴.]
ā-svapant, *a.* not sleeping. [√svap.]
a-svastha, *a.* not well, ill; not self-con-
 tained, not master of one's self.
a-sveda, *a.* free from sweat.
 √ *ah* (*āttha, āha, āhāthus, -tus, āhūs*
 [801a]). say; call; *āhus*, they say. [cf.
 Lat. *aio*, 'say,' *ad-ag-ium*, 'saw, proverb,'
nego, 'say no.']
 +pra, declare to be.
 1 *āha*, *ashev. particle.* certainly, of course;
 namely. [pron. root *a*: cf. 1104³ end.]
 2 *āha*, for *āhan* in *cpds*. [1209a, 1315a.]
ā-hata, *a.* —1. not beaten; —2. (since
 Hindu washermen wet the clothes and
 pound them with stones) unwashed, of a
 garment, i.e. new. [√han.]

áhan, áhar, áhas [430a], *n.* day (as opp. to night), *e.g.* 92¹⁶; day.

ahám [491], *pron.* I. [cf. *ἐγώ*, Lat. *ego*, AS. *ic*, Eng. *I*: see 491 and *ma* etc.]

áhar, *see* áhan.

ahar-niṣa, *n.* day and night, *νυχθήμερον*; -am, *adv.* constantly. [niṣā: 1253b.]

ahalyā, *f.* Ahalyā, Gautama's wife.

áhas, *see* áhan.

a-hastá, *a.* handless. [hástā, 1304a.]

ahaha, *excl.* of joy or sorrow. [1135a.]

a-hārya, *a.* not liable to be stolen.

ahāryatva, *n.* non-liability to be stolen. [1239.]

áhi, *m.* serpent; *esp.* the dragon of the sky, often identified w. the demon Vritra. [see under agha: cf. *ἔχis*, Lat. *anguis*, 'serpent'; *ἔχis*, Lat. *anguilla*, 'eel'.]

á-hinsā, *f.* non-injuring (any creature).

áhi-gopā [352], *a.* having the dragon as their keeper. [1302¹.]

ahivat, *adv.* as a dragon. [1107.]

ahi-hátya, *n.* the slaying of the dragon; the (victorious) fight with the dragon. [acēt, 1272a, 1213c.]

á-hṛṇāna, *a.* not being angry. [v2 hṛ.]

aho, *excl.* of astonishment, pleasant or unpleasant. [1135a: euphony, 138f.]

aho-rātrá, *n.* day and night, *νυχθήμερον*. [áhas + rátri, 1253b: see rátra.]

á, *adv.* —1. hither, unto, as prefix w. verbs of motion; —2. conjunctively, thereto, besides; ca. á, both and, 85⁵; —3. *as severatively*, (up to, *i.e.*) quite, entirely, 73²⁰; —4. *as prep.*, w. *abl.*: hither from, all the way from; and then [293c], all the way to, until, 49¹³, 64¹⁴, 103²⁰, 105⁶, 106²; as far as, 105¹⁰. [cf. Lat. *á*, 'from,' which is not akin w. *ab*, 'from'.]

ákará, *m.* —1. accumulation, abundance; —2. mine. [v3 kṛ + á, q.v.]

v ákarṇaya (ákarṇayati; ákarṇita; ákarṇya). listen; give ear to; hear. [denom. fr. the possessive adj. ákarṇa, 'having the ear to, *i.e.* listening.']

ákarṣaka, *a.* attractive; —*f.* -ikā [1222d], Pleasanton, as name of a town. [v kṛ + á.]

ákarṣikākhyā, *a.* having the name ákarṣikā [ákhya.]

ákāra, *m.* make; shape; appearance. [v1 kṛ + á: cf. ákṛti.]

ákāravant, *a.* like the Eng. shapely. [ákāra.]

ákāśá, in *Veda*, *m.*; later, *n.* free or open space; sky. [prop. 'outlook, clearness,' v kāś + á.]

ákula, *a.* —1. bestrewn, covered, filled; —2. *fig.* confused; agitated. [v3 kṛ + á, q.v.]

v ákulaya (ákulayati). confuse; ákulita, at one's wit's end. [ákula.]

ákūta, *n.* intention. [vkū + á.]

ákṛti, *f.* make; shape; appearance. [v1 kṛ + á, 1157.1d: cf. ákāra.]

ákhú, *m.* mold-warp; mouse. [vkhā + á, 1178a end.]

ákhya, *f.* name; at end of cpds, having as name. [vkhya + á.]

ákhyaṇa, *n.* tale. [vkhya + á, 1150.]

ágantavya, *grdv.* see vgam + á.

ágantu, *m.* arrival; and so, as in Eng., person arriving. [vgam + á, 1161.]

ágamana, *n.* a coming hither; w. punar, a returning. [vgam + á.]

ágas, *n.* sin. [orig., perhaps, 'a slip,' vañj: cf. *ἄγος*, 'guilt': different is *áγos*, see vya.]

ághṛṇi, *a.* glowing, beaming. [v2 ghr, 'glow,' + á, 1158.]

āngirasá, *a.* descended from Angiras. [āngiras, 1208a.]

ācamana, *n.* the rinsing of the mouth. [vcam + á.]

ācamaniya, *m.* dish for use in rinsing the mouth. [ācamana, 1215.]

ācāra, *m.* walk and conversation; conduct; usage; observance. [vcar + á.]

ācārya, *m.* teacher, *esp.* of the Veda. [perhaps, 'the man of observances,' fr. ācāra, 1212d4.]

ājarasām, *adv.* to old age. [from the phrase ā jarasām.]

ājarasāya, *adv.* to old age. [dat. (1113) formed fr. the preceding, as if that were acc. of ājarasā.]

ājī, *m.* race; contest; battle. [vaj, 1155: cf. *ἀγών*, 'contest.']

áhruta, *a.*
not offered, 74¹.

cf. *a-cheminer* in
French
by *entomb*?

ājñā, *f.* order; command. [Vjñā + ā.]
ājya, *n.* clarified butter (for anointing, etc.); *cf.* ghṛta. [Vāj + ā, see 100²⁰: for mg, *cf.* Eng. noun *smear*, 'ointment,' and verb *smear*.]
ājya-ṣeṣa, *m. n.* rest of the clarified butter.
ājyāhuti, *f.* oblation of clarified butter. [āhuti.]
āñjana, *n.* ointment. [Vāj + ā: *cf.* Lat. *unquen*, 'ointment'.]
āḍhyā, *a.* wealthy; rich. [perhaps fr. arthya.]
āt, *adv.* thereupon; **ād id**, then indeed. [lit. 'from that,' abl. of ā, 1114a.]
ātithyā, *n.* hospitality. [ātithi, 'guest,' 1211.]
ātma, for **ātman** in *cpds*, 1249a².
ātmaka, for **ātman** in *mg* 4 at end of *cpds* [1222, 1307]; *e.g.* **māra-ātma**, murder-natured, murderous.
ātmán, *m.* — 1. breath; — 2. spirit; soul (*cf.* 84⁸ π.), as principle of life and feeling; — 3. self; *very often so used as a simple reflexive pron.* [514]; *e.g.*, myself, 36¹⁶; thyself, 26¹⁵; himself, 4¹⁹; in *genitive*: his, 17¹⁶; her, 46⁵; one's own, 21¹⁸, 58²²; — 4. nature, character, peculiarity; *esp.* at end of *cpds*, see **ātmaka**; — 5. the soul κατ' ἐξῆς, the soul of the universe, 66⁸. [*cf.* ἀνῆμν, 'breath'; ἀτμός, 'vapor'; AS. *æþm*, *æðm*, 'breath': for mg, *cf.* πνεῦμα and Lat. *anima*, 'breath, spirit'.]
ātma-pakṣa, *m.* one's own party.
ātma-prabha, *a.* having his or their own splendor. [prabhā, 354.]
ātma-bhava, *m.* the coming into existence of one's self.
ātma-māṃsa, *n.* one's own flesh.
ātmavāt, *adv.* as one's self. [ātma, *i.e.* ātman: 1107.]
ātma-śakti, *f.* one's own power.
ātma-ṣoṇita, *n.* one's own blood.
ātma-saṃdeha, *m.* danger of one's self, personal risk.
ātma-hita, *n.* one's own welfare.
ātmāupamya, *n.* likeness to one's self, *i.e.* a putting one's self in another's place. [āupamya.]

ādara, *m.* respect, notice, care. [V2dṛ + ā, 'regard'.]
ādāhana, *n.* burning-place, place of cremation. [Vdah + ā.]
ādāna, *n.* receiving. [V1dā + ā, 'take,' 1150.]
ādi, *m.* — 1. in-ception, beginning, 60⁸; **ādim ādatte**, he makes a beginning; **ādāv eva**, just before, just now; — 2. *esp.* at end of *adj. cpds* [see 1302c 1]: .. ādi, having .. as the beginning, *i.e.* .. and so forth; or, the qualified noun being omitted, and the *adj. cpd* being used as *subst.*, .. and so forth. [undoubtedly fr. V1dā + ā, 'take,' 'a taking hold of, *i.e.* beginning,' 1155.2e: for mg, *cf.* Lat. *in-cipere*, Ger. *an-fangen*, 'take hold of, begin'.]
ādika, *equiv. to ādi* in use 2. [1222, 1307.]
ādityā, *m.* — 1. son of Aditi, name applied to the gods of the heavenly light, Varuna, Mitra, Aryaman, etc.; — 2. Aditya, name of the sun-god, son of Aditi; the sun. [āditi, 1211.]
ādin, *a.* eating, devouring. [Vad, 1183³.]
ādevana, *n.* gambling-place, 98¹⁸. [V1dīv, 'play,' + ā.]
ādya, *a.* first; *equiv. to ādi* in use 2. [ādi, 1211.]
ādhipatya, *n.* sovereignty. [ādhipati, 1211² end.]
ādhr̥ṣya, *grdv.* to be ventured against; approachable. [Vdhṛṣ + ā, 963d.]
ādheya, *n.* a placing, *esp.* of the sacred fire. [V1dhā + ā, 'put,' 1213c.]
ādhvaryava, *n.* service of sacrificing priest. [adhvaryū, 1208c.]
ānaḍuha, *a.* of a bull, taurine. [anaḍūh, weak form of anaḍvah, 404; 1208a.]
ānana, *n.* mouth; face. [prop. 'the breather,' Vān: *cf.* ἄνερ, 'face,' in ποσ-νῆς and ἄν-νῆς, 'with face turned towards,' 'with face averted': for mg, *cf.* nayana.]
āp (āpnōti; āpa; āpat; āpsyāti; āptā; āptum; āptvā; -āpya; āpyāte; īpsati [1030]; āpāyati). reach; win; get; bring upon one's self; — āptā: — 1. having reached; extending over; and so, adequate, suitable, fit; — 2. having reached, *i.e.* being near or intimate, and so, as m.,

, vol. VII p 12

a friend; —*ipsitá*, whom or what one desires to obtain, sought for, desired. [prob. for *ā-ap*, 108g, see *āpas*: cf. *ἤπιος*, 'approachable, friendly'; Lat. *ap-iscor*, 'reach,' *ap-ere*, 'seize, fasten'; *ἄπτω* (*ῥάφ* for *ἄρ*), 'fasten.']

+ *abhi*, reach to a thing, attain; *desid.* strive to win; *caus.* cause to reach the mark, i.e. carry out fully, 96¹³.

+ *ava*, come upon, fall in with; obtain, acquire; take upon one's self; incur.

+ *pra*, reach; arrive; come upon; catch; win, obtain, get; incur; — *prāpta*: reached, found, caught, obtained; reached, arrived, having come; — *caus.* cause to arrive at, bring to, 53¹⁷; *prāpaṇiya*, to be brought to, 53¹⁵.

+ *vi*, reach through, pervade, 66⁹.

āpaṇa, *m.* market. [*ṽpaṇ* + *ā*.]

āpad, *f.* misfortune. [lit. 'a getting into' (trouble), *ṽpad* + *ā*: for specialization of mg, cf. *ārti*, and Eng. *accident*, lit. 'a happening' (of trouble).]

āpas, see *āp*.

āpī, *m.* friend. ['one who has reached or stands near another' (cf. *āpta*), *ṽp*: cf. *ἤπιος*, s.v. *āp*.]

āpta-dakṣiṇa, *a.* having or accompanied by suitable presents. [*dakṣiṇā*, 334¹.]

ābdika, *a.* annual; .. *ābdika*, .. *ennial*, lasting .. years. [*abda*.]

ābharāṇa, *n.* ornament (jewels, etc.). ['what is worn,' *ṽbhr* + *ā*: for mg, cf. *phāpos*, 'garment,' w. *φῆρω*, and Ger. *Tracht*, 'dress,' w. *tragen*, 'wear.']

āmā, *a.* raw. [cf. *ῥῆμος*, 'raw'; Lat. *am-arus*, 'bitter.']

āmaya, *m.* injury; disease. [*caus.* of *ṽam*.]

āmayitnu, *a.* sickening. [*caus.* of *ṽam*, 1196b.]

āmiṣa, *n.* flesh. [cf. *āmā* and *āmīśa*.]

āmiṣācin, *a.* flesh-eating. [*ācin*.]

āmīśa, *n.* raw flesh; flesh. [cf. *āmā*.]

āmōda, *a.* gladdening; *as m.* fragrance. [*ṽmud* + *ā*.]

āyātana, *n.* foot-hold; resting-place; *esp.* place of the sacred fire, fire-place. [*ṽyat* + *ā*.]

āyata-locana, *a.* having long eyes. [*ṽyam* + *ā*.]

āyasa, *a.* metallic, of iron; *as n.* metal, iron. [*āyas*, 1208a.]

āyāma, *m.* like Eng. extent, i.e. length. [*ṽyam* + *ā*, 'extend.']

āyú, *a.* active, lively. [*vi*, 1178a: prob. akin are *hús*, *hjú-s*, *éús*, 'active, doughty, mighty,' *eb-*, 'strongly,' *eb*, generalized, 'well': for mg of *āyú*, cf. the phrase "full of go."]

āyudha, *n.* weapon. [*ṽyudh* + *ā*.]

āyusmant, *a.* having life or vitality; long-lived; old. [*āyus*, 1235a.]

āyus, *n.* (activity, liveliness, and so) life; vitality; personified as a genius, *Ayus*, 85¹⁸; period or duration of life; long life; (like Eng. life, i.e.) living creatures. [*vi*, 1154, cf. *āy-ú*: cf. *ai-áw*, Lat. *ae-vu-m*, AS. *æw*, *æ*, 'life-time, time'; AS. *āwa*, *ā*, Eng. *aye*, 'ever'; AS. *æf-re*, Eng. *ever*.]

āraṇyaka, *a.* pertaining to the wilderness; *as n.* forest-treatise (to be read in the solitude of the wilderness — *Whitney*, p. xvi.). [*āraṇya*, 1222e.]

ārādhana, *n.* the gratifying, propitiation, service. [*ṽrādh* + *ā*, *caus.*]

ārogya, *n.* lit. diseaseless-ness, i.e. health. [*aroga*.]

ārohā, *m.* the swelling hips or buttocks of a woman. [prop. 'the seat' on which a child is carried astride by its mother, *ṽruh* + *ā*, 'get upon, take one's seat upon': see *añka* and cf. the words of an ogress, MBh., *āruha mama cṛopim*, *ne-yāmi tvām vihāyasa*, 'get upon my hip, I will carry thee through the air.']

ārta, *a.* visited, *esp.* by trouble; afflicted; stricken; distressed. [*ṽr* + *ā*, q.v.: for mg, cf. American slang phrase *gone for*.]

ārti, *f.* a visitation (of evil), i.e. trouble, misfortune, see 93¹⁵ n. [*ṽr* + *ā*: for mg, cf. *ārta* and *āpad*.]

ārdrā, *a.* wet.

ārdrā-vāsas, *a.* having wet garments.

ārya, *a.* belonging to the faithful, i.e., *as m.* man of one's own tribe, an Aryan, *as* designation of a man of the Vedic Indian tribes; *as adj.* Aryan; noble; reverend (used in respectful address). [*āryā*, 1208f: cf. Avestan *airya*, 'Aryan'; New Persian, *irān*, 'Persia'; Hdt. vii. 62, of *Mēdōi ēka-*

*See picture in *The Indian Alps* (Mrs. Mazuchelli), p. 209 & see p. 207 for description.

ἀόρτο πάλαι Ἄριοι; Keltic nom. *eriu*, acc. *erinn*, name of Ireland; Eng. *Ir-ish*: cf. *ari*, *aryá*.]

ālasya, *n.* sloth. [*alasa*.]

ālasya-vacana, *n.* sloth-dictum, as designation for the ignava ratio or fatalist's argument.

ālāpā, *m.* talk; conversation. [*√lap* + *ā*.]

ālokana, *n.* the beholding. [*√lok* + *ā*.]

āvā, *pron. stem*, 491.

āvis, *adv.* forth to sight, in view; *w. kr*, make visible. [1078.]

āvṛt, *f.* a turning. [*√vṛt* + *ā*.]

āṣa, *m.* food. [*√2aṣ*, 'eat'.]

āṣayā, *m.* lying-place; abode. [*√ṣi* + *ā*.]

āṣās, *f.* wish, hope. [*ṣaṇs* + *ā*.]

āṣā, *f.* hope. [younger form of *āṣās*.]

āṣā, *f.* region; quarter (of the sky). [specialized from 'place, objective point, that which one reaches, *√laṣ*, 'reach'.]

āṣāvant, *a.* hopeful. [*āṣā*.]

āṣin, *a.* eating, in *cpds.* [*√2aṣ*, 1183³.]

āṣis [392], *f.* wish or prayer, *esp.* for good. [*√ṣas* + *ā*, 639, 225²: cf. *praṣis*.]

āṣīr-vāda, *m.* expression of a (good) wish, *i.e.* a benediction. [*āṣis*, cf. 392.]

āṣīrvādābhīdhānavant, *a.* containing a designation of a benediction. [*āṣīr-vāda* + *abhīdhāna*, 1233.]

āśū, *a.* swift. [cf. *śuk*-s, 'swift'; Lat. *oc-ior*, 'swifter'.]

āścarya, *n.* wonder; prodigy.

āścrama, *m.* —1. (place of self-castigation, *i.e.*) hermitage; —2. stadium in a Brahman's religious life (of which there are four: that of the student or *brahmachārin*, that of the householder or *gṛhastha*, that of the hermit or *vānaprastha*, and that of the beggar or *bhikṣu*), *see* 65³ *n.* [*√gram* + *ā*.]

āścraya, *m.* that on which anything leans or rests; support; refuge; protection; authority. [*√cṛi* + *ā*.]

āścraya-bhūta, *a.* having become a protection, *i.e.*, as *m.*, protector. [1273c.]

ās, *excl.* of joy or of displeasure. *ah!*

√ās (*āste* [628], *āsīna* [619³]; *āsām cakre*; *āsīṣṭa*; *āsīṣyāte*; *āsītā*; *āsītum*; *āsītvā*; *-āsya*). —1. sit; seat one's self; settle down, 93¹; —2. abide; dwell, 85¹⁹; stay;

remain; continue, 64¹⁴; —3. *w. ppl.*

[1075c], continue (doing anything), keep on, 32^{14, 18}. [cf. *ṣi*-*rai*, 'sits'; Lat. *ānus*, **ās-nu-s*, 'seat, buttocks'; Old Lat. *āsa*, Lat. *āra*, 'family-seat, hearth, altar'.] + *adhi*, take one's place in, *i.e.* visit, 49¹⁶; get into (shoes), *i.e.* put on, 45¹⁷.

+ *upa*, sit by (in sign of readiness to serve), wait upon (a command), 92⁴; sit by (expectantly), sit waiting for, 91⁴.

+ *pary-upa*, sit around, surround, 2⁷.

āsana, *n.* sitting, 4¹²; seat. [*ās*.]

āsāra, *m.* (like Eng. *colloq.* a pour, *i.e.*) pouring rain. [*√sṛ* + *ā*, 'run'.]

āsura, *a.* demonic; as *m.* demon. [*āsura*, 1208f.]

āsécana, *n.* cavity (into which one pours). [*√sic* + *ā*.]

āsecanavānt, *a.* having a cavity, hollow. [*āsecana*.]

āhati, *f.* blow. [*√han* + *ā*, 1157¹ and *ld.*]

āhanās, *a.* swelling, fermenting, foaming.

āhavana, *n.* oblation. [*√hu* + *ā*.]

āhavanīya, *a.* of or for the oblation; *w. agni*, oblation-fire; as *m.*, without *agni*, oblation-fire (the one that receives the oblation), *see* 102² *n.* [*āhavana*, 1215.]

āhāra, *m.* the taking to one's self (of food), eating; what one takes, *i.e.* food. [*√hr* + *ā*.]

āhāra-dāna, *n.* giving of food.

āhāra-parityāga, *m.* relinquishment of food.

āhārādi, *n.* food and so forth. [*ādi*, 1302c1.]

āhārārthin, *a.* seeking food. [*arthin*.]

āhitāgni, *a.* having a set or established fire; as *m.* one who is keeping alive a sacred fire. [*āhita*, *√idhā* + *ā*, 'set': 1299a.]

āhuti, *f.* oblation, offering (used both of the act and of the thing offered); cf. the later word *homa*. [*√hu* + *ā*: *w. -huti*, cf. *χύσις*, 'a pouring'.]

āhvāna, *n.* call; invitation. [*√hū* or *hvā* + *ā*.]

i, *pron. root*, *see idam* and 502³.

√i (*ēti* [612]; *iyāya*, *īyās* [783b³]; *esyāti*; *itā*; *ētum*; *itvā*; *-itya*). —1. go; go

Greek
Gurukul:
asky, P. A. C.
ii. 2. 905.

to or towards; come; enter; —2. move on, 86¹²; pass; —3. go to, i.e. attain (a thing or condition); —*īyase* [1021²], goest hither and thither, 90¹⁵; —*īmahe* [1021²], (like *Ger. an-gehen*) we approach with prayers, beseech. [w. *i-mās*, cf. *ἰ-μεν*, Lat. *i-mus*, 'we go'; Goth. *i-ddja*, AS. *eode*, 'went'; radically akin, perhaps, is AS. *gān* (stem *gā* for **ga-i*, *ga-* being the inseparable prefix), Eng. *go*, *Ger. gehen*: see also *āyá*, *āyus*.]

+ *ati*, go beyond or past or over; overwhelm; transcend; leave behind, get rid of, 68⁹; escape.

+ *adhi*, come upon, notice; take notice, 87¹⁸; —*middle adhité* [612 note], go over for one's self, repeat, learn, read; *ppl. adhita*: w. *act. mg.*, learn-ed, 18⁴; w. *pass. mg.*, learnt, 21¹⁵; —*caus. adhyāpáyati* [1042e], cause to learn, teach.

+ *upa-adhi*, in *upādhyāya*.

+ *anu*, go along or after; accompany; *ppl. anvita*, accompanied by, endowed or filled or connected with.

+ *sam-anu*, the same.

+ *antar*, go within; retire, withdraw.

+ *apa*, go off; slink away.

+ *abhi*, go unto; become embodied in.

+ *ava*, approach.

+ *ā*, come near or unto or hither; w. the *adv. punar*, go back.

+ *abhy-ā*, approach, go near.

+ *upa-ā*, come unto.

+ *sam-ā*, come near to together; assemble.

+ *ud*, go up, rise (of the sun).

+ *upa*, go unto; fall to the lot of; *ppl. upeta*, gone unto, attended by, provided with.

+ *sam-upa*, come hither.

+ *ni*, go into or in; cf. *nyāya*.

+ *parā*, go away or forth; depart.

+ *anu-parā*, go forth along (a path).

+ *vi-parā*, go away separately.

+ *pari*, circumambulate; walk round (the fire).

+ *pra*, —1. go forward or onward, 83¹¹; esp. go forth out of this world, and so (like Eng. depart), die; *pretya*, after dying, i.e. in the other world (*opp. of iha*); *preta*,

dead; —2. come out, stick out, be prominent.

+ *prati*, go against, withstand; go back to; recognize, 98¹⁴; *pratīta*, recognized, approved.

+ *vi*, go asunder; separate; disperse, 83¹⁵; spread one's self over, i.e. pervade, 72²; *vīta*, at *beg. of cpds.*, having departed, i.e. free from.

+ *sam*, come together; assemble.

icchā, *f.* wish; desire; inclination. [Vliq, 'seek': cf. AS. *Esce*, 'an asking'.]

ij, *vbl.* sacrificing, in *ṛtv-ij*. [Vyaj, 252.]

ijyā, *f.* sacrifice. [Vyaj, 252.]

itara [523], *pron. a.* other; the other; another; other than, i.e. different from, w. *abl.* [pron. root *i*, 502³: cf. Lat. *iterum*, 'another time'.]

itās, *adv.* —1. used like the *abl. of a pron.* [1008c²], 24¹⁸; —2. from this (place), from here; here; from this (world), 5⁸; *itas tatas*, here and there; —3. from this (time), now, 41⁸. [pron. root *i*, 502³.]

iti, *adv.* see 1102a. —1. in this way, thus; so; *iti devā akurvan*, thus the gods did, 96⁹; —2. used w. all kinds of quotations made verbis ipsissimis: *tathā_ity uktvā*, upon saying "Yes," 4²; *sa prṣṭavān kṣu yuvām iti*, he asked, "Who are ye," 45⁸; *evam astu iti tāu dhāvitāu*, with the words, "So be it," the two ran off, 45¹⁴; so RV., 85¹²; so MS., 92¹⁵; *ity ākarnya*, on hearing (so, i.e.) the preceding *śloka*s, 17¹⁴; cf. 18¹⁰; —2a. designating something as that which was, or under the circumstances might have been said or thought or intended or known, sometimes (46¹⁶) preceding it, but usually following it: *martavyam iti*, at the thought, "I must die," 29⁹; *gardabho 'yam iti jñātvā*, recognizing (the fact), "This is an ass," 34²⁰; —2b. interr. in place of the exact quotation: *kim iti*, alleging or intending what, under what pretext, with what intention, 30⁴, 41⁵; —2c. used in giving an authority: *iti dhārapā*, so (is) the rule, 62¹¹; *ity eke*, so some folks (say), 101⁸; —2d. used in citing a Vedic verse by its first word (60¹³) or words (98²⁰, etc.); —2e. at the end of a section or book (cf. *atha*), here endeth, 4⁴; —2f. w. verbs

- of naming, considering, etc., the predicate, marked by *iti*, is *nom.*, sometimes *acc.* — both constructions at 61²²; *damayanti iti viçrutā*, known as or named “D.” 6³; —3. used to include under one head or as in a list several separate objects, 21¹, 100⁸, 105¹; —4. *evam* superfluously added, 61¹²; *iti* doubled, 60¹¹; —5. *iti ha* = *iti*, 12⁸, 61¹⁸. [pron. root *i*, 1102a: cf. Lat. *itidem*, ‘just so.’]
- itihāśā*, *m.* story, legend. [agglomeration of *iti ha āśā*, ‘thus, indeed, it was’: 1314b.]
- itthā* (*V. only*) and *itthām*, *adv.* in this way; so; *kim ta itthā*, how does this happen thee? 73⁸. [adverbs made from the *acc. sing. neut.*, *i-d*, of the pron. root *i*, see 1101: cf. Lat. *itā* and *item*, ‘so.’]
- ity-ādi*, at end of possessive *adj. cpds* used substantively, that which has “...” as its beginning, i.e. “...” and so forth. [see 1302c1 end.]
- id*, *V. pcl.* just; exactly; even; emphasizing the preceding word and to be rendered by laying emphasis on that word. [acc. of pron. root *i*, 1111a: cf. Lat. *i-d*, ‘it.’]
- 1 *idām* [501-2 — forms made from four stems, *ā* and *anā*, *ī* and *imā*, those from *ā* being often unaccented, see 74⁹ n.], *pron.* this, this here, *ṛdṣe*, e.g. 20⁹, 86¹⁰, 87⁸; contrasted w. *aśāu*, ‘that one,’ 103¹; *asmin loke*, in this world, 66¹²; without *loke* and contrasted w. *amutra*, 103⁸; *idam viçvam bhuvanam*, this whole world, 85¹²; *idam sarvam*, this entire (world), 63²¹; so 66¹⁹; so *idam*, *ṛdṣe*, 56^{15, 17}; *iyam pṛthivī*, this earth, 10¹⁰; *iyam alone*, this earth, 93^{1, 2}; —refers very often, like *ṛdṣe*, to something following (just as *etad* and *etā* to something preceding), e.g. 13²², 26¹, 45¹⁴, 51⁶; occasionally refers to something immediately preceding, e.g. 10¹⁷, 24⁹, 74¹³, 79⁴; —joined w. pronouns: *ko ‘yam āyāti*, who comes here? 27¹³; *yo ‘yam dṛçyate*, which is seen here, 46¹⁷; *mām imam*, me here, 76¹⁸; *nom.* to be rendered here is or are, 56¹, 4²¹; *imāu vātas*, blow hither, 90¹². [cf. Lat. *i-d*, Goth. *i-a*, Ger. *es*, ‘it.’]
- 2 *idām*, *adv. now*, 86¹⁹; here, 80⁹, 96⁹. [1111a: cf. 502.]
- idānīm*, *adv. now*. [pron. root *i*, 1103b.]
- √ *idh* or *indh* (*inddhé* [694]; *idhē* [783b]; *āindhīṣṭa*; *indhīṣyāti*; *iddhā*; *-idhya*). kindle. [cf. *ad-ō*, ‘burn’; Lat. *aed-e-s*, ‘fire-place, hearth, dwelling’ (cf. *stove* and Ger. *Stube*, ‘room’); *aestus*, ‘aid-tu-s’, ‘heat’; AS. *ād*, ‘funeral pile’; *āst*, Eng. *oast*, ‘kiln for drying hops or malt.’]
- + *sam*, kindle, *trans. and intrans.*
- idhmā*, *m. fuel*. [√*idh*, 1166: for *mg*, cf. Eng. *kindlings*.]
- idhma-citi*, *f. fuel-pile*.
- √ *in* (*in-ō-ti*, *prop. i-nō-ti* [713]). drive; force; in *enas*. [cf. √*inv*.]
- indra*, *m.* Indra, name of a Vedic god; in the later language, the best of its kind, chief, prince. [none of the numerous proposed derivations is satisfactory.]
- indra-purogama*, *a.* having Indra as leader, preceded by Indra. [1302c2.]
- indra-lokā*, *m.* Indra’s world, heaven.
- indra-çatru*, *a.* having Indra as his conqueror. [1302.]
- indra-senā*, *f.* Indra’s missile weapon; personified as his bride, RV. x. 102.2; hence, name of a woman, see 16¹¹ n.; —*m.* —a, name of a man, formed as a mere pendant to the fem. [*indra* + *1 sēnā*.]
- indrāgnī*, *m.* Indra and Agni. [*indra* + *agnī*: *acct*, 1255b.]
- indrā-bṛhaspāti*, *m.* Indra and Brihaspati. [*acct*, 1255a.]
- indrāyudha*, *n.* Indra’s weapon, the rainbow. [*āyudha*.]
- indriyā*, *a.* belonging to Indra; as *n.* —1. the quality pertaining especially to Indra, i.e. great might, power, 73¹⁸, 97⁶; —2. in general, one of a man’s powers, i.e. a sense or organ of sense. [*indra*, 1214b.]
- √ *indh*, see *idh*.
- √ *inv* (*invati*). drive; send. [secondary root from *i*, 749b, 710: cf. *in*.]
- imā*, *pron. stem*, see *idam*.
- iyacciram*, *adv. so long*. [*iyant* (1249a) + *ciram*.]
- iyant* [451], *a.* so great; so much. [*fr.* pron. root *i*, 502.]
- iras*, *n.* ill-will; anger; assumed as basis of the following denom. [√*ṛ*, ‘go for’ in hostile sense: cf. Lat. *ira*, ‘anger.’]

√ *irasya* (*irasyāti*). be evil disposed. [*iraa*, 1058.]

irasyā, *f.* ill-will; wrath. [*Virasya*, 1149⁶: cf. *irasyā*.]

irīṇa, *n.* a run or runlet; gulch; gullied and so desert land. [√*r*, 1177b: for *mg*, cf. Provincial Eng. *run*, 'brook'.]

iva, *encl. pcl.* -1. as; like; -2. used to modify a strong expression, in a manner; so to speak, 56¹⁶; as it were, 1¹⁰; perhaps; almost, 34¹³; -3. sometimes (like *eva*), just, quite; *nacirād iva*, right soon. [pron. root *i*, 1102b.]

√ *liṣ* (*icchāti* [753]; *iyéṣa*, *iśús* [783b]; *āśīt*; *ēṣīyāti*; *iṣṭá*; *éṣtum*; -*iṣya*). seek; desire; *esp. w. inf.* [981³]; *pass.* be desired; be approved or recognized, and so pass for, 59¹⁸; *iṣṭá*, desired, i.e. desirable, 1⁴. [radical *mg*, 'go, go for,' √*2iṣ* being merely a causative of √*liṣ*: cf. *ἔμπερος*, *ἐμπερος*, 'desire'; *w. icchā*, 'desire,' cf. AS. *āsce*, 'petition,' whence *āscian*, Ger. (*h*)*eischen*, Eng. *ask*: *icchati* for *is-skati*, cf. √*vāñch*.]

+ *anu*, seek after.

+ *abhi*, seek for; *ppl. abhiṣṭa*, desired, dear, 21¹⁸.

√ *2iṣ* (*iṣáyati* [1042a²]; also *iṣyati* [761c]; *iyéṣa*, *iśús* [783b]; *iṣitá*; *iṣayitum*; -*iṣya*). send; set in swift motion; impel, 74¹⁹. [caus. of √*liṣ*, q.v.]

+ *pra*, -1. *préṣáyati*: send forth; send, e.g. 9¹⁰; -2. *préṣyati*: drive forth, impel; start up (e.g. game); *prāiṣam* [970a] *āicchan*, sought to start up, 93¹⁶; and so -3. *préṣyati*: call upon or summon (*technical term used of the chief priest's calling upon another to begin a text or action*), 103⁶.

iṣ, *f.* refreshment; strength; vigor; *w. ūrj*, drink and food, like Ger. *Kraft* und *Saft*.

iṣá, -1. *m.* = *iṣ* [300]; -2. as *a.* vigorous, fruitful.

iṣu, *m. f.* arrow. [√*2iṣ*, 'send': cf. *śós*, 'arrow'.]

1 *iṣṭá*, see √*liṣ*, 'desire.'

2 *iṣṭá*, -1. offered; -2. as *n.* offering, sacrifice, holy work. [√*yaj*, 252.]

iṣṭakā, *f.* brick used in the sacred fireplace. [2*iṣṭá*.]

iṣṭa-lābha, *m.* acquisition of a desirable object. [1*iṣṭá*.]

iṣṭā-pūrtá, *n.* what is offered (to the gods) and bestowed (upon them), i.e. what a man offers to the gods for his benefit after death, and so, by metonymy, such fruit of these offerings as can come to him, 83¹³ *n.* [2*iṣṭá*, 247, 1253b.]

iṣṭi, *f.* sacrifice (simple offering of butter, fruit, etc.), 101⁶. [√*yaj*, 252, 1157. 1a.]

iḥá, *adv.* here, *opp. of atra* (87¹) and *amutra* (64⁹); hither, 9²; here on earth, *ici bas*, 27²; *opp. of pretya* (*vi*), 59², 58¹¹; in this book, 17⁶; *w. loc.* [cf. 1099⁴], *iha samaye*, in this case, 41¹⁰, 42¹⁵. [pron. root *i*, 1100a.] *se AS. hēn*, 'in hoc mōdo', *Green*.
4 *Evāṅg.*, *Plate 41C*. *f. 2KEF*
Sūyama iha = amin lōte. X92.11

√ *ikṣ* (*ikṣate*; *ikṣām cakre*; *āikṣiṣṭa*; *ikṣīyāte*; *ikṣitá*; *ikṣitum*; *ikṣitvá*; -*ikṣya*; *ikṣyāte*). look; look at; see; behold. [desid. of √*ac*, 'see,' contained in *ak-śan*, 'eye,' etc., 108g: see *akṣān*.]

+ *apa*, look off to (like Ger. *es absehen auf*); regard; expect.

+ *ava*, look after; look after one's self, i.e. look behind or around.

+ *upa*, *w. two mgs.* like Eng. overlook: -1. look over, i.e. inspect; and -2. (more commonly) look beyond, i.e. neglect.

+ *nis*, look out or after; contemplate.

+ *pari*, look about one; investigate; consider.

+ *vi*, look; look on; *vikṣita*, beheld.

+ *sam*, look upon; behold; perceive.

ikṣaka, *m.* beholder; spectator. [√*ikṣ*, 1181.]

ikṣāṇa, *n.* a look; glance. [√*ikṣ*.]

√ *īṅkh* (*īṅkhati*, -*te*; *īṅkháyati*, -*te* [1041²]). move unsteadily.

+ *pra*, rock or pitch onward.

√ *īd* (*īle*, *īliṣe*, *ītte* [628, 630]; *perf. īlé*; *īlitá*). supplicate; call upon; praise. [Whitney, 54.]

īdya, *grdv.* to be praised. [√*īd*, 963² and *d*: pronounced *īlia*, Whitney, 54.]

īdṛṣa, *a.* of this sort; such. [502 end, and 518.]

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ipsitá, *a.* desired to be obtained; desired. [desid. of *ṽāp*, 1030.]

īm, *encl.* —1. *as acc. s. of pron. root i*, him, her, it; him, 79¹; —2. *indef.*, *yá* īm, *quicunque*, RV. x. 125.4; —3. *ká* īm, who pray? 77¹⁸; —4. *to avoid hiatus: between átha and enam*, 84⁴. [see 1111a and 502 end.]

√ **ir** (*irte* [628]; *irná*; *iráyati*, -*te*; *iritá*). set one's self in motion; —*caus.* set in motion; cause to go forth, *i.e.*: —1. bring into existence; —2. utter (*a sound*), 14²². [near akin w. *ṽṛ*.]

+ **ud**, rise up; *caus.* rouse; send out; utter; announce, 53¹⁸.

+ **sam-ud**, *caus.* utter, declare.

+ **pra**, *caus.* drive or steer onward (ship).

+ **sam**, *caus.* bring together, *i.e.* into shape or being; create, 75⁶; *sameriré*, established (*as an ordinance*), *instituerunt*, 88⁵ n.

irṣyá, *f.* ill-will; envy; jealousy. [contracted fr. *irasyá*, *q.v.*: cf. *ṣirṣ-an* and *ṣiras*.]

√ **īṣ** (*īṣe* [628]; *īṣiyáti*). own, be master of, *w. gen.* [cf. AS. *āg-an*, 'possess,' Eng. *owe*, 'possess' (so Shakespere often), 'possess another's property, be in debt'; thence the participial adj. *āgen*, Eng. adj. *own*, 'proprius'; thence the denom. *āgnian*, Eng. verb *own*; further, to *āh*, preterito-present of *āgan*, is formed a secondary past tense, *āhte*, 'possessed,' Eng. *ought*, 'possessed' (so Spenser), 'was under obligation.']

īṣá, *m.* master; lord. [√*īṣ*.]

īṣvará, *m.* master; lord; prince; rich man, 22². [√*īṣ*, 1171a.]

√ **iṣ** (*iṣate*; *iṣé*; *iṣitá*). hasten from, flee before, *w. abl.* [if not desid. of *ṽi* (108g¹ end), perhaps akin w. *ṽliṣ*, orig. 'go.']

u, *Vedic encl. copula.* —1. and; also; further; used in one (oftenest the latter) of two clauses or sentences containing things alike or slightly contrasted (*e.g.* 78¹⁴, 79⁹), *esp.* in anaphora (*e.g.* 79⁵, 90⁹); —2. now, straightway, *w. verbs present and past and w. imperatives or imperative subjunctives*, 71¹⁰, 85¹⁵, 86⁴, 87⁸; often followed by *sá*, right

soon; —*pragṛhya* [see 1122a², 138c] when combined with *átha* (90¹⁶), *úpa* (78¹⁴), *má* (87⁸); for 83⁹ and 84¹¹, see notes; —3. in classical Skt. only w. (*atha*, *kim*, and) *na*, and not, 21¹⁴, 27¹⁷.

u-kāra, *m.* the sound u. [Whitney, 18.]

uktá, see *ṽvac*.

ukti, *f.* expression; declaration, 53¹⁸. [√*vac*, 1157.1a.]

ukthá, *n.* utterance, *esp.* of devotion; praise; hymn of praise; invocation. [√*vac*, 1163a.]

uktha-várdhana, *a.* strengthening, *i.e.* refreshing or delighting one's self with hymns of praise. [acct, 1271.]

√ **ukṣ** [252] or **vakṣ** (*ukṣáti*, -*te*; *áukṣit*; *ukṣisyáti*; *ukṣitá*; -*úksya*). sprinkle; besprinkle; drop, *intrans.*, 75¹. [secondary form (108g end) of √*uṣj* or *ug*: cf. *ṽṛ-pós*, 'wet'; Lat. *úvens* (*eu*gvens) *caelum*, 'the dropping sky'; w. *ukṣán*, 'besprinkler, impregnator, bull,' cf. Goth. *auhsa*, 'bull,' Eng. *ox*, and for *mg*, √*vrṣ*.]

+ **pra**, sprinkle before one by way of consecration.

ugrá, *a.* mighty; exceedingly strong; terrible. [√*vaj*, 252, 1188; see *ójas*.]

ugrá-ṣāsana, *a.* having a terrible way of ruling; as *m.* a strict ruler. [1298a.]

√ **uc** (*úcyati* [only w. preps]; *uvóca* [783b], *ūciváns* [803]; *ucitá*). be pleased; be wonted; *ucitá*: —1. with which one is pleased; proper; suitable; —2. accustomed.

uccá, *a.* lofty; *uccáis*, *adv.* [1112c], high; of sound, loud. [fr. *uccá*, *adv.* instr. (1112e) of *údañc*.]

uccaya, *m.* heap, pile, collection. [√*ci* + *ud*, 'heap up.']

uccārā, *m.* evacuation; excrement. [√*car* + *ud*.]

uccāvacá, *a.* high and low; various; diverse. [*ud* + *ca w. ava* + *ca*, 1314b.]

úcchiṣṭa, *ppl.* left; as *n.* leavings, *esp.* of a sacrifice or of food. [√*ṣiṣ* + *ud*.]

uccchedin, *a.* destroying. [√*chid* + *ud*.]

ujjayini, *f.* Ujjein, name of a city, Ptolemy's *Ὀζήνη*. [fem. of *ujjayin*, 'victorious,' √*ji* + *ud*, 1183³: of like *mg* are *Νικόπολις* and *Cairo*.]

√ **ũñch** (*ũñchati*, *ũñchāti*; *ũñchitum*). sweep together, glean. [for *ũnsk*, *ũvansk*, orig. 'wipe, or whisk, i.e. sweep': cf. AS. *wascan*, 'wash,' Eng. *wash* and *whisk*.] + *pra*, wash away; wipe out, 23².

ũñçīṣṭa, same as *uochiṣṭa*.

utā, conj. and; also; even; connecting words, clauses, and sentences; repeated: *utā...utā... (uta)*, both...and... (and); at beg. of verse, 78¹²; — *utā vā*: or even, 87³⁰; or, 84¹⁴ (cf. *atha*, 6); *apy utā*, also.

utkarṣa, *m.* elevation. [√*kr̥ṣ* + *ud*.]

uttamā, *a.* —1. up-most; highest; best, esp. at end of *cpds*; excellent; chief; —2. (out-most, i.e.) ut-most; extreme; last (see 67^{6N}), 99³⁰. [*ūd*, 'up, out,' 473.]

uttamagandhāḍhya, *a.* rich in excellent odors, 15¹⁹. [*uttama-gandha* + *āḍhya*.]

uttamādhama madhyama, *a.* highest and lowest and midmost; best and worst and middling. [*uttama* + *adhama* + *madhyama*, 1257.]

ūtara [525²], *a.* upper; higher; —1. being above, (*opp.* *adhara*) 70¹⁸; having the upper hand, victorious, 81²¹; —2. northern (on account of the *Himālayas*, cf. *udañc*); *ā-ūtara smāt*, as far as the north (side), 105¹⁰; —3. the left (because in prayer the face is turned eastward: cf. *dakṣiṇa*), 99²²; —4. (*like* *ṣorepos*) the latter (*opp.* *pūrva*); later; following, 99²²; —*am*, as *adv.* finally, last, 104¹²; —5. as *neuter subst.* the final element of a phrase of salutation, 60³; —6. answer, retort. [*ūd*, 473: cf. *ṣorepos*, 'latter'; Eng. comp. *ut-ter*, 'outer.']

uttaratās, *adv.* northward; to the north of; *w. gen.* [1130], 105¹². [*uttara*.]

uttara-dāyaka, *a.* giving answer; contradicting.

uttara-paścima, *a.* north-westerly.

uttara-purastāt, *adv.* north-east of; *w. gen.*, 1130.

ūtara-loman, *a.* having the hair above, with the hairy side up.

uttarā, *adv.* northerly. [*ūtara*, 1112e, 330⁴.]

uttarā-patha, *n.* the northerly way; the north country.

ūtarepa, *adv.* northerly; north of, *w. acc.* [1129], 102⁵. [*uttara*, 1112c.]

uttarottara, —1. *a.* higher and higher [1260]; —*am*, as *adv.* more and more, 24³; —2. as *n.* answer to an answer [1264]; wordy talk, 24⁹. [*uttara* + *uttara*.]

utthā, see 233a.

utpala, *n.* a *Nymphaea*, i.e. water-lily or lotus. [√*paṭ* + *ud*.]

utpādana, *n.* procreation. [*caus.* of √*pad* + *ud*.]

utphulla, *a.* wide open. [√*phal* + *ud*, 958.]

utsavā, *m.* —1. an undertaking, beginning; —2. feast-day, festival, 25⁴, 49¹⁸. [√*2su* + *ud*, 'set a-going'; but the development of 2 from 1 is not clear.]

ūd, prefix. never used alone; up, up forth, out. [cf. AS. *ūt*, Eng. *out*: see *uttara*, *uttama*.]

√ **ud** or **und** (*unātti*; *unnā*, *uttā*; —*ādya*). —1. spring; boil or bubble up; flow; —2. wet, bathe. [cf. Lat. *und-a*, 'wave'; *w. ud-an*, 'water,' cf. 58-*up*, Eng. *water*; *w. ud-ra*, 'otter,' cf. 58-*pa*, 'water-snake,' Eng. *otter*.]

+ *sam*, flow together; wet.

uda, *n.* water. [√*ud*.]

udakā [432], *n.* water. [√*ud*.]

uda-kumbhā, *m.* water-jar; jar with water.

udag-ayanā, *n.* north-course (of the sun), or the half-year from the winter to the summer solstice. [*udañc*.]

ūdagdaṣa, *a.* having the seams upward. [*udañc* + *daṣā*, 'fringe, border, seam.']

udañ-mukha, *a.* having the face to the north. [*udañc*, 1249a, 161.]

ūdañc [409b], *a.* directed upward; directed northward (on account of the *Himālayas*, cf. *uttara*), northerly; in *cpds*, *udak*, 1249a. [*ud* + *añc*, 407.]

udayā, *m.* a going up; rising (of the sun). [√*i* (1148.1a) + *ud*.]

udāra, *n.* belly. [orig., perhaps, 'rising, swelling,' √*ṛ* + *ud*: for *mg*, cf. the relation of *belly* to AS. *belgan*, 'swell.']

udārā, *a.* (*like* Eng. *exalted*, i.e.) noble, excellent. [√*ṛ* + *ud*, 'rise.']

udāra-carita, *a.* of noble behavior.

uditā, *see* √vad; úd-ita, *see* vi.
 údici, *see* 407³, 409b.
 udumbalā, *a.* brown.
 uddiṣya, *at, towards, see* √diṣ.
 uddhata, *see* 163 and vhan.
 údbāhuka, *a.* having the arms out or extended. [ud + bāhu, 1305, 1307.]
 udyā, *grdv.* to be spoken or pronounced. [√vad, 1213c end, cf. 963c.]
 udyama, *m.* raising (of the hands to work); exertion. [√yam + ud.]
 udyāna, *n.* —1. a walking out; —2. (place for walking out, i.e.) garden, park. [√yā + ud, 1150.]
 udyoga, *m.* undertaking; exertion. [√yuj + ud, 216.1.]
 udyogin, *a.* active; energetic. [udyoga.]
 udvigna-manas, *a.* having a terrified mind, distressed. [√vij.]
 unmatta-darṣana, *a.* having a frantic look. [√mad + ud.]
 unmārga, *m.* by-way, evil way. [ud + mārga.]
 unmārga-gāmin, *a.* going in evil ways.
 úpa, —1. *vbl* prefix. to, unto, toward; *opp.* of ápa; —2. *prep., w. acc.,* unto, 81¹⁵; *w. loc., in,* 77⁵; —3. *in noun cpds* [1289b], denoting something near, accessory, or subordinate. [cf. *ὑπὸ*, Lat. *s.-ub*, 'under.']
 upakaniṣṭhikā (*sc. aṅguli*), *a. f.* next to the little, i.e. the third (finger). [upa (mg 3) + kaniṣṭhaka, 1222d.]
 upakartṛ, *m.* one who does kindness; benefactor. [√1kr + upa, q.v.]
 upakāra, *m.* friendly service; kindness. [√1kr + upa, q.v.]
 upakāraka, *a.* doing friendly service. [upakāra.]
 upakārin, *a. the same; as m.* benefactor. [√1kr + upa, q.v.]
 upacārā, *m.* a coming to or waiting upon; *pregnantly,* (polite) attention; (correct) procedure, i.e. duty. [√car + upa.]
 upatya, *a.* lying under. [upa, 1245b: cf. *ὑπ-τις*, 'lying under, supine.']
 upatyakā, *f.* land lying at the foot (of a mountain). [upatya.]
 upadeṣa, *m.* a pointing out to, a direction; instruction; advice. [√diṣ + upa.]

upadeṣin, *a.* giving (good) instruction. [√diṣ + upa.]
 upadeṣṭavya, *grdv.* to be taught. [do.]
 upanāyana, *n.* investiture. [technical term, *see* √nī + upa.]
 upapṛc, *a.* clinging close to, *w. gen.* [√prc + upa.]
 upabhṛt, *f.* wooden cup (used in sacrifices), *see* srdo. ['tō-bringer,' √bhr (383b) + upa.]
 upabhoga, *m.* enjoyment; eating. [√2 bhuj + upa, q.v.]
 upamā, *a.* highest. [úpa, 474.]
 upamā-gravas, *a.* having highest glory; *as m.* Upama-gravas, *a name like* Μεγιστο-κλῆς or Ὑψι-κλῆς.
 upamā, *f.* comparison, image; *and so* likeness, resemblance; *at end of cpds*, having likeness with ·, like ·. [√1 mā + upa, 'compare.']
 upamārtha, *m.* purpose of an image; —ena, *figuratively.* [ārtha.]
 upayoga, *m.* application; use; utility. [√yuj + upa.]
 upāri, *adv.* above; *as prep., w. gen.* [1190], above; *at end of cpd* [1314f], upon, 39¹⁰. [cf. *ὑπέρ*, *ὑπέρ*, Lat. *s.-uper*, 'over.']
 úpalā, *f.* upper mill-stone; *cf.* drpad.
 upavañcana, *n.* a tottering unto, a faltering approach. [√vañc + upa.]
 upavana, *n.* small forest, i.e. grove. [upa (mg 3) + vana.]
 úpavīta, *ppl.* wound about, *esp.* with the sacred cord; *as n.* [1176a], the being surrounded with the sacred cord; the cord itself. [√vyā + upa, 954c.]
 upaveśā, *m.* a sitting down. [√viś + upa.]
 úpaveṣi, *m.* Upaveṣi, name of a man.
 upaṣama, *m.* stopping; cessation. [√2 ṣam + upa, 'stop.']
 upasaṁgrahaṇa, *n.* the clasping and taking to one's self (the feet of another), *as sign of great respect.* [√grah + upa-sam.]
 upasevā, *f.* a serving; a being devoted to. [√sev + upa.]
 upasevin, *a.* serving; revering. [√sev + upa.]
 upāstha, *m.* lap, groin.

upākhyāna, *n.* subordinate tale; episode, 1¹. [upa (mg 3) + ākhyāna.]
 upādāna, *n.* the taking to one's self; appropriation. [√1dā + upa_ā, 'take.']
 upādhyāya, *m.* teacher. [√1 + upa_adhi.]
 upānāh, *f.* sandal; shoe. ['under-bond,' √nah + upa (247): for mg, cf. ὑπόδημα, 'sandal.']
 upāntā, *n.* proximity to the end; edge; immediate neighborhood. [upa (mg 3) + anta.]
 upāya, *m.* approach; that by which one reaches an aim; means; expedient, 39²; stratagem; advantage, 39⁶. [√1 + upa, 1148.1a: for mg, cf. Eng. *to-ward*, as an adj.]
 upāyana, *n.* approach. [√1 + upa, 1150.1a.]
 upārā, *m.* transgression. [√r + upa.]
 upekṣā, *f.* overlooking; neglect. [√1kṣ + upa.]
 upoṣita, *ppl.* having abstained (*i.e.* from food), having fasted; as *n.* [1176a], fasting. [√3vas + upa, q.v.]
 √ubh (ubhñāti, umbhāti [758]; ubdhā; -ūbhya). unite; couple. [cf. ubhā.] + apa, bind, fetter.
 ubhā, *a.* both. [cf. ἀμφω, Lat. *ambō*, AS. nom. fem. neut. *bā*, Goth. nom. neut. *ba*, nom. masc. *bai*, w. dental extension, *bajops*, all meaning 'both,' Eng. *bo-*th**: orig., perhaps, 'couple,' and akin w. √ubh.]
 ubhāya [525⁴], *a.* of both sorts; both. [ubhā.]
 ubhāya-kāma, *a.* desirous of both.
 ubhayātas, *adv.* from both sides; in both cases. [ubhāya, acct!]
 ubhayataḥ-sasya, *n.* having a crop at both times, *i.e.* bearing two crops a year.
 urā-ga, *m.* serpent. ['breast-going,' ura for uras: for mg, cf. khaga.]
 ūras, *n.* breast. [perhaps, 'a cover,' from √1vr, 'cover,' 1151.1b, w. a specialization like that in Eng. *chest*, 'thorax.']
 urū, *f.* urvī, *a.* (*prop.* encompassing, and so, like Eng. *capacious*) extensive, wide, great; as *n.* (*like* Ger. *das Weite*) the distance. [√1vr, 'encompass,' 1178a: cf. ἐπύς, 'wide.']

uru-vyācas, *a.* having wide embrace, wide extending. [acct, 1298b.]
 √urusya (urusyāti). to distance, *i.e.* escape; put another in the distance, *i.e.* save. [urū, 'the distance,' 1061².]
 urū-ṇasā, *a.* having broad snouts. [urū (247) + nās, 193, 1315c: acct, 1298b.]
 ulūkhala, *n.* a mortar.
 ūlba and ūlva, *n.* enveloping membrane of an embryo. [for -ur-vā, √1vr, 'enclose,' 1190: cf. Lat. *vol-ra*, 'covering, womb.']
 ulbaṇā, *a.* lumpy, knotty, thick, massy. [ulba, for -urva, hence *n.*, 189.]
 √uṣ (ōṣati; uvōṣa; āṣit; uṣā). burn. [for cognates, see the collateral form √1vas, 'light up,' also uṣās, uṣrā, etc.: cf. εἶω, 'sing'; αἶω, 'kindle'; Lat. *ūr-o*, 'burn,' and *ustus* = uṣtā-s; AS. *ys-le*, 'glowing ashes.']
 uṣās [415b], *f.* morning-red; dawn; personified, Dawn. [√1vas, 'light up, dawn,' 252: cf. ἥως, Aeolic *āōws*, Lat. *aurōra*, *ausōs-a*, 'dawn'; radically cognate also is Eng. *east*, 'the point where day breaks': see uṣ and uṣas.]
 ūṣtra, *m.* camel.
 uṣṇā, *a.* hot. [√uṣ, 1177a.]
 uṣrā, *a.* bright; of or pertaining to the dawn; as *f.*, uṣrā, dawn. [√1vas, 'light up,' 252, 1188, 181a: w. *us-rā*, cf. Old Germanic *Aus-t-rō*, a goddess of the (year-dawn, *i.e.*) spring-light, and AS. *Eos-t-ra*, the name of whose festival, *easter*, 'Easter-day,' occurring in April, was transferred to the Christian festival that replaced it; for *t* between *s* and *r*, see under *svasr*: see uṣ and uṣas.]
 ūtī, *f.* furtherance, help, blessing; refreshment, food. [√av, 1157.]
 ūdhan, ūdhar, ūdhas [430b], *n.* udder. [cf. oḍhap, Lat. *ūber*, AS. *ūder*, Eng. *udder*.]
 ūnā, *a.* lacking. [cf. εἰδω, 'bereft'; AS. *wan*, 'lacking,' *wanian*, 'decrease,' Eng. *wane*.]
 ūrū, *m.* thigh. [prob. 'the thick' of the leg, from urū.]

ūrj, *f.* sap; strength; vigor; nourishment. [√varj, 'swell with, be full of': cf. ὄρυδα, 'swell with, abound'; Lat. *virga*, 'swelling twig.']

ūrṇa, *n.*, and ūrṇā, *f.* wool. ['cover,' √lvṛ, 'cover' (cf. 712): cf. *elpos*, *ē-*ḥp*-os, Lat. *vellus*, Goth. *vulla*, Eng. *wool*.]

ūrṇa-mradas, *a.* having the softness of wool, soft as wool.

ūrṇā-stukā, *f.* braid or plait of wool.

√ ūrṇu, see 712, and √lvṛ.

ūrdhvā, *a.* tending upwards; upright; elevated; -am, *as adv.*, upwards; over; beyond; after, *w. abl.* [1128]; ata ūrdh-vam, from now on. [cf. Lat. *arduus*, 'lofty.']

ūrdhva-dṛṣṭi, *a.* having an upward gaze. [1298.]

ūrmī, *m.* wave. [lit. 'roller, rolling billow,' √vr, 'roll, turn hither and thither': cf. ὠλω, *ḥi-*ḥl*-ω, Lat. *volvo*, 'roll'; Ger. *Welle*, 'wave.']

√ lūh (ūhati; āhīt; ūdhā, ūhitā; ūhitum; -ūhya). remove.

√ ūh (ōhate [745a]; ūhē; āhīt, āhiṣṭa; ūhitum; -ūhya). notice.

+ api, grasp; understand, 88¹⁰.

√ ṛ (īyarti [643c]; ṛṇōti; ṛcchāti [753 end, 608]; āra [783a¹]; ārat; arisṛyāti; ṛtā; ṛtvā; -ṛtya; arpāyati [1042d]). move, *as trans. and as intrans.*; -1. rise, 73¹⁰; come upon or unto, reach, attain; -2. raise (e.g. dust); -*caus.* send; put; fasten; fit in. [w. ṛ-ṇō-ti, cf. ὀρ-*νν*-ai, 'rouses'; cf. Lat. *orior*, 'rise,' *or-tus*, 'risen'; ὀρ-*το*, 'rose,' = ār-ta, 3d sing. aor. mid.; w. ṛ-cchā-ti, cf. ἔρ-*χε*-ται, 'goes,' also ἔλ-*θε*-iv, 'go'; w. *caus.*, cf. ὀρ-*απλ*-ω, 'fit,' Lat. *ar-tus*, 'well-fitted, close, narrow'; see also ṛtā.]

+ ā, -1. get into (trouble), 93¹⁵ n.; -2. (like the American go for, 'treat harshly by word or deed') visit with trouble; *ppl.* ārta, visited by trouble, distressed.

+ ud, rise; raise.

+ upa, go against, transgress. [for mg, cf. ṛṇā.]

+ nis, (go forth, i.e.) dissolve connection with.

+ sam, come together, meet; go along with, 73⁹; -*caus.* send; deliver to; consign, entrust.

ṛkti, *f.* praise, in *su-v-ṛktī*. [√ṛc.]

ṛg-vedā, *m.* the Rigveda (each stanza of which is called an ṛc in distinction from a yajus and a sāman).

√ ṛc (ārcati; ānārca, ānrcē [788]; arcīyāti; arcitā; arcitum; arcitvā; -ārcya; arcāyati). -1. beam; -2. praise; sing (praise); sing (of the winds); honor; -*caus.* [1041¹], salute. [cf. *arka*.]

ṛc, *f.* -1. hymn of praise; *esp.* a stanza that is spoken, as distinguished from one that is sung (sāman) or from a sacrificial formula (yajus); -2. stanza or text to which a certain rite or explanation has reference, 98⁴; -3. the collection of ṛc's, the Rigveda, 57¹⁴, 83³. [√ṛc.]

ṛca, for ṛc, at end of *cpds* [1209a, 1315c].

√ lṛj or ṛñj (ṛñjāti, -te; ṛjyati, -te). reach out, *esp.* in a straight direction (and so, the opp. of √vrj, 'bend, turn,' *q.v.* and see ṛjū), stretch out, *intrans.*; press on; with this root, compare the root rāj, mg 1. [cf. ὀρέ-*ω*, 'reach out'; Lat. *reg-ere*, 'direct'; Eng. *right*, 'straight, not wrong.']

√ 2ṛj (ārjati; arjāyati [1041¹]; arjitā). reach, and so, get or obtain. [the same as √lṛj, but w. another conjugation and w. *trans. mg.* for mg, cf. Eng. *reach*, *intrans.*, w. *reach*, *trans.*, and Ger. *langen* and *erlangen*.]

√ 3ṛj, in ṛj-rā, 'ruddy,' ārj-una, 'silver-white'; see also the root rāj and root rāj, mg 2. [cf. ὀρύ-*ος*, 'bright'; Lat. *arguo*, 'make clear'; w. rajatā, 'silver,' cf. ἄργυρος, Lat. *argentum*, 'silver.']

ṛjīṣā, *a.* on-rushing. [√lṛj, 1197b.]

ṛjīṣin, *a.* on-rushing. [ṛjīṣā, 1230a.]

ṛjū, *a.* straight, right, opp. of vrjīnā, 'crooked, wrong.' [√lṛj, 1178a.]

√ ṛñj, see √lṛj.

ṛṇā, *a.* (having gone against or transgressed, and so) guilty; *as n.* [1176a and 1177], guilt; debt, 25¹. [√ṛ: cf. Lat. *reus*, 'guilty': for mg, cf. upārā.]

ṛtá, *a.* fit, right; true; *as n.* [1176a], —1. established order; *esp.* eternal or divine order; —2. order in sacred things, sacred custom, pious work, 69¹⁵, 74⁹; ṛtasya yoni or sadana, central place of sacred work or belief: in this world, the altar, 89⁸; in the other world, the holy of holies, 75⁷; —3. truth, 98^{8,9}; —ṛtena, rightly. [prop. 'fitted, made firm,' √ṛ: for form and mg, cf. Lat. *ra-tu-s*, 'settled.']

ṛta-sáp [387a], *a.* following after right, righteous.

ṛtāvan, *f.* -varī, *a.* true to established order (of regularly recurring natural phenomena, *e.g.* dawn), 75¹¹; true to sacred law, pious (Manes), 91¹⁰; holy, sacred (god), 75⁸. [ṛta, 247: for fem., 435, 1171².]

ṛtā-vṛdh, *a.* rejoicing in right, holy (Manes). [ṛta, 247.]

ṛtú, *m.* —1. a fixed and settled time; *esp.* time for sacrificing; —2. time of year, *i.e.* season; —3. the menses. [√ṛ, 1161a: cf. ἀπρόω, 'fit together, prepare'; Lat. *artu-s*, 'joint.']

ṛtē, *prep.* without; except. [1128 end, 1129 end.]

ṛtv-ij, *a.* offering at the appointed time; *as m.* priest; in the ritual, *pl.*, priests, of whom there are four, hótr, adhvaryú, brahmán, and udgātā. [ṛtú + ij.]

ṛddhi, *f.* welfare; blessedness. [√ṛdh, 1157.]

√ ṛdh (ṛdhnóti; ānārdha, ānṛdhé [788]; ardhigṛāte; ṛddhá; ṛdhyāte). thrive; succeed; prosper, both *as intrans.* and *as trans.* [cf. √wedh, rādh: cf. ἄλθωμαι, 'get well.']

+ sam, *pass.* be prospered, *i.e.* fulfilled.

√ lṛṣ (lṛṣati; ānāṛṣa [788]). flow; glide. [cf. ἄψ-oppo, 'flowing back,' παλιν-oppo, 'darting back.']

√ 2ṛṣ (ṛṣāti; ṛṣtá). push; thrust.

ṛṣi, *m.* —1. singer of sacred songs, poet; priestly singer; regarded by later generations as a patriarchal saint or sage of the olden time and as occupying a position given in other lands to the heroes and patriarchs; one of those inspired poets who "saw" the Vedas, which were "re-

vealed" to them; —2. sapta-ṛṣayas: the many Rishis; later, the seven stars of the Great Bear; —3. a Rishi, *i.e.* a person renowned for piety and wisdom, 100²²; — see note to 1¹⁴.

ṛṣṭí, *f.* spear. [√2ṛṣ.]

ṛṣvā, *a.* lofty.

e, *pron. root* in éka, etá, ena, evá, evám.

éka [482a], *num.* —1. one; only; alone (by one's self); alone (excluding every one else); sole; single; solitary; *advly* in *cpds*, solely; —2. one (of two or more); the one, followed by *anya*, dvitiya, para; eke . . eke, some . . others; eke, some folks, some; —3. later, a certain, *quidam*; or almost as an *indef. article* [482a³], a or an, 20⁸. [pron. root e.]

eka-tatpara, *a.* solely intent on, 45⁴.

ekatra, *adv.* in one place. [eka, 1099.]

ekadā, *adv.* at one time, simultaneously, at 37⁹; elsewhere, at a certain time, *i.e.* once upon a time. [eka, 1103.]

eka-deṣa, *m.* a certain place, and so, a place or spot or part.

eka-nakṣatrā, *n.* lunar mansion consisting of a single star or one whose name occurs but once, see 104⁸ n. [nakṣatra, 1312.]

éka-patnī, *f.* wife of only one man, faithful wife. [acct, 1267a.]

eka-pada, *f.* -ī, *a.* having (*i.e.* taking) one step.

eka-bhakṣa, *m.* sole food; at end of *cpds* [1298], having . . as sole food, eating . . alone.

eka-mati, *a.* having one mind, unanimous.

eka-varṇa, *a.* having one color, not brindled.

ekākin, *a.* solitary. [eka.]

ekāñjali, *m.* one handful. [añjali.]

ékādaśa, *num.* eleven. [éka + dáśa, 476².]

ekādaśá, *a.* eleventh. [ékādaśa, 487¹.]

ekānta, *m.* an end; a retired or secret spot. [anta.]

ekāpāya, *m.* diminution by one. [apāya.]

ekārtha, *m.* one purpose, *i.e.* one and the same purpose. [artha.]

ekāhā, *m.* one day. [2āha.]

ēkāika, *a.* one by itself; one singly; each one singly; every single one. [eka + eka.]

ekāikaṣas, *adv.* one by one; severally. [ekāika, 1106.]

ekona, *a.* lacking one. [ūna, 477a.]

etā, see **etād** and cf. 499b with 497.

ēta, *a.* rushing; darting; as *m.* deer. [vi, 1178c.]

etat-sama, *a.* equal to this. [1265.]

etat-samīpa, *n.* presence of this one. [1264.]

etād [499b], *pron.* this here, *prop.* referring to something near the speaker (e.g. 18⁹, 19¹², 51¹⁹); this; refers almost always to what precedes (e.g. 6⁹, 19³, 51¹⁸, 68⁵), has just happened (e.g. 20¹¹, 25^{12, 13}), or has just been mentioned (e.g. 7⁵, 25¹⁸, 28¹¹), as being nearer the speaker; very seldom—28⁶, 92¹⁹, 96⁵—to what follows; joined with other pronouns: *w.* yad, 94¹⁵; *w.* tad, 45⁹, 95⁶; *w.* aham to be supplied, 52⁹. [pron. root e, 499b: in usage, etād: idām:: raū-
ra: rāḥe.]

etad-artham, *adv.* for this purpose; therefore. [499b², 1302c⁴.]

etārhi, *adv.* nowadays. [etā, 1103c.]

etā-dfṣ, *a.* such; etādṛk, *acc. s. n.*, such as I have, 82¹⁴. [518.]

etā-dfṣa, *a.* such; et... yat, such... that. [518.]

etāvānt, *a.* thus much, 12⁹; etāvān... yena, so great... that, 21¹⁰. [etā, 517.]

edh (édhate; edhām cakre; ādhiṣṭa; edhitā; édhitum). thrive; prosper. [ident. *w.* vṛdh, *q.v.*: cf. geḥa *w.* grha.]

ena [500], *encl. pron.* used only substantively; unemphatic him, her, it, them. [pron. root e.]

ēnas, *n. sin.* [perhaps, 'deed of violence,' vin.]

ēnasvant, *a.* sinful. [ēnas.]

enā, *adv.* in this way; here; parā enā: beyond here; beyond, *w. instr.*, RV.x. 125.8; there; yātra... enā, whither... thither. [pron. root a, see idām, and cf. 502³ and 1112a.]

eraṇḍa, *m.* Ricinus communis, i.e. castor-oil plant or Palma Christi.

evā, *adv.* —1. in this way; so; in this signification Vedic only, its place being supplied in post-Vedic by evām; yāthā... evā, as... so, 86¹³; evā'id, in very truth, 74⁶;

—2. just, exactly, etc., emphasizing the preceding word; in this sense Vedic (69⁵, 85¹, 87¹, 91⁵) and post-Vedic; requires the most various translations—sometimes mere stress of voice: precisely; no more nor less than; nothing short of; no other than; merely; quite; without exception; andha eva, blind outright; vasudhā eva, the whole earth; mṛtyur eva, sure death; mūṣika eva kṛtas, was changed back to a simple mouse; cintayann eva, just while he was thinking; uktam eva mayā, just what I told thee; lokāḥ kimcid vak-tavyam eva, folks will be sure to say something; eka eva, entirely alone; pu-māṇsa eva, only males; —in connection *w.* pronouns and adverbs: etad eva, this very; tathā eva, all so, i.e. also; na eva, by no means; *w.* very attenuated *mg* in ca eva, and also, and eva ca, and also, the latter at end of a śloka, 58¹⁵. [pron. root e, 1102b: sometimes evā, 248a.]

evām-vid, *a.* knowing so or such, i.e. well instructed, knowing what's what.

evāmvidha, *a.* of such sort, such. [evam (1306) + vidhā, 1302c 5.]

evām, *adv.* in this way; so; post-Vedic, and supplying the place of evā in *mg* 1; used first *w.* vīd: yā evām vidā, who know thus, have this knowledge, 97^{1, 2}; yathā... evam, as... so; very frequent *w.* uktvā or śrutvā, upon saying or hearing this; evam ukta, thus addressed; *w. impers.* used *ppl.*, 7⁸, 39²²; evam astu, so be it; mā evam, not so! yady evam, if that's the case, 48¹¹; evam, in that case, 11⁴; evam, likewise, 103¹; refers back (e.g. 28²¹, 52⁸), or forward (e.g. 31⁵, 37⁵, 50⁶); used superfluously *w.* iti, 61¹²; as equiv. to evām-vidha, 15⁴. [pron. root e, 1102b.]

evam-bhūta, *a.* such. [see 1278c.]

eso, a Prakrit form for eṣas, 49⁶

āikamatya, *n.* unanimity. [ekamati, 1211.]

orig. 'let me tell you'
KSD. 15. 60.

aitihāsika, *m.* teller of old legends. [iti-hāsa, 1222e 2.]

āindrābārhaspatyá, *a.* belonging to Indra and Brihaspati. [īndrāb̄haspāti, 1204c.]

ókas, *n.* wonted place; home. [vuc.]

om-kṛta, *a.* having an uttered om, accompanied by om. [the natural order would require kṛtām: order inverted to avoid such an undeclinable stem.]

ójas, *n.* strength; power. [v̄vaj or uj, 252, cf. ug-rám ój-as, 78⁶: cf. Lat. *augustus*, 'mighty, i.e. august.']

ojo-dā [352], *a.* strength-giving.

odaná, *m. n.* grain boiled with milk; porridge. [vud: for mg, cf. Eng. *broth* and *brew*.]

opaṣá, *m.* top-knot; plume. [perhaps for +ava-ṣa, v̄2 ṣa.]

óm, *a* word of solemn asseveration and reverent acknowledgment, somewhat like *amen*; a sacred mystic syllable, uttered at the beg. and end of Veda-reading; cf. *praṇava*. [origin uncertain.]

óṣadhī, later óṣadhi, *f.* herb; plant; a simple.

āupamya, *n.* similitude; likeness. [upa-mā, 1211.]

āupaveṣi, *m.* patronymic of Aruna. [upa-veṣi (or upaveṣá?): cf. 1221.]

āuṣadhá, *a.* consisting of herbs; as *n.* herbs collectively; simples; medicine. [óṣadhi, 1208d.]

l ká [504], *pron.* —1. interrogative. who, what; used as subst. (7^{6.7}) or as adj. (18¹⁷); kim *w. instr.*: e.g. kim yuddhena, what (is there) with fighting, what's the use of fighting, 45¹⁴; so 17¹⁹, 24⁹; so ko 'rthas, 17¹⁸; kim *w. instr. and gen.*: e.g. nīrujaḥ kim āuṣadhāis, what has a well man (to do) with medicines, 22⁸; so 32²¹, 51²⁰; ka *w. particles*: ko nāma, who indeed; ko nu, who pray; ko vā, who possibly, 18¹;

—2. indefinite, both adj. and subst., chiefly in negative clauses and *w. the particles* [see

507] ca, caná, cid, ápi; —2a. *w. mā*: mā kásmāi dhātam abhy āmitrīṇe nas, deliver us not over to any foe; —2b. ka ca, some, any, *adj. or subst.*; kim ca, anything; *w. relative*, yāṣ (ca) kāṣ ca, (and) what soever, 68¹⁰; —2c. *w. ca na* and *cana*: ka ca na, also or even not any; *esp. after a negative*: na tam caknuvanti vyāhartum api, kim ca na, can not even speak to him, not even anything, i.e. can not even speak anything to him, 8¹⁹; so 96²¹; and so (the feeling for the negation in *cana* in such collocations becoming lost), ka *cana* means any, anything, cf. *cana*; *w. relative*, soever; yat kimcāna, whatsoever, 9¹⁶; —2d. very often ka cid: any body or thing; certain, 18¹¹; often *w. negative*: e.g. 9⁹; 24¹¹ (twice with, twice without); kimcit kimcid, each a little, 27⁹; *w. relative*, ya ka cid, whosoever, whatsoever, any soever, 21¹¹; kāni kāni cid, any soever, 82¹⁵; —2e. ka api, something, somebody, 17¹¹; some, a or an, a certain, 21²; na ka api: nothing, 39¹¹; no, no one, 20¹⁰;

—3. *derivs of ka*, see 505; —4. *exclamatory, at beg. of cpds*: cf., e.g., ká-puruṣa, kim-prabhu, ku-dṛṣṭi, ko-vida, and see 506, 1121e; —5. *for kim as adv.*, see kim. [for the stem-forms ka, ki, ku, see 505: cf. Ionic *ko-*, Attic *wo-*, in *ko-thev*, *kōs*, etc., 'whence, how'; *ti-s*, *ti*, Lat. *qui-s*, *qui-d*, AS. *hwā*, *hwæt*, Eng. *who*, *what*; *w. ka-tarā*, 'which of twain', cf. *kō-repo-s*, Lat. *uter*, AS. *hwæ-ðer*, Eng. *whether*, 'which of twain'; *w. ka* as indef., cf. *ti-s*, 'any one.']

2 ka, *m.* Who, as name of a god, 94^{14.16} *n.* kaṇṣá, *m.* metallic vessel; as *collective*, metallic implements.

ka kṣā, *f.* —1. region of the girth; —2. girdle, cincture; —3. (like French *ceinture*) circular wall; and so the enclosed court. [cf. *kañkaṇa*: cf. Lat. *cinctus*, 'girded'; for 1, cf. *cora*, 'hip'; for 3, cf. *cancer*, 'fence.']

kañkaṇa, *n.* ring-shaped ornament, bracelet. [cf. *kakṣā*.]

kañkāla, *m. n.* skeleton.

kaccid, see kad.

kaccha, *m.* border; shore; marsh-land; the district Cutch.

cf. *Plantus, Corculio*
644, *quid tecum st*
miki? aut tecum?
(*Et on a dit*);

kaccha-pa, *m.* tortoise. ['keeping, i.e. inhabiting the marsh,' vbl 2pa.]

kaṭaka, *m. n.* dale.

kāṇa, *m.* a small grain (as of dust or rice). [cf. **kaniṣṭha**.]

kāṇṭaka, *m.* thorn.

kaṇṭaki-kṣīrin, *m. pl.* thorn-plants and milk-plants.

kaṇṭakin, *a.* thorny; *as m.* thorn-plant. [kaṇṭaka.]

kathām, *Vedic kathā*, *interr. adv.* how? in what way? **katham etat**, how's that? **katham nu**, how indeed? **katham cana**, in any wise soever (*emphasizing a preceding negation*); **katham api**, somehow. [ka, 1101.]

√ **kathaya** (*kathayati*). tell; talk about; *pass.* be called, pass for. [lit. 'tell the how,' 'τὸ ὅπως λέγειν': *denom. fr. katham*, 1058.]

1 **kathā**, *see kathām*.

2 **kathā**, *f.* —1. story, tale, fable; discussion; —2. *personified*, Story, 50⁹. [prop. 'the how,' τὸ ὅπως, 1 **kathā**.]

kathā-chala, *n.* cover or guise of a fable.

kathā-pīṭha, *n.* pedestal of Kathā, name of the first book of the Kathā-sarit-sāgara. [2 **kathā**, mg 2.]

kathāvatāra, *m.* incarnation of Kathā. [2 **kathā** (mg 2) + *avatāra*.]

kathā-sarit-sāgara, *m.* Story-stream-ocean, title of Soma-deva's collection.

kād, *interr. pcl.* nonne, num; *w.* cid, nonne, num; **kaccid dṛṣṭā**, was she seen? [*cry-stallized acc. s. n. of ka*, 1111a.]

kadā, *adv.* when? **na kadā cana**, not at any time soever, never; **kadā cid**, once on a time, one day; **kadā cid api na**, never. [ka, 1103.]

kādrū, *a.* brown; **kadrū** [355c], *f.* brown Soma-vessel.

√ **kan** or **kā** (**caké**; **ākānīt**). be glad. [cf. √**kam** and √**can**.]

kānaka, *n.* gold.

kanaka-sūtra, *n.* gold cord or chain.

kanaka-stambha-ruocira, *a.* shining with gold columns.

kaniṣṭha, *a.* smallest; youngest. [cf. the following words and **kaṇa** and **kanyā**.]

kaniṣṭhaka, *a.* smallest; *f.* -ikā [1222d], *sc.* aṅguli, the little finger. [kaniṣṭha.]

kaniṣṭha-prathama, *a.* having the youngest as the first.

kāniyāns, *a.* smaller; younger. [cf. **kaniṣṭha** and 467².]

kandara, *n.* cave. [perhaps 'great cleft,' **kam** (see **ka** 4) + **dara**.]

kandarpa, *m.* the god of love. [perhaps 'of great wantonness,' **kam** (see **ka** 4) + **darpa**.]

kanyakā, *f.* girl. [kanyā, 1222b.]

kanyā, *f.* girl; maiden; daughter. [cf. **kaniṣṭha**.]

kanyā-ratna, *n.* girl-jewel, excellent maiden.

kapaṭa, *m. n.* fraud.

kapaṭa-prabandha, *m.* continued series of frauds; machination, plot.

kaparda, *m.* small shell used as a coin, 80 = 1 **papa**; -**aka**, *m.* the same.

kapāla, *n.* —1. cup or dish, 102¹³; —2. cover or lid, 104¹⁶; —3. cranium. [for *mg*, cf. *Lat. testa*, 'earthen pot,' *w. French tête*, 'head.']

kapōta, *m.* dove.

kām, *pcl.* —1. *emphasizing the preceding word*, 79¹¹; —2. *interr. pcl.*, 88¹⁰. [ka, 1111a: cf. **kād**, **kīm**.]

√ **kam** (**cakamé**; **kaniṣyāte**; **kāntā** [955a]; **kāmāyate**, -**ti** [1041²]). wish; will; desire; love. [cf. √**kan** and √**can**.]

kamaṇḍalu, *m.* water-jar.

√ **kamp** (**kāmpate**; **cakampé**; **kampitā**; **kāmpitum**; -**kāmpya**). tremble or shake.

kambalā, *m.* woolen cloth.

kambu, *m.* shell.

kambu-grīva, *m.* Shell-neck (*i.e.* having folds in the neck like a spiral shell), name of a tortoise. [grīvā.]

1 **karā**, —1. *a.* doing; making or causing or producing, at end of many *cpds*; —2. *as m.* the hand (*lit.* the busy one); —3. *as m. nomen actionis*, the doing, performance, in **duṣkara**, **sukara**. [√1 **kr**: cf. *Lat. cerus*, 'creator.']

2 **kara**, *m.* ray, beam. [prob. same as 1 **kara** 2: the rays of the heavenly bodies are conceived as their hands and feet, cf. **pāda** 4.]

kara-vāri, *n.* water from the hand.
karuṇa, *a.* mournful, pitiable; -*ā*, *f.* pity.
karuṇā-para, *a.* compassionate. [1302b.]
karkaṭa, *m.* crab; -*aka*, *the same*.
kārṇa, *m.* ear.
kartā, *m.* (earth-) cut, ditch. [√*kṛt*: see *garta*.]
kartṭ, *m.* doer; accomplisher; officiating priest, 101ⁿ. [√*kṛ*.]
kartavya, *grdv.* to be done or made, *v.* the various mgs of √*kṛ*. [√*kṛ*.]
kartavyatā, *f.* the to-be-done-ness; -*tām brūhi*, tell me what I must do. [1237.]
karpūra, *m. n.* camphor.
karpūra-paṭa, *m.* Camphor-cloth, name of a certain washerman.
karpūra-vilāsa, *m.* Camphor-joy (*lit.* having pleasure in camphor), name of a washerman.
karma, *for karman* in *cpds*, 1240a².
karma-ceṣṭā, *f.* deed-performance; action.
karma-ja, *a.* deed-born, resulting from the actions of a life.
karma-doṣa, *m.* deed-sin, sinful deed.
kārman, *n.* deed, work, action; sacred work (as sacrifice, ablution); rite, 50¹. [√*kṛ*.]
kārhi, *adv.* when? *karhi cid*, at any time. [ka, 1103c.]
√ **kāl** (*kālāyati*). drive. [cf. *κάλειται*, 'urges on'; *βου-κόλος*, 'cattle driver'; *Lat. celer*, (like colloq. *driving*, i.e. 'hurrying') 'swift.']
+ *anu-sam*, lead along after.
kala, *a.* dumb; indistinct; -*am*, *adv.* gently, and so pleasantly (of humming).
kalaha, *m.* strife, contention.
kalā, *f.* a small part, *esp.* a sixteenth.
kālpa, *m.* ordinance, precept; manner, way; *etena kalpena*, in this way.
kalmaṣa, *n.* spot, stain; *fig., as in Eng.*, sin.
kalmaṣa-dhvaṅsa-kārin, *a.* sin-destruction-causing, preventing the commission of crime.
kalya, *a.* well, healthy. [cf. *κάλος*, 'fair': prob. not akin are *AS. hāl*, *Eng. hale*, *whole*.]
kalyāṇa, *f.* -*āṇī* [355b], *a.* fair, lovely. [kalya.]

kalyāṇa-kaṭaka, *m. n.* Fair-dale, name of a place.
kavi, *a.* wise, possessed of insight (of gods, *esp.* Agni); *as m.* wise man, seer, sage; poet; *pl.* wise men of eld (whose spirits hover about the sun), 91¹². [prop. 'seer', √*kū*, 'see,' for *śkū*: cf. *θουσκός, σκοφο-ς*, 'inspecting the sacrifice'; *Lat. cav-ere*, 'look out, be cautious'; *Ger. schauen*, *AS. sceāwian*, 'look,' *Eng. show*, 'cause to look at.']
kavi-kratu, *a.* having the power or insight (*krātu*) of a wise one; intelligent. [1296.]
√ **kas** (*kāsati*; *kastā*; *kāśayati*). move. + *vi*, move asunder; open; bloom; *caus. pass.* be made to bloom.
kāsmāt, *adv.* why? wherefore? [ka, 1114a.]
kāṅsya, *a.* brazen; *as n.* brass. [kaṅśā.]
kāka, *m.* crow; -*f. kākī*, crow-hen; cf. *vāyasa*, 'crow.'
√ **kāṅkṣ** (*kāṅkṣati*, -*te*; *cakāṅkṣa*; *kāṅkṣitā*). desire, long for. [desid. of √*kam*, but reduplicated somewhat like an intens. (1002), *śkām-ka(m)-s*.]
kācā, *m.* glass.
kāca-maṇi, *m.* rock-crystal, quartz. [*lit.* 'glass-jewel.']
kāñcana, *n.* gold.
kāṇā, *a.* one-eyed; perforated (of the eye), blind.
kāṇa-bhūti, *m.* Kānabhūti, name of a Yaksha, *see* 53²n. [*lit.* 'Blind-luck.']
kāṇḍa, *m. n.* section; joint of a stalk from one knot to another; arrow.
kāntāra, *m. n.* great or primeval forest.
kānti, *f.* loveliness. [√*kam*, 1157, cf. 955a.]
kā-puruṣa, *m.* miserable man, coward. [see 1kā 4, and 506.]
kāma, *m.* wish, desire, longing; love; at end of possessive *cpds* [1296], having desire for ·, desirous of ·; *kāmam*, *see s.v.* [√*kam*.]
kāma-dūh (-*dhuk*, -*duham*, -*dhugbhia*, etc. [155]), -1. *a.* yielding wishes, granting every wish; -2. *as f.*, *sc. dhenu*, the fabulous Wonder-cow. [for 2, cf. the horn of Amalthēa.]

[√*kṛp*.]

kāmam, *adv.* at will; if you please; **kāmam tu** 'na tu, if she please, '., but by no means '., 64¹². [**kāma**, 1111b.]
kāmin, *a. subst.* affectionate (spouse). [**kāma**.]
kāminī-sakha, *a.* in the company of his wives. [see **sakha**.]
kāya, *m.* body. [√**ci**, 'build,' Whitney 43: for *mg.*, cf. *δέμας*, 'body, form,' and *δέμα*, 'build,' and *Eng.* noun *build*, as used of 'a man's figure'.]
kāyika, *a.* corporeal; performed by the body. [**kāya**.]
kāra, *a.* making; *as m.* maker; deed, action; sound. [√**1kr**.]
kāraṇa, *n.* that which makes or occasions; cause, 57⁷; occasion; reason; sake, 10¹; ground for a judgment, 22¹¹. [√**1kr**.]
kārin, *a.* causing. [do.]
kārd, *m.* praiser, poet, singer. [√**2kr**, 'mention with praise'.]
kārttikeya, *m.* metronymic of Skanda, god of war (so called because he was nourished by the Pleiads, **kṛttikās**): cf. **kumāra** and **svāmikumāra**. [**kṛttikā**, 1216.]
kārya, *grdv.* to be done, faciendus, *w. the various shades of mg* belonging to √**1kr**; requiring to be instituted, 4¹⁹; requiring to be shown; — *as n.* what is to be done; business; work; matter, 4¹⁷; affair; duty; emergency. [√**1kr**, 963b.]
kārya-kāla, *m.* time for action.
kārya-hantṛ, *m.* business-destroyer, mar-plot.
kāryākṣama, *a.* unequal to or unfit for work. [**akṣama**.]
kālā, *m.* —1. the right or proper or appointed time; —2. time in general; —3. Time, as the destroyer, *i.e.* Death.
kāla-pāṣa, *m.* snare of Death.
kāvya, *n.* poetry; poem. [**kavī**.]
kāvyaçāstra-vinoda, *m.* entertainment with poetry and science. [**kāvya-çāstra**, 1252.]
√ **kāç** (**kāçate**; **cakāçé**; **kāçitā**; —**kāçyā**). be visible; shine.
+ **ava**, be visible, lie open.
+ **ā**, look on.
+ **pra**, shine out; become clear.

kāça, *m.* visibility, in **sakāça**. [√**kāç**.]
kāṣṭhā, *n.* stick of wood; log.
kāṣṭha-ccheda, *m.* dearth of wood. [227.]
kāṣṭha-bhārika, *m.* wood-carrier.
kāṣṭhā, *f.* race-course; course; track of the winds and clouds in the sky.
kāṣṭhika, *m.* woodman. [**kāṣṭha**.]
ki, cf. **1kā4**, and 504.
kim-suhṛd, *m.* a bad friend. [see **1kā4**, and 506.]
kitavā, *m.* gambler; *f.* —**vī**, *as a.*, addicted to gaming. [poss. **kim** + **tava**, 'what of thee?' 'what is thy stake?']
kim, —1. *as nom. acc. s. n.* to **kā**, see **1kā**; —2. *as interr. adv.* [1111a], how? 73⁸; why? 18¹⁰; —3. *as interr. pcl.*: num; **kim aham ajñās**, am I a fool? 39²¹; an, 78¹⁸; —4. *in connection w. other pcls*: **kim ca**, moreover, see **ca 3**; **kim tu**, however, 20¹²; **kim cana**, somewhat, 46⁹; **kim punar**, how much more (or less)? 17¹⁵. [see under **1kā**.]
kim-artha, *a.* having what as object; **kimārtham**, *as adv.* why? [1302c4.]
kim-prabhu, *m.* a bad master. [see **1kā4**, and 506.]
kim-bhṛtya, *m.* a bad servant. [do.]
kiyad-dūra, *n.* small distance; —**re**, *as adv.* [1116], a little way. [**kiyant**.]
kiyant [451], *pron. a.* —1. how great? how much? what sort of a? 45¹⁰; —2. (how great, in a derogatory sense, *i.e.*) not great; small, 46¹. [**1kā** or **ki**, 505, 1172².]
kiyāmbu, *n.* water-lily, perhaps. [cf. **ambu**.]
kīla, **kīlā** [248a], *adv.* indeed, emphasizing the foregoing word.
kīs, *interr. pcl.* so at 88¹⁰. [**1kā**, 504²: see 1117: cf. **nākis**.]
kīṭa, *m.* worm; caterpillar.
kīdṛg-vyāpāra, *m.* what business. [**kīdṛç**, 145.]
kīdṛgvyāpāravant, *a.* having what business. [1233.]
kīdṛç, *a.* of what sort? [see 518.]
kīrī, *m.* praiser. [√**2kr**.]
√ **kīrtaya** (**kīrtayati** [1056, 1067]; *pass.* **kīrtyāte**). —1. make mention of; tell; —2. repeat; call. [**kīrtī**, 1061².]

+ *pari*, tell around, announce.
+ *saṃ*, announce.
kīrti, *f.* mention; *esp.* good report, fame. [v2kr.]
ku, see 1k44, and 504.
kukkura, *m.* dog. [younger form of the onomatopoeic *kurkurā*.]
kuṭumba, *n.* household; family; -*aka*, the same.
kuṭṭanī, *f.* bawd.
kuṇḍa, *n.* round vessel; round hole in the ground (for water or sacred fire).
kuṇḍala, *n.* ring, *esp.* ear-ring. [cf. *kuṇḍa* and 1227.]
kūtas, *adv.* from what place? whence? wherefore? why? how? 19¹⁷. [1k4 or *ku*, 505.]
kuṭūhala, *n.* -1. interest felt in something extraordinary; eagerness; -*āt*, as *adv.* [1114b], eagerly; -2. interest caused by something remarkable, 56¹¹.
kūtra, *adv.* where? whither? [1ka or *ku*, 505.]
ku-dṛṣṭi, *f.* a bad or false view; heterodox philosophy. [see 1k44, and 506.]
kuntī, *f.* Kuntī, one of the two wives of Pāṇdu.
√ **kup** (*kūpyati*; *cukōpa*; *kupitā*). -1. become moved or agitated; boil; and so -2. *fig.*, as in *Eng.*, be angry; boil with rage.
+ *pra*, the same.
kumārā, *m.* -1. new-born child; boy; youth, 51¹⁰; -2. The Youth, epithet of Skanda, the eternally youthful god of war—see *kārttikeya*; -*f.* -*rī*, girl. [cf. *sukumāra*.]
kumāra-datta, *m.* name of a man. ['given by the god Kumāra.']
kumbhā, *m.* jar; pot; urn. [cf. *κύμβη*, 'vessel.']
kumbha-kāra, *m.* pot-maker, potter.
kumbhikā, *f.* pitcher. [kumbha.]
kūru, *m.* as *pl.* the Kurus, a people of India; as *sing.* Kuru, the ancestor of that people.
kuru-śrāvāṇa, *m.* name of a prince. [lit. 'glory of the Kurus,' like *Πυθο-κλήης*: *acct.* 1271.]

kūla, *n.* -1. herd or large number or swarm (of quadrupeds, birds, insects); -2. race; family; and so, as in *Eng.*, * good family, noble stock. [v3kr, q.v.: cf. *ākula*.]
kula-śīla, *n.* family and character. [1253b.]
kūlāla, *m.* potter.
kū-liṣa, *m.* axe. [perhaps 'cutting well,' see 1k44, and 506.]
kulīna, *a.* of good family. [kula, 1223d.]
kulīra, *m.* crab.
kuṣā, *m.* grass; *esp.* the sacred grass, *Poa cynosuroides*, with long stalks and numerous pointed leaves. *tuft of bunch*
kuṣa-piñjūla, *n.* stalk or spear of Kuṣa.
kūśala, -1. *a.* in good condition; equal to or fit for a task; able; clever, 46¹⁸; -2. as *n.* welfare, well-being; *kuṣalam te*, hail to thee.
kuśalin, *a.* well; prosperous. [kuśala 2.]
kuṣa-hasta, *a.* having Kuṣa in the hand. [1303.]
√ **kū** (*kuvāte*). *found only w. ā*, and perhaps meaning see, look. [prob. for *akū*, see under *kavi*.]
+ *ā*, look forward to, i.e. intend. [see *ākūta*.]
kūṭa, -1. *n.* horn; -2. *m. n.* peak. [for *mg* 2, cf. the Swiss peak-names, *Schreckhorn*, *Wetterhorn*, etc.]
kūpa, *m.* cave, hole; well. [cf. *κύπη*, 'cave, hut,' Lat. *cūpa*, 'vat,' niche for the dead,' borrowed *Eng.* *coop*, 'vat,' whence *cooper*.]
kūrmā, *m.* tortoise.
√ **1kr** (*Vedic*, *kṛnōti*, *kṛnute* [715]; *later*, *karōti*, *kurute* [714]; *cakāra*, *cakre*; *V.* *ākar*, *ākṛta* [831, 834a]; *later*, *ākāraṇi*; *kariṣyāti*; *kṛtā*; *kārtum*; *kṛtvā*; -*kṛtya*; *kriyāte*; *cikīrṣati*; *kārāyati*, -*te*). *do, make, in the various meanings and uses of these words; thus*,
-1. perform, 59²¹; accomplish; cause; effect; prepare, 83¹⁵; undertake, 52²; commit, 29¹²; show: *e.g.* honor, 5⁶; familiarity, 9¹⁷; compassion, 21¹⁹; love, 42¹⁸; favor, 52²¹; contempt, 54¹⁸; attend to: an affair, 11⁴; engage in: trade, 46¹¹; a quarrel, 42¹⁹; -2. do something (good or

bad) for a person (*gen.*), 3², 9¹⁵; -3. make or procure for another, 82⁴; grant; -middle: get for one's self; assume: human voice, 3¹⁴; take on: form or shape, 48³, 49⁶; -4. execute; follow: advice, 40⁷; -5. work over, prepare: food, 68³; -6. accomplish; be good for, 18³; -7. make: a sound, 26¹⁷; utter: the syllable om, 60^{8,9};

-8. (like *Eng.* do in don, doff) put in or on; *w. loc.*, 81¹, 43⁶; set, 105¹⁴; *w. adverbs*: see *agratas*, *amā*, *āvis*, *tiras*, *purās*, *bahis*; -9. make a person (*acc.*) to be something (*acc.*), 79¹²: transform into, 40¹³ ff.; render, *w. fictive predicate acc.*, 18⁸; *w. the predicate in composition* [1094]: *e.g.* *sajji-kṛ*, make ready, 34¹⁷; -10. *w. adv. in -dhā*, divide in parts, 57¹⁰; -11. do, go to work, proceed, 37⁸; *pass. impers.*, 30¹⁶; -12. do, *esp.* sacred work; with *karma*, 97²; without *karma* (like *πέπεισθαι* and *facere*), to sacrifice, 93¹²; -see also *kṛta*.

-*desid.* desire to perform; *ppl.* [1037], *cikīrṣita*, that which is sought to be done, intention.

-*caus.* cause to do or make or be done or made; see to it that a thing takes place, 16¹; *pass.* *tena sa prapñamān kārītas*, by him he was caused to make obeisance, 36⁷; *caus. equiv. to simple verb*, 26⁸.

[*cf. auro-kpā-rup*, 'self-actor, independent'; *Kpō-vos*, an old harvest-god, 'Perficus, the Completer, Ripener'; *Lat. cer-us*, 'creator'; *κπαίρω*, 'accomplish'; *Lat. creāre*, 'create': see *krātu*: orig. root-form, perhaps, *skṛ*, 1087d.]

+ *adhi*, put over; put in office.

+ *apa*, put off; injure, *opp. of upakṛ*.

+ *aram* or *alam*, see these words.

+ *ā*, bring hither, 74¹⁰; prepare, fashion, make.

+ *vy-ā*, separate, analyse.

+ *upa*, bring something to some one; do a service, act as an auxiliary, *opp. of apakṛ*. [*w. the use of upa*, *cf. that of sub in subvenire*, 'aid.']

+ *pari*, (*poss. surround, deck, and so*) make ready; adorn.

+ *pra*, -1. carry forward, accomplish; effectuate, cause; -2. *mid.* set before; put before one, *i.e.* make the subject of discussion or treatment; *w. buddhim*, put a plan before one's self, *i.e.* decide.

+ *prati*, work against, counteract.

+ *saṃ*, -1. put together; conficere, prepare; -2. treat according to the sacred usages, administer a sacrament to, see *saṃakāra*; consecrate, 106³; -3. adorn.

√ *2 kṛ* (*ākārī*; *intens. cārīkarti*). mention with praise.

√ *3 kṛ* (*kirāti* [242]; *cakāra*, *cakrē*; *ākārī*; *kariṣyāti*; *kirṇā* [957b]; -*kirya*). pour out or scatter abundantly (*e.g.* hail-stones); cast forth (missiles); strew; cover or fill with. [*cf. kula*, 'swarm.']

+ *vy-a-ti*, *pass.* be scattered in various directions; be brought to confusion. [*cf. vyatikara*, 'disaster.']

+ *ava*, strew (loose earth); throw in.

+ *ā*, scatter abundantly; cover over, fill; *ākīrṇa*, bestrown, covered. [*cf. ākara*, 'abundance, mine,' *ākula*, 'full.']

+ *saṃ-ā*, bestrew; cover.

kṛcchrā, *a.* distressful; troublesome; *as n.* trouble.

kṛcchra-karman, *n.* hard work; drudgery.

√ *kṛt* (*kṛntāti*, -*te* [758]; *cakāta*; *ākṛtat*; *kartiṣyāti*, *kartsyāti*; *kṛtā*; -*kṛtya*; *kṛtyāte*). cut; cut off. [*cf. kaṭa* (for *karta*, 'cut, depression in the head,' *i.e.*), 'temple,' and *κπῶρ-απος*, 'temple'; *Lat. curt-us*, 'docked, short.']

+ *ud*, cut out or off; cut up, butcher.

1 *kṛt*, *vbl in cpds.* making; doing; causing; *as m.* maker. [√1 *kṛ*, 1147c.]

2 *kṛt*, a time, in *sa-kṛt*. [perhaps fr. √1 *kṛ*, 'a doing, a time': *cf. kṛtu*, 'a time.']

kṛtā, *a.* -1. made; done; -2. prepared; -3. attained, -4. well done, and so, good; -5. *as n.* deed; -6. (*perhaps made, i.e. won*) and so, the side of the die marked with four spots, the lucky or winning one; -7. the golden age, name of the first *yuga*, see 58² n. [√1 *kṛ*.]

kṛta-kṛtya, *a.* having one's duty done or end attained.

kṛtakṛtyatā, *f.* condition of having performed one's duty. [1237.]

kṛta-buddhi, *a.* having a made-up mind, of resolute character.

kṛta-māna, *a.* having a kept silence, silent.

kṛta-saṁketa, *a.* having an agreement made, agreed upon as a rendezvous.

kṛtāñjali, *a.* having made gesture of reverence, with reverent gesture. [añjali.]

kṛtānnā, *n.* prepared or cooked food. [anna.]

kṛtāvajña, *a.* having contempt (done, i.e.) shown to one, disdained. [avajñā.]

kṛti, *f.* —1. the doing, the production; —2. a production, literary work. [vīkṛ.]

kṛtu, *a.* doing, a time; only in acc. pl. -kṛtvas, and that at the end of cpds. [vīkṛ, 1105².]

kṛte, *as prep.* on account of, for the sake of, for, *w. gen.* [1130] or in composition. [loc. of kṛta, lit. 'in the matter of' (cf. mg 5), 1116.]

kṛtti, *f.* pelt, hide. [√kṛt: for mg, cf. δέρμα, 'hide,' and δέλω, 'flay.']

kṛttikā, *f. pl.* the Pleiads. [cf. kṛtti: perhaps the constellation was conceived as having the shape of a pelt.]

kṛtya, *grdv.* to be done; as *n.* that which ought to be done or is to be done, and so, duty, purpose, end; —*f.* -ā, action, deed. [vīkṛ, 963b end.]

kṛtvas, *adv.* times; see kṛtu.

kṛtsnā, *a.* whole; entire.

√kṛp (kṛpate [745b]). mourn, lament.

kṛpā, *f.* pity, compassion. [√kṛp.]

kṛmi, *m.* worm.

√kṛç (kṛçyati [761a]; cakārça; kṛçitā). grow lean. [cf. κολοκ-άνος, 'long lank person,' κολοσσός, κολοκ-jos, 'colossus'; Old Lat. crac-entes, Lat. grac-iles, 'lean, slender.']

kṛçā, *a.* lean, haggard. [√kṛç, 958.]

√kṛç (kārçati; kṛçāti; cakārça; ākṛk-çat; kārçiyāti; krakçyāti, -te; kṛçā; krāçtum; kṛçtvā; -kṛçya). —1. kārçati: tug, draw, pull; —2. kṛçāti: draw furrows; plough.

+ ā, draw on, attract; draw from (a source).

+ ud, pull up, elevate.

+ pra, draw forward, place in front.

kṛçī, *f. pl.* people, folk. [√kṛç, mg 2: orig. 'tillages, tilled lands,' then 'settlement, community.']

kṛçñā, *a.* black, dark; *w. pakṣa*, the dark half of the lunar month, from full to new moon; as *m., sc. pakṣa*, the dark lunar fortnight.

kṛçṇa, *m.* the black antelope.

kṛçṇa-pakṣa, *m.* the dark lunar fortnight.

kṛçṇa-sarpa, *m.* a very poisonous black Cobra, Coluber Naga.

kṛçṇājina, *n.* skin of the black antelope. [ajina.]

√kṛçṇāya (kṛçṇāyāte). blacken. [kṛçṇā, 1050b.]

√kṛp (kālpatē; cāklpē [786]; kalpsyāte; klptā; kalpāyati, -te). be in order; be suitable or serviceable to; help; klptā, in order, fixed, settled; —*caus.* put in order; ordain; arrange; dispose; fix (in the manifold applications of this word as used colloquially). [prob. not akin are Goth. hilpan, Eng. help.]

+ upa, *caus.* prepare; furnish; provide.

+ sam, *caus.* arrange together; determine; will; purpose.

klpta-keçanakhacmaçru, *a.* having hair and nails and beard in order, i.e. trimmed. [keça-nakha-çmaçru, 1252.]

klptānta, having its end prescribed; limited. [anta.]

kṛta, *m.* intention; desire; will. [√cit, 'look, be intent upon.']

ketú, *m.* brightness; *pl.* beams. [√cit, 'look, appear, shine': cf. Goth. haidus, ('appearance, manner,' i.e.) 'way,' AS. hād, 'way, manner, condition,' Eng. hood, -head (as in maidenhood, godhead), Ger. heit: cf. under maya.]

kévala, *a.* exclusive; excluding all else; alone; —*am, adv.* only.

kéça, *m.* hair (of the head); mane. [see kesara.]

keça-pakṣa, *m. du.* the two sides of the hair of the head; the temples.

keça-çmaçru-loma-nakha, *n. pl.* hair of the head, beard, hair of the body, and nails. [1253a.]

keçānta, *m.* hair-end; long hair hanging down; locks. [106. *the... - 107.*]

keçin, *a.* maned, with flowing mane. [keça.]

késara, *m.* hair; mane. [written also keçara, cf. keça: cf. Lat. *caesaries*, 'hair, mane,' but not Eng. *hair*.]

kesarāgra, *n.* ends of a mane. [agra.]

kāivarta, *m.* fisher.

koṭara, *n.* hollow of a tree.

koṭṭa, *m.* fort.

ko-daṇḍa, *m.* bow (of an archer). ['good-stick,' see 1k44, and 506.]

kodaṇḍātani, *f.* the notched end of a bow. [aṭani.]

kopa, *m.* anger; -āt, *adv.* [1114b], angrily. [√kup.]

kopākula, *a.* full of anger. [ākula.]

kolāhala, *m.* *n.* uproar, confused cry. [onomatopoetic.]

ko-vida, *a.* well knowing or skilled. [see 1k44, and 506.]

kāntuka, *n.* curiosity, eagerness; -āt, *adv.* [1114b], eagerly.

kāunteya, *m.* son of Kuntī, *i.e.* king Yudhishthira. [metronymic, 1216.]

kāuravya, *m.* descendant of Kuru, *i.e.* Yudhishthira. [patronymic, 1211: cf. 1208c.]

kālālā, *n.* pottery. [kūlāla.]

kāuḡala, *n.* cleverness; ability. [kūḡala.]

krātu, *m.* power, *whether* of body or of mind or of both: -1. might, 73¹⁷; -2. will, 75²; understanding, 80⁸—cf. *dakṣa*; inspiration, insight, *esp.* for sacred songs and acts; -3. sacred deed, sacrifice, 16⁷; ceremony, cf. *yajñakratu*. [√1kr, 'do, effect,' 1101: orig. sense of word in mgs 1 and 2 was prob. 'an effecting, a power to do or carry out': for mg 3, see √1kr12: cf. *kparús*, 'mighty,' AS. *heard*, 'strong, hard,' Eng. *hard*.]

√ **kram** (*krāmati* [745d], *krāmate*; *ca-krāma*, *cakramé*; *ākramit*; *kramiṣyāti*, -te, *kraṁsyáte*; *krāntá* [955a]; *krāmitum*, *krāntum*; *kramitvá*, *krāntvá*; -*krāmya*; *kramyáte*; *kramáyati*, *krām-*

áyati [1042c² mid.]). step; go; go towards.

+ *ati*, step beyond; excel; overcome.

+ *sa-m-ati*, excel. [sam intens., 1077b end.]

+ *ā*, step near to; come upon; attack; overpower.

+ *ud*, go out; depart (of the vital spirit); *caus.* cause to disembark.

+ *abhy-ud*, *caus.* cause to step out.

+ *upa*, step unto; approach, 3¹⁰.

+ *nis*, go out.

+ *parā*, step forth; advance boldly; and so, show one's strength or courage. [hence *parākrama*, 'valor': cf. *kram* + *vi*.]

+ *pari*, go around, circumambulate.

+ *pra*, step forward; set out; start from.

+ *vi*, move away or on; proceed; attack boldly; and so, show one's courage. [hence *vikrama*, 'valor': cf. *kram* + *parā*.]

+ *sa-m*, come together; approach; enter (a zodiacal sign, said of the sun).

krāma, *m.* -1. step; regular progress or order; -*ena*, -āt, *gradātim*, cf. *yathākramam*; -2. procedure; method; way, 36¹¹. [√*kram*.]

kramaças, *adv.* step by step; gradually; in order. [1106.]

kravyá, *n.* raw flesh; corpse; carrion. [√*kru*, which perhaps means 'coagulate, become stiff': w. *kravís*, 'raw flesh,' cf. *kréas*, **kréas*, 'flesh'; w. *krū-rá*, 'bloody, raw,' cf. Lat. *crū-dus*, 'bloody, raw,' *crur*, 'blood'; cf. AS. *hrāw*, 'corpse'; Eng. *raw*, Ger. *roh*, 'raw.']

kravya-vāhana, *a.* carrying off the corpses.

kravyād, *a.* consuming corpses. [ād.]

kravyāda, *a.* the same. [ada.]

kriyā, *f.* action; performance; doings; labor, pains. [√1kr, 1213d.]

√ **kri** (*krināti*, *kriníté*; *kresyāti*; *kritá*; *krétum*; *kritvá*; -*kriya*). buy, *w. instr.* [281b] of price. [perhaps akin w. √1kr, and so meaning 'do business, trade.']

+ *upa*, buy.

+ *vi*, sell; sell for (*instr.*).

√ kriḍ (kriḍati, -te; cikriḍa, cikriḍé; kriḍisyāti; kriḍitá; kriḍitum; -kriḍya). play, sport.

kriḍá, *f.* play, sport. [√kriḍ.]

kriṭotpanna, *a.* bought or on hand (of food). [utpanna, √pad.]

√ krudh (krúdhya, -te [761]; cukródha; ákrudhat; kruddhá; króddhum; krud-dhvá). be angry.

krudh, *f.* anger.

krúddhmi or krúddhmin, *a.* wrathful. [√krudh: cf. 1167 and 1231: paroxytone.]

√ kruḡ (króḡati; cukróḡa; ákruḡsat; kruḡtá; króḡtum; -króḡya). cry out; call; howl. [cf. κρᾰγγή, 'cry,' for κρᾰυκ-η: for γ in place of κ, cf. τήγανον, 'crucible,' w. τήγω, 'melt.']

krūrā, *a.* bloody; raw; *fig.* harsh. [see under kravya.]

kroḡá, *m.* —1. breast, bosom; —2. interior. [for mg 2, cf. garbha 2.]

kródha, *m.* anger. [√krudh.]

króḡa, *m.* call; calling distance; *Anglo-Indian* a Kos. [√kruḡ.]

kroḡamātrāvasthita, *a.* stationed at the distance of a Kos. [kroḡa-mātra + avasthita.]

√ kliḡ (klíḡyate, -ti; ciklḡa; klišṭá; klḡṣtum; -klíḡya). be distressed.

kleḡa, *m.* pain; trouble. [√kliḡ.]

kvā, *V.* kúa, *adv.* —1. where? whither? kúa babhūvus, what has become of? —2. kva cid: anywhere; in any case, ever, 27²⁰; w. na, never. [1 ká, 505.]

kṣa, *as collateral form of* √1 kṣi *in* kṣa-tra, *and as vbl of the same, w. the mg* 'abiding, situate,' *in* antari-kṣa.

kṣaṇa, *m.* instant; moment; -eṇa, -āt, *as advs* [1112b, 1114b], instantly. [prob. 'the time of a glance,' a shortened form of iḡṣaṇa, 'glance': for mg, cf. Eng. "in the twinkling of an eye," and Ger. Augen-blick, 'glance of an eye, i.e. moment.']

kṣaṇika, *f.* -ī, *a.* momentary. [kṣaṇa.]

kṣatá, *ppl. of* √kṣan.

kṣatrá, *n.* —1. rule, dominion, power, 86²⁰; —2. later, the temporal power, imperium (as distinguished from the spiritual power, bráhmaṇ, 'sacerdotium'); the

second or princely caste or a member of it. [from kṣa = √1 kṣi 2: cf. kṣatra-pa, 'governor of a dominion, satrap,' and the borrowed σατράπης.]

kṣatra-bandhu, *m.* one who belongs to the kṣatra or second caste.

kṣatriya, *m.* —1. ruler, 75¹; —2. one who belongs to the kṣatra or princely caste, a Kshatriya, 57¹⁸N. [kṣatra, 1214a.]

√ kṣan (kṣanóti, kṣanuté; ákṣanīṣṭa; kṣatá). harm; hurt; break. [closely akin w. √2 kṣi, q.v.]

kṣantavya, *grdv.* to be put up with or pardoned. [√kṣam, 212.]

kṣapā, *f.* night. [cf. σκέπω, 'cover,' ψέφος, 'darkness': for ψ, cf. √kṣar.]

kṣapāha, *n.* a night and day, νύχθημερον. [2 aha, 1253b.]

√ kṣam (kṣámate, -ti; cakṣamé; kṣam-isyáte, kṣaṇsyáte; kṣántá [955a]; kṣántum; kṣamyáte). —1. be patient; endure; put up with; kṣánta, patient; —2. forgive; pardon.

kṣamá, *a.* patient; bearing or enduring; and so, equal to a thing, able. [√kṣam.]

kṣamā, *f.* patience; long-suffering. [do.]

1 kṣáya, *m.* dwelling-place. [√1 kṣi.]

2 kṣáya, *m.* destruction; decay. [√2 kṣi.]

√ kṣar (kṣárat, -te; cakṣára; ákṣār [890]; kṣaritá). —1. flow; —2. liquefy; melt away; and so, perish. [for akar: cf. ψεῖρω (*σσεῖρω) = φθεῖρω, 'destroy,' ἰ-φθάρ-η, 'perished': for ψ, cf. kṣapā, kṣíti: for φθ, cf. 2 kṣi.]

kṣara, *a.* perishable. [√kṣar.]

√ kṣā (kṣáyati [761d1]; kṣāná). burn.

kṣāra, *a.* pungent; saline. [√kṣā: cf. ξηρό-ς, 'dry': for mg, cf. Eng. caustic, lit. 'burning,' *fig.* 'pungent.']

1 kṣi, *with two meanings*, 'dwell,' and 'rule,' *attaching themselves to the stems* kṣi *and* kṣáya *respectively; thus,*

—1. kṣé-ti, 3d pl. kṣi-y-ánti: abide or while or dwell, *esp. in* quiet and safety, 79¹⁸; inhabit. [cf. kṣíti, 1 kṣáya, kṣétra, kṣéma 1, 'dwelling-place'; ἀμφι-κτί-οις, 'dwelling around,' κτί-σι-ς, 'settlement.']

+ upa, rest on, be dependent on.

—2. kṣáya-ti: possess, be-sitzen; be master of; rule, 71⁹. [cf. kṣéma 2, 'pos-

4. अभि-क्षणा, 12.
अभि + कṣana

session'; *κτ-κτη-μαι*, 'am master of,' *κτδ-ομαι*, 'get.')

[cf. the collateral form *kṣa*: for connection of 1 and 2, cf. the relation of Lat. *sedēre*, 'sit,' and *pos-sidēre*, 'be master of,' and of Ger. *sitzen*, 'sit,' and *be-sitzen*, 'be master of.')

√ *2 kṣi* (*kṣināti*, later *kṣinōti*; *ákṣeṣṭa*; *kṣitá*, *kṣiná*; -*kṣi*ya; *kṣiyáte*; *kṣapáyati* [1042e]). destroy; make an end of; exhaust; -*pass.* wane; *kṣiṇa*, ruined, lost; -*caus.* weaken. [cf. *φθίνω*, *φθίνω*, 'perish, wane,' *φθί-μενος*, 'dead': for *φθ*, cf. *kṣar*: w. the secondary *kṣa-n*, cf. *κτδ-μενος*, 'slain,' *κτείνω*, *κτεν-γω*, 'slay.']+ *apa*, *pass.* be afflicted, suffer loss.

kṣit, *vbl.* inhabit or ruler, at end of *cpds.* [√ *1 kṣi* 1 and 2: see 1147c.]

kṣití, *f.* dwelling, abode, 79¹⁸; piece of ground or land; the earth, the ground. [√ *1 kṣi* 1: cf. *κτλ-σι-s*, 'settlement.')

kṣiti, *f.* destruction. [√ *2 kṣi*: cf. *ψι-σι-s* = *φθίσις*, 'decay': for *ψ*, cf. *kṣar*.]

√ *kṣip* (*kṣipāti*, -*te*; *cikṣépa*, *cikṣipé*; *kṣeṣyáti*, -*te*; *kṣiptá*; *kṣéptum*; *kṣip-tvá*; -*kṣip*ya; *kṣepáyati*). dart; cast; throw; *caus.* cause to fly or burst, 84⁴.

+ *ā*, -1. throw at; -2. *fig.* (like Eng. fling, make flings at), deride, put to shame, 8¹⁰; -3. draw towards one's self, call out (a person to vindicate himself), 55⁶.

+ *ni*, throw down (one's self, one's body).

+ *vi-ni*, lay down separately or orderly.

+ *sam*, dash together in a heap; destroy.

kṣipta-lagudā, *a.* having the cudgel thrown.

kṣiprá, *a.* darting; quick; -*am*, *adv.* quickly. [√ *kṣip*.]

kṣirá, *n.* milk. [prob. √ *kṣar*.]

kṣirín, *a.* milky; as *m.* milk-plant. [*kṣira*.]

kṣirodaka, *n.* milk and water. [*udaka*: 1253b.]

√ *kṣud* (*kṣódati*, -*te*; *cukṣóda*; *kṣunná*; -*kṣúdyā*). shatter; stamp upon; grind small.

kṣudrá, *a.* small. [√ *kṣud*.]

kṣudra-buddhi, *m.* Small-wit, name of a jackal. [1298.]

kṣud-vyādhī, *m.* hunger and disease. [*kṣudh*: 1253a.]

√ *kṣudh* (*kṣúdhya*; *kṣudhitá*). be hungry; *kṣudhitá*, hungry.

kṣúdh, *f.* hunger. [√ *kṣudh*, 383a.]

kṣudhā, *f.* hunger. [√ *kṣudh*.]

kṣudhārta, *a.* distressed with hunger. [*kṣudhā* + *ārta*.]

kṣétra, *n.* dwelling-place, 87¹⁷; piece of ground; field. [√ *1 kṣi* 1.]

kṣetra-pati, *m.* master of a field; farmer.

kṣéma, *m.* -1. abode; place of rest; security; well-being, 61⁸; -2. possession; *kṣeme* .. *yoge*, in possession .. in acquisition, i.e. in the enjoyment of what we have got and in the getting of more. [√ *1 kṣi* 1 and 2: for **ake-ma*, 1166: cf. Goth. *haim-s*, 'village'; A.S. *hām*, Eng. *home*, and *-ham* in place-names; perhaps also *κώμη* (if for *κῶμη*?), 'village.')

khá, *n.* -1. hole; hollow; -2. opening; -3. hole in the hub of a wheel; -4. void space; the sky. [√ *khan*, cf. 333.]

kha-ga, -1. *a.* moving in the sky, flying; -2. as *m.* bird. [for *mg* 2, cf. *antarikṣa-ga* and *kha-gama*, 'bird,' *ura-ga* and *bhujam-gama*, 'snake,' and *turam-ga*, 'horse.')

kha-gama, *the same*.

khaṇḍa, *a.* broken; as *m.* a break, section, piece; *khaṇḍaka*, *m.* lump-sugar. [hence, prob., through the Persian, Arabic, Italian, and French, the Eng. *candy*.]

√ *khaṇḍaya* (*khaṇḍayati*). break; *khaṇḍita*, broken (of a command). [*khaṇḍa*, 1055.]

√ *khan* or *khā* (*khánati*, -*te*; *cakhána*, *cakhnús*; *ákhān* [890]; *khanīṣyáti*; *khātá*; *khánitum*; *khanitvá*, *khātvá*; -*khāya*; *khanyáte*, *khāyáte*; *khānáyati*). dig; *caus.* cause to be dug. [if for **askan*, cf. Lat. *can-ālis*, 'ditch, canal.']+ *ā*, dig, burrow, in *ākhu*.

khára, *a.* harsh; as *m.* ass (so called from his harsh bray), 67¹⁹.

khála, *m.* -1. threshing-floor; -2. a mean, low-lived fellow. [the tertium

comparationis for 1 and 2 is perhaps 'dirt.')

khālu, *pcl.* —1. now (*continuative*); **atha khālu**, now; —2. indeed (*emphasizing the preceding word*), 55³; —3. to be sure (*concessive*), 98³.

√ **khā**, see **khan**.

√ **khād** (**khādati**; **cakhāda**; **khādiṣyāte**; **khādītā**; **khādītum**; **khādītā**; **khād-yāte**; **khādāyati**). chew; bite; eat, *esp.* of animals; feed on, 24¹⁶; devour, 21¹¹; **khādita**, eaten, 23³, etc. [if for **akand** or **sknd**, cf. **κνί(ω)**, √**κνί(δ)**, 'bite, sting,' **κνί(δ)η**, 'nettle,' but not Eng. *nettle*.]

khāditavya, *grdv.* edendus. [√**khād**.]

√ **khid** (**khidāti**; **khinnā**; **-khīdya**). depress, but only *fig.*

+ **ud**, pull out.

khilā, —1. *m.* piece of waste land between cultivated fields; a bare spot; —2. a gap.

khu, a *Prakrit* form for **khalu**.

khe-cara, *a.* moving in the sky. [**kha**, 1250c.]

khecaratva, *n.* power of flying (by magic). [1239.]

kheda, *m.* depression, sorrow. [√**khid**.]

kheda-vaṣa, *a.* having depression as one's controlling influence, under the dominion of sorrow.

√ **khyā** (**khyāti**; **cakhyaū**; **ākhyat** [847]; **khyāsyāti**; **khyātā**; **khyātum**; **-khyāya**; **khyāyāte**; **khyāpāyati**, **-te** [1042d]). *simple verb only in pass. and caus. — pass.* be well known; be talked of; —*caus.* make known. [orig. *mg.* perhaps, 'shine, appear or look (intrans.), see (trans.).'] + **abhi**, look at; behold, 78¹³.

+ **ā**, —1. show, tell; narrate, 55¹⁹; —2. designate, name; —*caus.*: *act.* tell; *mid.* have told to one's self, 105¹.

+ **praty-ā**, (*lit.* show back, *i.e.*) turn away, repulse, reject, 9²⁰; refuse. [the Ger. *zurück-weisen* has just the same *mgs.*]

+ **vy-ā**, show to discriminately, *i.e.* explain.

+ **sam**, tell together, *i.e.* reckon up.

+ **pari-sam**, reckon up completely, 58⁶.

khyāti, *f.* the being well known; fame; **khyātim gam**, become famous. [√**khyā**.]

ga, *vbl.* going, in many *cpds*; situate, *e.g.* in **madhyaga**; as *m. nomen actionis*, the going, in **durga**, **suga**. [√**gam**, cf. 333.]

gagaṇa, *n.* sky.

gāṅgā, *f.* the Ganges. [fr. √**gam** -- **gā**, *w.* intens. reduplication, 1002b.]

gaja, *m.* elephant.

gaja-yūtha, *m.* herd of elephants.

gajendra, *m.* a great elephant. [see **indra**.]

gaṇā, *m.* —1. troop, (of **Maruts**) 90¹⁸; crowd, (of friends) 3²; host (of stars); flock, (of birds) 3⁸; —2. *pl.* troop-deities, inferior deities which regularly appear not singly, but in troops, 67¹³; *esp.* those that compose the retinue of **Çiva**; then, as *sing.*, a single one of **Çiva**'s attendants, a **Gana**, 55²⁰; —3. a number.

gaṇanā, *f.* a numbering, calculation, taking into account. [√**gaṇaya**.]

√ **gaṇaya** (**gaṇayati**). number, calculate. [**gaṇa**, 1055.]

gaṇita, *ppl.* calculated; as *n.* [1176a], calculation, arithmetic. [√**gaṇaya**.]

gatā, *ppl.* —1. gone, 2²¹; departed; *w. inf.* **snātum gata**, gone to bathe, 44³; so 41¹; —2. *often at beg. of cpds*, see these; —3. gone to: *w. acc.* 5⁸, 15²⁰; *w. prati and acc.*, 23¹³; —4. (having arrived at, *i.e.*) situated in: *w. acc.*, 62¹³; *w. loc.*, 5¹⁴; in *cpd.*, *e.g.* **svahasta-gata**, situated on my own hand; —5. gone to a condition, see √**gam** 4; attained to, (fame) 56¹³; -conditioned, in **durgata**, **sugata**. [√**gam**, 954d.]

gata-prāṇa, *a.* whose breath is gone, dead.

gata-saṃkalpa, *a.* whose purpose or will for the moment is gone, purposeless. [1299.]

gatānugati, *f.* the going after him who has gone (before), the following in the old ruts. [**anugati**.]

gatānugatika, *a.* addicted to following in the old ruts. [**gatānugati**, 1222a.]

gatāsu, *a.* whose life is gone. [**asu**.]

gāti, *f.* —1. a going, way of going, ability to go; —2. progress, 18¹⁸; eventus, issue, 20¹³; —3. way of escape, refuge, 52¹⁵; —4. the way or course *esp.* of the soul through different bodies, metempsychosis; and so, a condition of the soul during these transmigrations, a man's lot or fate, 53¹², 65¹⁰, 66⁶, 66²¹ ff. [*√gam*, 1157: cf. *βάσις*, 'going, power to go.']

√ gad (*gādati*; *jagāda*; *gadiṣyāte*; *gaditā*; *gādītum*; *-gādya*). speak.
+ *ni*, say.

gada, *m.* disease.

gantavya, *grdv.* eundum, *used impers.* [*√gam*.]

gandhā, *m.* smell; *pl.*, *w.* *gubha*, perfumes.

gandharvā, *m.* —1. *orig.*, perhaps, the deity of the moon, the Gandharva; —2. in *Epos*, *pl.* Gandharvas, heavenly singers belonging to Indra's court; *as sing.* one of these, a Gandharva.

gabhīrā (*V.*, *later*) *gambhīrā*, *a.* deep.

√ gam (*gācchati*, *-te* [747, 608]; *jagāma*, *jagmē*; *V.* *āgan* [833], *later āgamat*; *gamisyāti*, *-te*; *gatā*; *gāntum*; *gatvā*; *-gātya*, *-gāmya*; *gamyāte*; *jīgamisyati*; *gamāyati*, *-te*). —1. go, move; go to, 3⁶; go towards; go away, 28¹¹, 36⁶; come; *w.* *pratipam*, go wrong; —2. go by, pass (*intrans.*): of time, 20³; of days, 29¹³; —3. come unto, *i.e.* arrive at, *w. acc.*, 3¹, 84¹; reach, *w. loc.*, 69⁸; come into, *w. loc.*, 71⁶; get at, 95¹⁹; —4. go to a state or condition: *w.* *pañcatvam*, go to dissolution, *i.e.* die, 32²¹, etc.; so to destruction, 29⁶; despondency, 44¹⁸; *w.* *nijām gatim*, (went) to his own proper condition, *i.e.* became a Yaksha once more, 53¹²; —5. *manasā gam*, (go with the mind, *i.e.*) perceive, 15¹⁰.

[cf. *βαλνω* (**βαλνω*, **γρεμνω*), 'go'; Lat. *venio*, **gvēnio*, 'come'; AS. *cum-an*, Eng. *come*; for the *kw* which is to be expected in Germanic as answering to the old *gv*, cf. Ger. *be-quem*, Old Eng. *cwēme*, 'convenient, fit, pleasant': cf. *gāccha* and *βάσκε*, 'go thou'; *gatā-s*, 'gone,' and *βαρό-s*, '(gone over, *i.e.*) passable'; *gāti-s* and *βάσι-s*, 'a going': see also *√gā*.]

+ **adhi**, —1. go to; attain; —2. get at, learn, study, read —cf. *√i* + **adhi**.

+ **anu**, go after, follow.

+ **antar**, go within, enter.

+ **api**, go unto, join, 91⁵ ff.

+ **abhi**, go unto, 1¹⁴; go.

+ **aram**, see *s.v.*

+ **ava**, come down.

+ **ā**, —1. go to, 6¹⁰; come to; come hither, 5²², 10²³; —2. return (52²²), usually *w.* *punar*, 4³, etc.; —*āgata*: —1. arrived, come, 7⁹; *w. inf.* *grotum āgata*, come to hear, 28⁵; so 27¹⁰; arrived (as guest), 28¹; —2. returned, 24¹⁷; —3. having gone to a condition, *e.g.* death, 46³; —*āgantavyam*, *grdv.*, *as impers. pass. w. anena*, this one will come hither; —*desid.* desire to return, 101⁵.

+ **abhy-ā**, come unto, visit; *abhyāgata*, *as subst.* guest.

+ **upa-ā**, approach.

+ **sam-upa-ā**, go to together.

+ **sam-ā**, assemble; meet, 61⁸.

+ **ud**, go out, proceed from.

+ **upa**, go unto, approach.

+ **nis**, proceed from (*abl.*), 51¹¹; *nirgata*, departed.

+ **prati**, come back, return.

+ **vi**, go asunder; *vigata*, gone, vanished.

+ **sam**, *mid.* come together, meet; unite one's self with; and so, come to enjoy; —*caus.* assemble, *as trans.*

gama, *a.* going, at end of *cpds.* [*√gam*.]

gambhīrā, *a.* deep; cf. *gabhīrā*.

garut, *n.* wing.

garūtmant, *a.* winged; *as m.* bird. [for *mg*, cf. *pakṣin*.]

√ garj (*gārjati*; *jagārja*; *garjitā*; *garj-ityā*; *-gārjya*). roar.

garjana, *n.* roar.

gārta, *m.* (earth-)cut, ditch. [younger form of *kartā*, *q.v.*]

gardabhā, *m.* ass; *-ī*, *f.* she-ass. [1199.]

gārbha, *m.* —1. uterus concipiens, the conceiving womb; *abde garbhād ekādaṣe*, in the eleventh year from (the womb, *i.e.*) conception; —2. (*as in Milton's* Earth's inmost womb) the interior, inside, 34⁵, 43³, cf. *kroḍa*; at end of *cpds*, having . . . in the interior, containing . . . cf.

padmagarbha; —3. conceptum, fruit of the womb; garbham dadhānās, conceiving fruit, 92¹²; embryo, 40⁵, 93⁷; scion; and so —4. a new-born child. [Vgrabh, 'concupere': with garbha in mg 1, cf. δελφύς and δολφός, 'womb,' ἀ-δελφός and ἀ-δελφε-ίδης (= sś-garbh-ya-s), 'of the same womb, i.e. brother'; in mg 3, cf. βρέφος, 'embryo,' and Eng. calf in moon-calf: in mg 4, cf. Goth. kalbo, Eng. calf.]

garbhavant, a., in fem. only, pregnant. [garbha 3: see 1233.]

garbha-stha, a. being in the womb, unborn.

√ garh (gárhate; jagarhé; garhitá; gárhita; -gárhya). blame, reproach; garhita, despised.

√ gal (gálati; galitá). —1. drip; —2. fall; galita, fallen out, gone (claws, teeth, eyes). [hence jala, 'water': cf. √ βαλ in intrans. mg, e.g. ποταμός εἰς ἄλα βάλλων, 'river flowing into the sea'; Ger. quellen, 'flow, spring,' Quelle, 'fountain.']

gava, equiv. of go, 'bull, cow, beeve,' in cpds. [see 1200a.]

gávyūti, f. pasture-land; generalized, territory, abiding-place. [lit. 'having food for cattle,' gó + ūti, see go 4: the y is euphonic, cf. 258.]

√ gā (jīgāti; ágāt). go; come. [collateral form of gam, q.v.: w. jīgāti, cf. Laticonic βίβαται, 'strides'; w. ágāt, cf. ἔβη, 'went.']

+ abhi, go unto; w. çramam, become weary.

gātú, m. —1. motion, movement, course; —2. progress; equiv. to the Eng. -fare in well-fare (for mg, cf. verb fare, 'get on, go') — see sugātuyā; —3. (place of recourse, i.e.) refuge, abiding-place, 83⁹. [Vgā, 'go,' 1161.]

gātra, n. —1. (means of moving, i.e.) a limb of the body; —2. by synecdoche, the body. [Vgā, 'move,' 1185a.]

gāmin, a. going, going upon, going to. [Vgam, 1183³.]

gārbha, a. relating to the embryo or to pregnancy (of sacrifices). [garbha, 1208f.]

gārbhika, a. relating to the womb, prenatal. [garbha, 1222c 2.]

gārhapatya, —1. a. pertaining to the householder; as m., sc. agni, the householder's fire, 102² n.; —2. as n. the being head of the house, 89⁶; the housekeeping, 89¹⁷. [grhāpati, 1211.]

gír [392], f. —1. invocation, praise, 74¹²; —2. sing. and pl. speech, words, 87¹⁶, 49⁹; —3. voice, 3¹⁴. [V1gr, 242^{1,3}.]

girí, m. mountain, 55⁸.

√ gu (intens. jóguve [1007³]). cause to sound, proclaim. [cf. γόος, βοή, 'cry'; Lat. boväre, 'howl.']

guṇá, m. —1. a single thread of a cord; a string; esp. bow-string; —2. quality; adscititious quality, as distinguished from the real nature (svabhāva, 'ingenium'), 22²⁰; —3. as philosophical technical term, one of the three pervading qualities of all nature, to wit, sattva, 'goodness,' rajaa, 'passion,' and tamaa, 'darkness,' 66⁸ ff.; —4. as specialization of mg 2, a good quality, virtue, 1^{4,12}, etc.; excellence. [for play on mgs 1 and 4, see nirguṇa and 18⁵.] *See Williams, Religious Thought, p. 30-31.*

guṇa-deva, m. Gunadeva, a pupil of Gunādhyā. [lit. 'having virtue as his god,' 1302.]

guṇavant, a. virtuous, 18⁴; excellent, 3²². [1233.]

guṇaçālin, a. possessing virtues, excellent. [see çālin.]

guṇādhya, m. Gunādhyā, see 53³ n. [lit. 'rich in virtue,' ādhyā.]

guṇānvita, a. endowed with excellence; (of an asterism) lucky. [anvita, vi.]

guṇin, a. virtuous, excellent. [guṇa.]

√ gup (jugópa; gopsyáti; gupitá, gupitá; gópitum, góptum; gupyáte; jógupsate, -ti). keep; guard; desid. seek to keep one's self from, i.e. shun, detest; ppl. jugupsaita, detested, inspiring aversion, 50¹². [prob. a secondary root, originating in the denom. verb-stem gopaya: see this and go-pa.]

gurú, a. —1. heavy; and so —2. fig. (like Eng. weighty), important; —3. worthy of honor, 28¹³; —4. as m. the one to be honored kar' ἐφοχόν, the teacher or Guru, 60⁴ ff.; loc. gurāu: in the house of the Guru, 61²²; in case of a Guru, 104⁴. [cf.

the comp. *gāriyāns*: cf. *Bapús*, Lat. *gravis*, *garu-i-s*, Goth. *kaurus*, 'heavy.']
 √ *guh* (*gūhati* [745c]; *jugūha* [793f], *juguhé*; *āghukṣat* [910, 155]; *gūdhā* [222³]; *gūhitum*; -*gūhya*). hide; *gūlhā*, hidden, 76¹⁵.
 + *apa*, hide (trans.) away from, w. *abl.*, 85¹⁴; put away, get rid of, 77¹.
gūh, *f.* hiding-place; *instr.* *guhā*: used as *adv.* *gūhā* [1112c], in secret. [√*guh*.]
gūhā, *f.* hiding-place; cavern. [do.]
gūhya, *grdv.* *cēlandus*; secret, hidden. [do.]
guhya, *m.* one of a class of demigods, who, like the *Yakshas*, wait on *Kubera*, god of wealth, and, dwelling in mountain caverns (*guhā*), keep his treasures. [so named from their living in caverns or hidden places: 1222.]
 √ *1gr* (*grṇāti*, *grṇitē*; *jagāra*; *gariṣyāti*; *gīrṇā* [957b]; -*gīrya*). —1. invoke, call; —2. salute, praise; —3. speak out, say. [cf. *gir*, 'speech, voice'; *ṛṇus*, 'speech, voice'; Doric *ṛapūen*, 'speak'; Lat. *garrio*, 'talk'; Eng. *call*.]
 + *sam*, chime in with, agree.
 √ *2gr* (*girāti*; *jagāra*; *āgarit*; *gīrṇā* [957b]; -*gīrya*). swallow. [cf. *Bopd*, 'food'; *βι-βρώ-σκω*, 'eat'; *θηνο-βρώ-ο-ς*, 'folk-devouring'; Lat. *carni-vor-us*, 'flesh-eating'; *de-vorāre*, 'swallow down, devour.']
 + *ni*, swallow down; devour (the sun in an eclipse), 70¹⁶ — see √*gras*.
 √ *3gr* (*aor.* *ājīgar* [807]; *intens.* *jāgarti* [1006]; *caus.* *jāgarāyati*). —1. *intens.* be awake; wake, *intrans.*; *jāgrhi* [1011], be thou watchful, have a care for, w. *dat.*, 80¹⁷; wake up, *intrans.*, 30¹⁶; —2. *caus.* wake, *trans.*, 30⁶. [for the history of the word, see 1020: for 1, cf. *ἐ-γρή-γρη-α*, 'am awake'; *ἐ-γρη-ετο*, 'awoke' (*intrans.*); for 2, cf. *ἐγείρω*, 'wake' (*trans.*).]
gṛtsa, *a.* clever; wise.
 √ *grdh* (*grdhyati*; *jagārdha*; *āgrdhat*; *gardhiṣyāti*; *grddhā*; *grddhvā*). —1. take long strides; —2. be eager or greedy for. [for *āgrdh*: cf. Eng. *greedy*.]
grdhra, —1. *a.* greedy; —2. *m.* vulture. [√*grdh*, 1188a: the Ger. offers an exact

parallel: *Geier*, 'vulture,' is prop. 'the greedy (bird),' from *Gier*, 'greediness.']
grdhra-kūṭa, *m.* Vulture-peak, a mountain in *Magadha*.
grhā, in *V.*, *m.*; later, *m.* in *pl.*; otherwise, *n.* house, 28⁷, 79¹⁵; w. *mṛnmaya*, house of earth, the grave; *grham* gam, go home, 52¹⁰; so 40³, 68¹⁷; as *pl.* the house as consisting of various rooms and buildings, 89¹²; mansions, 87⁷. [that which receives one, √*grah*: cf. *geha*.]
grhā-pati, *m.* master of the house. [acut, 1267a.]
grhā-patnī, *f.* mistress of the house. [do.]
grha-stha, *a.* abiding in a house; as *m.* householder or *Brahman* in the second stage of his religious life, see *ācrama*.
grhācrama, *m.* house-stage, second stage in a *Brahman's* life, see *ācrama*.
gehā, *n.* house. [ident. w. *grhā*: cf. the ident. √*grdh* and *edh*.]
g6 [301c], *m. f.* —1. a beef in its old sense of bull or cow; *pl.* beeves, kine, cattle; the Vedic type or symbol of all welfare and blessing and riches (e.g. 80¹⁶), like *Falstaff* "and now he milk and honey" with the Hebrews; —2. *beef* in the derived and now usual sense of flesh; *pl.* pieces of flesh, 84¹⁶; —3. (the milch cow of kings, i.e.) the earth, 63⁷; —4. observe that *gavyūti*, *gotra*, *gopa*, *gopati*, *gomaya*, and many other cpds of *go* lose their special reference to cattle and take a more general mg. [cf. *Boūs*, stem *bof*, 'a beef, ox, cow'; Lat. *bos*, stem *bov*, 'ox, cow'; AS. *cū*, Eng. *cow*.]
go-ghnā, *a.* kine-killing; as *m.* cow-slayer.
gotama, *m.* Gotama, a Vedic seer of the tribe of *Angiras*.
gotrā, *n.* —1. cow-stall, cattle-pen; —2. perhaps, pen of cattle, and so —3. group in general (see *go4*); —4. esp. family, 19¹⁶; —5. family name, 103¹⁹, see *nāman* 2. [from *go*: mgs 2 and 3 are not authenticated by the literature.]
gotra-ja, *a.* born in the family; as *m.* a relative.
go-pā, *m.* —1. cow-keeper, cow-herd; —2. keeper in general (see *go4*). [2pa.]

gô-pati, *m.* —1. lord of kine; —2. lord in general (see go 4). [acct, 1267a.]

√ gopaya (gopayati, -te). be keeper, keep. [gopa, 1055.]

go-pâ [351], *m.* —1. cow-keeper; —2. keeper in general (see go 4), 85¹⁶; protector, 89¹⁵. [2 pā.]

√ gopāya (gopāyati, -te). be keeper; keep, 91¹². [gopā, 1055.]

gomāya, —1. *a.* bovine; as *n.* —2. cow-dung, 103²²; —3. dung in general (see go 4); *w.* ānaḍuḥa, dung of a steer, 105^{2,20}. [see maya.]

go-yukta, *a.* yoked with cattle; *w.* cakra, wagon drawn by cattle. [√ yuj.]

go-rakṣaka, *m.* cattle-keeper, cow-herd.

gô-ṣakhi [343a], *a.* having cattle as companions, rich in cattle. [śākhi, 186.]

go-ṣṭhā, *m.* cow-stall, byre. [ṣṭha, 186.]

gāṇṇika, *f.* -ī, *a.* standing in relation to the three guṇa's, see guṇa 3. [guṇa, 1222e2.]

gāutamā, *m.* patronymic from Gotama; Gautama, name of various men. [gótama, 1208f.]

√ grath or granth (grathnāti; granthiṣyāti; grathitā; -grāthya). —1. string together, connect; —2. put together, *i.e.* compose (a literary work). [for mgs, cf. Lat. *compōnere*, 'put together, compose'; also *serere*, 'connect, entwine,' *w.* *sermo*, 'discourse.']

grantha, *m.* —1. (a string of words, *i.e.*) verse or couplet, 53⁶, etc; —2. a composition, book, work, 17⁸. [√ granth: for mgs, see under grath, and for 1, cf. Lat. *serere w. series*, 'row, string.']

granthin, *a.* subst. having books, bookish, book-reader. [grantha.]

√ grabh, in *Rigveda*; later, grah.

—from grabh: grbhñāti, grbhñitē; jagrābha, jagrbhé; āgrabhit, āgrabhiṣṭa [900]; grbhītā; grbhītā; -grbhya.

—from grah: grhñāti; jagrāha, jagrbhé; āgrahit, āgrahiṣṭa [900]; grahiṣyāti, -te; grhītā; grāhitum; grhītā; -grfhyā; grfhyate; grāhāyati, -te.

—1. grasp; seize with the hand; hold; take; *w.* hāstam or pāṇim, take the hand (of the bride at the wedding), 80⁶; take

hold on (*loc.*), 14¹⁸; grhīta keçeṣu, seized by the hair; used of a rabbit taking, *i.e.* leading with him a lion, 33⁴; —2. take possession of, take, 40²²; get, 44⁵; —3. receive, accept, 20¹⁰, 56¹; —4. of fluids, take in the ladle, 94¹; —5. of names, take upon the lips, mention, 64¹³, 103¹⁹; —6. *fig., as in Eng.*, grasp, *i.e.* perceive, know; —7. get, learn; —*caus.* cause to learn. [see under garbha: connection *w.* Eng. *gripe*, Ger. *greifen*, exceedingly doubtful.] + pari, —1. hold on both sides; and so —2. become master of; master, overcome, surpass.

+ prati, take hold of, 59²²; accept.

+ vi, —1. hold asunder; separate; make a division; and so —2. quarrel; fight.

+ sam, hold together, clasp.

+ upa-sam, clasp with the hands.

√ gras (grāsate; jagrasé; āgrasit; grasīyāte; grastā; grāsītā; grasyāte; grāsāyati). —1. swallow; devour, 10¹⁰; —2. of the demon Rāhu, who swallows, *i.e.* eclipses sun and moon, 23¹. [perhaps akin *w.* √ 2 gr, 'swallow.']

√ grah, see grabh.

grāha, *m.* seizure (with a claw, *i.e.*), bite. [√ grah.]

grāhaṇa, *n.* the grasping, *i.e.* acquisition. [√ grah 6, 7.]

grābhā, *a.* subst. grasping, grasper. [√ grabh.]

grāma, *m.* —1. inhabited place, hamlet, village, see 98¹⁶ *n.*; —2. the inhabitants, community.

grāma-kāma, *a.* having desire for the village, fond of abiding in the village.

grāvan, *m.* stone; esp. stone for pressing the Soma.

grāhā, *a.* subst. grasping, grasper, in *cpds.* [√ grah.]

grāhya, *grdv.* to be grasped; perceivable. [do.]

grīvā, *f.* nape of the neck; neck. [for *ga²rvā: cf. Aeolic *δέρρα*, *δε²ρρα, Epic *δε²ρ²η*, 'throat, neck.']

grīṣmā, *m.* summer.

gha, form of ghan, *i.e.* han, in *cpds.* [1143c, 333.]

cf. row, Hamlet II. 2. 405

ghaṭa, m. a jar.

ghaná, m. —1. slayer; —2. slaughter; —3. a compacted mass, lump; —4. cloud.

[Vghan, i.e. han: cf. φόνο-s, 'slaughter.']

gharmá, m. warmth, heat. [V2ghr: cf. θερμός, for *φορμός, Lat. formus, 'warm.']

√ghuṣ (ghóṣati, -te; jughóṣa; ghuṣtá; -ghúṣya; ghoṣáyati). sound; make a noise.

√lghr (jigharti; ghrtá; ghāráyati). be-sprinkle; be-drop; drip (trans.); ghrtá, see s.v.

+praty-abhi, caus. sprinkle over repeatedly.

+vy-ā, sprinkle here and there.

√2ghr, glow, be warm, in ā-ghrñi, 'glowing, and gharma, q.v.

ghrtá, n. —1. butter, clarified and then hardened, Anglo-Indian ghee, much used for culinary (cf. 68¹) and religious (cf. 88¹⁷) purposes: cf. ājya, 'butter in a melted state'; —2. butter or fat in general, also as symbol of fruitfulness and abundance. [√1ghr, 'drip', 1176a: for mg, cf. Eng. dripping, 'fat which falls in drops from meat in roasting.']

ghrta-paṣu, m. sacrificial beast made of ghee.

ghrta-ṣcút, a. dripping with (ghee, i.e.) fatness.

ghorá, a. awful; dreadful; horrid.

ghora-cakṣus, a. having an evil eye.

ghorākṛti, a. having an awful form. [ākṛti.]

ghóṣa, m. noise. [Vghuṣ.]

ghna, a. killing; destroying; removing. [Vghan, i.e. han: see 216.9.]

ghnya, grdv. to be slain, in aghnya. [do.]

√ghrā (jighrati [749a]; jaghrāu; ghrātá; -ghráya; ghrāyáte; ghrāpáyati [1042d]). smell; snuff at.

ca, encl. conj. and, also, τε, que; —1a. is found, esp. in the older literature, with both parts to be connected (e.g. 71^{5,7}, 97^{7,11}; so 13⁵, 10¹², 17³, 19¹⁰, 38⁷, 9²); or only with the latter, as is oftenest the case in the later language (e.g. 2^{1,7}, 3⁸, 8⁸; 82⁸, 84¹⁸; 98¹⁸); —1b. in case of three or more parts to be

connected, ca occurs: with the last only (e.g. three parts, 13², 17², 31¹⁴, 44⁶; 71⁸, 72¹⁰, 83¹⁵; 106⁵; four parts, 2², 17¹, 28¹⁰; five parts, 2⁵, 21⁵, 25³); with the last two (7^{6,7}, 22⁵, 37¹⁵, 45⁷; 77¹²); sometimes after each, (29^{3,4}); very rarely after the first of a series (26⁶; 21²²); various irregular combinations on page 67 passim; see also 21²⁰ n.;

—2. variously combined: w. eva (e.g. 13²¹; 9¹⁶, 11⁹, 14¹⁵; 5⁹, 12⁵, 14^{2,3,20}, 15¹⁶, 25⁴; 30¹⁴), and w. api (see examples under api); ·· ca, ·· tathā, ·· ca, both ··, likewise ··, and, 10^{8,9}; ·· ca, ·· ā, both ··, and ··, 85⁵; sa ca, often at beg. of clause (e.g. 24²³; so 34¹⁸; 41⁷); —3. anyac ca, api ca, kim ca, tathā ca, joining two proverbs of like drift, moreover, further, likewise;

—4. otiose, 6⁸; —5. connecting things (not; *MSA. 3.2.286* contrasted: but, 8¹⁶, 17²⁰, 18^{2,3}, 19²; and yet, 1¹², 3²⁰); —6. (even, concessively, i.e.) though, 26¹²; —7. (like Eng. and or an, and Icelandic enda, 'moreover', 'if') if — see ced; —8. w. interrogatives, rendering them indef., see ka, kim.

[cf. τε, 'and'; Lat. que, 'and'; Goth. -h and Ger. -ch in ni-h and no-ch, the exact equivalents of Lat. ne-que, 'and not, nor': for ca8, cf. -τε and -κα in πο-τε and Doric πο-κα, 'at any time'; Lat. quis-que, 'any, each.']

cakrá, n. —1. wheel; chariot-wheel, wagon-wheel; —2. by synecdoche, wagon, in pīṭha-cakra. [prob. reduplicated form, ca-kra, fr. √kṛ or *kl, 'roll', cf. κυλίω, 'roll': w. ca-krá, cf. κύκλος, *κρε-κλος, AS. hweohl, hweöl, Eng. wheel.]

√cakṣ (cāṣṭe [628]; cacakṣé; cāṣṭum; -cākṣya). —1. appear; —2. look upon, behold; —3. (cause to appear, i.e.) announce, tell. [reduplicated form of √kāṣ, see 675 and 108g¹ end.]

+ā, —1. look on; —2. show, tell, 63¹.

+vi, appear far and wide, shine.

+sam, look upon, consider.

cākṣas, —1. perhaps adj. beholding, see 1296⁸ end; —2. n. look; eye. [√cakṣ.] cakṣuh-pīḍā, f. eye-ache.

cākṣusmant, a. possessing eyes. [1285.]

cākṣus, n. eye. [√cakṣ, 1154.]

cañcala, *a.* moving to and fro; trembling.

[√cal, 1148.4, *w. intens. reduplication*, cf. 1002b: cf. κλυ-καλ-ος, 'wag-tail'; Lat. quer-quer-us, 'shaking with fever chills.']

cañcu, *f.* beak, bill.

cañaka, *m.* chick-pea.

cāṇḍa, *a.* impetuous; wrathful.

caṇḍāla, *m.* a Chandāla or man of the most despised class of society (born of Çūdra father and Brahman mother). [cf. caṇḍa.]

√ cat (cātant; cattá; *caus.* cātáyati). get off; hide; *caus.* drive away.

cataṣṭ, *fem.* to catúr.

catúr [482d], *num.* four. [*w.* catvāras, cf. térrapes, Lat. quattuor, Goth. fidvor, AS. feower, Eng. four.]

catur-akṣá, *a.* four-eyed. [see 1300b.]

caturthá, *f.* -í, *a.* fourth; -am, *adv.* the fourth time. [catúr, 487⁵.]

catur-yuga, *n.* the four ages. [1312.]

catur-varga, *m.* group of four.

cátur-vidha, *a.* of four kinds; four-fold. [vidhā, 1302c 5.]

cātuṣṭaya, *a.* of four; *as n.* a collection of four, a quaternion. [catúr, 178: 1246a.]

catuṣ-pathá, *m. n.* place where four ways meet, quadrivium. [catúr, 178, 187: 1312.]

cātuṣ-pad, *a.* quadruped; *as n. s. collectively*, the four-footed beasts. [catúr, 178: 1300.]

catuṣ-pada, *f.* -í, *a.* having (taken) four steps.

catvara, *m. n.* quadrivium. [catúr.]

catvār, *strong form of catur, q.v.*

√ can (ācanit). be glad in; gladden. [collateral form of √kan: cf. √kan, kāma, cāru.]

caná, *adv.*, immediately following the emphasized word. —1. not even; svápnaṣ caná, not even sleep, 79¹; —2. *w. preceding negation*, even; ná devānām áti vratám, çatātmā caná, jīvati, not beyond the decree of the gods, (not) even if hundred-lived, does one live, 88²; hence, the feeling for the negation in cana in such collocations becoming faint, —3. even, at all, *w. interrogatives*, emphasizing their indefinite sense; na kiñ cana, not any thing even

or at all, 8¹⁹; see esp. 1 ká2c, also katham, kadā, and kim. [cf. Lat. -quam and -cun- in quisquam, quicunque, 'any one'; Goth. -hun in ni hvas-hun, 'not any one.']

candrá, *a.* shining, shimmering; *as m.* the moon; the moon-god. [for çcandrá, q.v.]

candrāmas, *m.* the moon; the moon-god. [orig. a descriptive cpd, stem candra-mās (383d 6), nom. candra-mās, and so with long ā throughout, but transferred to the ās-declension (cf. 418).]

candrā-varṇa, *a.* of shining hue.

√ cam, sip, only with ā.

+ ā (ācāmati [745d]; ācācāma; ācānta [955a]; ācāmya; ācāmayati). sip (water), i.e. rinse the mouth.

camasá, *m.* beaker; cup, made of wood, square, and with handle. [√cam, cf. 1197.]

campaka, *m.* Michelia Champaka, a tree with strong-smelling yellow blossom.

campakavant, *a.* abounding in Champaka trees; *as f.* Champakavati, name of a forest. [1233.]

√ car (cārati, -te; cacāra, cerús, ceré; ācārit, ācāriṣṭa; carisyāti; caritá; cār-ítum; caritvá; -cārya; caryáte; cārā-yati, -te). —1. move, 77¹²; go; wander; wander about; used of men, beasts, waters, heavenly bodies; —2. (like Eng. proceed — cf. Lat. prō-cedere, 'go on') act; *w. ppl.* [1075b], go on, i.e. keep on (doing a thing), 96¹¹; —3. (like Eng. go about, i.e.) undertake, set about; bhāikṣam car, go begging, beg; undergo (troubles), 88¹²; perform (a vow, duty); observe (silence); commit (offense or injustice), 80⁹, 63⁷; sasyam car, feed on corn, 34¹⁶; carita, see s.v. [cf. περι-τελ-λομένων ἐνιαυτῶν, 'as years go round,' and περι-πλ-ομένων ἐνιαυτῶν, 'as years went round,' with τ before a palatal and π before a non-palatal; also πάλ-ος, Milton's 'turning sphere': see also car + ud, and the younger collateral form cal, and under cañcala: akin is also √kal.]

+ anu, move along after, follow.

+ apa, go off, be absent.

+ abhi, go against, trespass against; esp. be unfaithful (of a wife).

+ ā, -1. move unto, approach, 86³; -2. go to (an undertaking), set about; *and so*, do, 10⁶, 64¹¹, 66¹⁴; practice (virtue); perform (vow); follow (rule); -3. proceed, conduct one's self, cf. ācāra, 'conduct.'
 + ud-ā, rise up out of (abl.), 77¹⁴, of the moon.
 + sam-ā, proceed; do; perpetrate.
 + ud, go up, rise, of the sun; *caus.* cause to go out, evacuate, cf. uccāra, 'evacuation.' [cf. sūryam uc-cārantam w. ῥιων ἀνα-τέλλοντα, 'the rising sun.']
 + upa, -1. come to; -2. come to, *esp.* in order to serve, *and so*, attend, wait upon politely; -3. proceed with, undertake.
 + parā, move away from, 86³.
 + vi, move in different directions, spread over; of waters, overwhelm; wander about; *caus.* cause to go hither and thither in thought, balance, ponder.
 + sam, go, walk, wander.
cara, *a.* moving; *as subst.* animal (*as distinguished from plant*). [√car.]
cāraṇa, -1. *m. n.* foot; -2. *as n.* a wandering. [√car: for 1, cf. *nayana*.]
caritā, -1. *ppl.* done; -2. *as n. sing.* [1178a], (*like Ger. Wandel and Eng. walk*) behavior; proceedings; deeds. [√car.]
carita-vrata, *a.* having his (marital) duty performed.
carcā, *f.* a going over, repetition (of a word in a school-boy's Veda-recitation); a troubling one's self about. [perhaps fr. √car.]
cārman, *n.* skin; pelt.
carya, *grdv.* to be accomplished; -*f.* -ā, (*like Eng. walk*) way of life; a performing, busying one's self with. [√car.]
 √ **carv** (carvitā, cūrṇā; cārvitum). chew, crush with the teeth.
carṣaṇī, *a.* active, busy; *as f. pl.* busy, mortals, men, folk. [√car, 1159b end.]
 √ **cal** (cālati; cacāla, celūs; caligṛyāti; calitā; cālītum). move; start off. [younger form of √car, q.v.: cf. κέλ-ευθεος, Lat. *cal-lis*, 'path.']
cala, *a.* moving. [√cal.]
cāṇḍālā, *m.* a Chandālā. [see *caṇḍālā* and 1208f.]
oātana, *a.* driving away. [√cat, *caus.*]

cāturmāsya, *n.* a sacrifice to be made every four months, *i.e.* at the beginning of each of the three seasons. [catur + māsā, 1211.]

cāndrāyana, *n.* with or without vrata, the Chāndrāyana observance or lunar penance, 65⁶ n. [lit. 'connected or according with the moon's course,' candra + āyana.]

cāraṇa, *m.* wanderer; *esp.* wandering player or singer. [carāṇa.]

cārin, *a.* moving; observing; busying one's self with. [√car.]

cāru, *a.* gladsome; dear; pleasant; fair. [√can, q.v., 1192: cf. Lat. *cā-rus*, 'dear.']

cāru-hāsin, *a.* sweetly laughing.

√ **1 ci** (cinōti, cinutē; cikyē [787]; ācet; ceṣyāti, -te; citā; cētum; citvā; -cītya; cīyāte). -1. arrange in order; pile up; build; construct, *esp.* the sacrificial altar; *active, if the priest builds for others; middle, if the sacrificer builds for himself; -2.* gather together, collect; get possession of.

+ ud, heap up, collect.

+ sam, gather together, collect; accumulate.

√ **2 ci** (cāyati, -te). -1. hate; -2. avenge, take vengeance on, punish. [cf. Arcadian ἀπο-τέλω, Attic ἀπο-τίνω, 'pay off,' ἀποτίνομαι, 'get paid to myself, take vengeance, punish,' ποινή, 'penalty.']

√ **3 ci** (cikēti; cikāya, cikyūs [787]; ācet; ceṣyāti; cētum; -cītya; cīyāte). -1. notice, observe; -2. look, investigate. [cf. √cit.]

+ nis, (search out, *i.e.*) ascertain; determine; consider as certain or settled.

+ vi-nis, (look out this way and that, *i.e.*) ponder, consider, 13¹⁹.

+ pari, investigate thoroughly, find out.

cikīṭā, *prob. f.* understanding. [√cit, 1178c.]

cikīṭvīt, *adv.* with understanding. [cikīṭā, 1100.]

√ **cit** (cētati, -te; cikēta, cikītē; ācīt; cītā; cētāyati, -te). -1. look at, notice; observe; consider; -2. be intent upon, intend; -3. understand, know; *perfect*, cikēta, has understood, knows; cikīṭvāṇa,

not an āyana deriv. (1219): This itself is doubtless more a word from an end! (Hobbs, Hist. of Ind. Lit. p. 53.)

wise; — *caus.* make to know, instruct. [extension of √3ci: the √cit shows an intrans. aspect, 'be noticeable or bright,' in *ketu*: cf. √cint.]

+ *pra*, know.

cit, *vbl.* knowing. [√cit, 383a.]

citi, *f.* pile. [√1ci.]

cittá, *n.* notice; thought; mind. [lit. 'noticed,' √cit, see 1176a.]

citta-pramāthin, *a.* disturbing the mind.

citti, *f.* understanding; wisdom. [√cit.]

citrá, *a.* — 1. noticeable, excellent; — 2. clear; bright; bright-colored; of sounds, clear, i.e. loud; — 3. variegated, 10⁸; varied; — 4. *as n.* a bright-colored thing, a picture. [√cit, 1188.]

citrá-ṣravas, *a.* whose praise is loud or whose fame is excellent.

citra-stha, *a.* being in a picture; painted.

citrāṅga, *m.* Dapple-coat, name of a deer. ['having a variegated or mottled body': *āṅga*.]

cid, *encl. pcl.* — 1. emphasizes, sometimes very gently, the preceding word: even, 78^{10, 15}; just, 74¹, 79⁴; *yāç cid*, what very ones, 70¹⁸; at least, 79¹⁴; — 2. generalizes a pron.: *yé cid* .. *tāñç cid*, whatsoever; unto all those, 91¹⁰; so far *Vedic*; — 3. in classical *Skt.*, very common *w. an interr.*, rendering it indef.: *kaç cid*, a certain; *na ká cid*, not any; see *ka*, *kad*, *kadā*, *karhi*, *kva*. [acc. s. n. of pron. root *ka*, *ki* (505), *w. palatalization*: 1111a.]

√ *cint* (*cintáyati*, -*te*; *cintayām āsa*; *cintayisyāti*; *cintitá*; *cintayitvá*; -*cint-ya*). — 1. think, reflect, have a certain thought; — 2. set one's thoughts upon, think upon or of, consider, turn one's attention to; — 3. call attention to; make an observation, 35⁹. [younger form of √cit: cf. 255 and 240.]

+ *vi*, reflect.

+ *sa*, think to one's self.

cintana, *n.* a thinking upon. [√cint.]

cintā, *f.* — 1. thought; — 2. *esp.* (like *μέμνηνα*), anxious or sad thought; sorrow; — 3. plans, 43³. [√cint.]

cintā-para, *a.* having sad thought as one's chief thing, sunk in sad thought. [1302b.]

cintāviṣa-ghna, *a.* destroying the poison of sorrow.

cintitopasthita, *a.* which approached as soon as thought of. [lit. 'thought of and (immediately) at hand,' *cintita* + *upasthita*, 1257.]

cintya, *grdv.* to be thought of, comprehensible. [√cint.]

cirā, *a.* long, of time; -*am*, -*āt*, *as adverbs* [1111c, 1114c], long, for a long time.

cira-mitra, *n.* an old friend.

cit-kāra, *m.* the sound *cīt*, i.e. the braying of an ass. [cit, onomatopoeic.]

cīra, *n.* strip of bark or cloth; rag.

√ *cud* (*códati*, -*te*; *ácodit*; *codáyati*, -*te*). drive on; speed; excite; *caus.* the same.

+ *pra*, *caus.* drive on; further; inspire.

√ *cur* (*coráyati*). steal.

curā, *f.* theft. [√cur.]

cūḍā, *f.* tuft of hair left on the crown of a child's head after the ceremony of tonsure.

cūḍā-karman, *n.* ceremony of tonsure, 59¹⁹.

cūrṇa, *m. n.* meal, powder. [√carv: for *mg.* cf. *piṣṭa*.]

√ *cūrṇaya* (*cūrṇayati*). powder, crush fine; crush; smash. [cūrṇa, 1055.]

√ *cṛt* (*cṛtāti*; *cacárta*; *cṛtá*; -*cṛtya*). fasten together. *Kluge*, *w. Hinde*.
+ *pra*, loosen, untie.

cétana, *a.* noticing; *cetanā*, *f.* consciousness; mind. [√cit.]

céta, *n.* consciousness; mind; heart. [√cit.]

céd, *adv.* never at beg. of sentence, clause, or half-verse. if; apodosis, if it follows, marked by *tad* (37⁴), *tatas* (52⁵), or not marked (32¹¹, etc.), or marked by *na*, if negative (18⁹); *na ced*, if not, 52⁸; no *ced*, forms a shortened but complete clause, and if not, 27¹⁷. [*ca* + *id*, 1133⁵: see *ca* 7.]

√ *ceṣṭ* (*ceṣṭati*, -*te*; *cicéṣṭa*; *ceṣṭitá*; *ceṣṭitum*; *ceṣṭitvá*). move the limbs; bestir one's self; be active; act.

ceṣṭā, *f.* activity; performance. [√ceṣṭ.]

oeṣṭita, *ppl.* performed; *as n. s.* [1176a], deeds. [Voeṣṭ.]

oḍana, *n.* an impelling; order; precept. [Vcud.]

cāuḍa, *n.* ceremony of tonsure. [cūḍā.]

oāura, *m.* thief. [curā.]

√ cyu (cyāvati, -te; cūcyuvé; ácyoṣṭa; cyoṣyáte; cyutá; cyāvitum; cyāváyati). —1. move, bestir one's self; —2. go off, disappear; —3. come to nought, 68¹²; —4. fall (from, *abl.*), 51⁹; —5. set agoing, undertake, mōliri, 74². [akin, perhaps, are *ἐσσευα*, 'impelled,' and *δορυ-σσεδος*, 'lance-brandishing.']
+ pra, *caus.* move or lead onward.

√ 1chad (channá; chādáyati; chādayám cakre; chādítá; chādayitvá; -chādya). cover; cover over.

+ ā, cover over; conceal, 25¹⁰.

+ pari, envelope, cover over.

+ pra, cover; clothe one's self with (*instr.*).

√ 2chad or chand (chāntti; cacchānda; áccchān [890²]; chadáyati [mgs 1, 2]; chandáyati [mg 3]; chandayám āsa; chandítá). —1. appear, seem; —2. seem good to, please; —3. (please a person, *acc.*, with a thing, *instr.*, *i.e.*) offer a person, *acc.*, a thing, *instr.* [prob. ident. w. Vcand.]

chanda, *m.* pleasure; will. [V2chad.]

chala, *m. n.* (perhaps cover, *i.e.*) guise, disguise; pretence, *deceit*. [perhaps fr. V1chad.]

chāga, *m.* goat. [for **skāga*: cf. Germanic *skēpo*, for **skēgo*, Ger. *Schaf*, AS. *sceap*, Eng. *sheep*.]

chāyā, *f.* shade; shadow; image. [cf. *σκιά*, 'shadow.']

chāyā-dvitiya, *a.* having one's shadow as second, accompanied by one's shadow. [1302b.]

√ chid (chinátti; cicchēda; áccchāit; chetsyáti; chinná; chéttum; chittvá; -chídya; chidyáte). —1. cut off; hew down; sever; cut in two; nibble; —2. divide. [cf. *σχίζω*, Vσχιδ, 'split'; Lat. *scindo*, *scidi*, 'cut'; AS. *sceadan*, 'divide,'

Eng. *water-shed*, 'the divide between two valleys.']

+ ud, —1. cut out; —2. destroy; —*pass.* be cut off, fail, be lacking.

+ vi, cut asunder; sever.

chidrá, *n.* hole; defect; weak spot. [Vchid.]

chucchundari, *m.* musk-rat.

cheda, *m.* cut; cutting off; failure, dearth. [Vchid.]

jā, *vbl.* born; born from; occasioned or produced by; *only in cpds.* [Vjan, 333: cf. *jā*, the older form, 354.]

jāgat [450d], *a.* movable; *as n.* all that moves, men and beasts. [Vgam: cf. 383b³ end.]

jaghána, *m. n.* the hinder parts, the buttocks.

jaghanyā, *a.* hindermost; last; lowest or worst. [jaghana, 1212d 4.]

jaṅgama, *a.* movable; *as subst.* all that moves, *equiv. to the ancient jāgat*. [Vgam, 1148.4, cf. 1002b.]

jāṅghā, *f.* lower half of the leg, from knee to ankle; shin. [prob. fr. V1hā, 'move,' 1148.4, cf. 1002b.]

jaṭā, *f.* matted hair; tangled locks.

jaṭhāra, *n.* belly; womb. [akin are Goth. *kilpei*, 'womb,' AS. *cild*, Eng. *child*.]

√ jan (jāyate [772]; jajāna, jajñé [794d]; ājanīṣṭa; janīsyáti, -te; jātá; janáyati, -te; ājījanat). *see* 761b end, and 772.

—1. *transitive*, janáyati and *active forms*:

beget; bring forth; generate or produce;

—2. *intransitive*, jāyate and *middle forms*:

be born; be produced; come into being;

be born again, 18¹; be, 86²; jajñe, natus

est, ortus est; jajñānās, children; for

jāta, *see s.v.* [cf. *γεν-ός*, 'born,' *ἐ-γέν-ετο*, 'became'; Lat. *genui*, 'begat'; AS.

cennan, 'beget, bring forth'; AS. *cynn*,

Eng. *kin*, 'race, family'; AS. *cyn-ing*,

Eng. *king*, 'the man of (noble) kin'—for

mg, cf. *kulīna* w. *kula*2: cf. also *jana*

and *jani*.]

+ abhi, *pass.* be born unto, be destined unto from birth.

+ ā, *caus.* cause to be born for some one, *w. dat.*
 + upa, *mid.* be born, arise.
 + pra, *mid.* be born; *caus.* procreate.
 + sam, *mid.* be produced; samjāta, having arisen.
 jāna, *m.* creature; man; person; *in pl.* (e.g. 40¹⁸), and collectively *in sing.* (e.g. 77¹¹), folks; a people or race or tribe; dāivya jāna, heavenly race, the gods. [Vjan: cf. γένος, Lat. *genus*, Eng. *kin*, 'race'.]
 jana-padā, *m.* (tribe-place, i.e.) district; community.
 jāni [343c], *f.* woman; wife. [Vjan: cf. γυνή, Eng. *quean*, 'woman': for mg, cf. jāyā.]
 janitra, *n.* origin. [Vjan, 1185d.]
 janitvā, *n.* wifehood. [jani.]
 jāniman, *n.* production, creation. [Vjan, 1168.2a.]
 jānī, *f.* same as jani.
 jānūs, *n.* origin; ingenium, nature; creation. [Vjan, 1154².]
 jantū, *m.* creature; man. [Vjan.]
 jānman, *n.* birth; production; creature, 72³. [Vjan.]
 v jap (jāpati; jajāpa; ājapīt; japiṣyāti; japtā, japtā; jāpitum; japtvā, japtvā). say in under-tone; mutter.
 jamād-agni, *m.* Jamadagni, a Rishi, friend of Viṣvamitra, and foe of Vasishtha. [jamant, unclear: see 1309⁴.]
 jambuka, *m.* jackal.
 jara, *a.* growing old, aging. [Vjṛ.]
 jarād-aṣṭi, *a.* long-lived. [jarant, see 1299b end.]
 jarad-gava, *m.* Old-bull, name of a vulture. [jarant.]
 jarad-dāsa, *m.* old slave or servant. [jarant.]
 jarant, *ppl.* aging; old. [Vjṛ: cf. γέροντ-α, 'old man'.]
 jarās, *f.* the growing old; old age. [Vjṛ: cf. γῆρας, 'old age'.]
 jaritṛ, *m.* invoker; singer.
 jalā, *n.* water. [see Vgal.]
 jala-dhara, *m.* rain-cloud. [lit. 'water-holder'.]
 jalāçaya, *m.* water-abode; lake. [āçaya.]

v jas (jāsyati; jajāsa; jāsyati). be exhausted or tired to death; *caus.* exhaust; quench.
 jāsra, *a.* dying out. [Vjas.]
 jā [352], *vbl.* born, at end of cpds. [Vjan or jā: cf. jā, later form of jā.]
 v jāgr, same as v3 gr, see 1020.
 jātā, *ppl.* born; grown; come into being, present; at beg. of cpds: arisen, existing, manifest; produced, aroused; as *n.* a living being; birth. [Vjan, 955b.]
 jāta-karman, *n.* birth-ceremony.
 jāta-rūpa, *a.* having native beauty; splendid; -pā, *n.* gold.
 jāta-viṣvāsa, *a.* having arisen confidence, inspired with confidence.
 jātā-vedas, *m.* Jātavedas, epithet of Agni. [perhaps, 'having knowledge of all beings, i.e. of gods and men,' or, better, 'having all beings or things as his possession'.]
 jāta-saṃkalpa, *a.* having a purpose or desire arisen, feeling a passion for another.
 jātāmarṣa, *a.* having anger aroused, vexed. [amarṣa.]
 jātāvamāna, *a.* having arisen contempt, filled with self-contempt. [avamāna.]
 jāti, *f.* birth; position or rank. [Vjan, 1157¹.]
 jāti-mātra, *n.* mere rank. [see mātṛā2, and 1302c3.]
 jātu, *adv.* at all, ever; na jātu, not at all. [Vjan, 1111d: development of mg unclear.]
 jāterṣya, *a.* having jealousy aroused, jealous. [Irṣyā.]
 jānu, *n.* knee. [cf. γόνυ, Lat. *genu*, Eng. *knee*, whence *kneel*.]
 jāmadagnya, *a.* of Jamadagni; as *subst.* descendant of J. [jamādagni, 1211.]
 jāyā, *f.* wife. [Vjan: for mg, cf. jani.]
 jārā, *m.* paramour.
 jāla, *n.* net.
 v lji (jāyati, -te; jigāya, jigyē [787]; ājāṣīt, ājeṣṭa; jāyisyāti, -te; jeṣyāti, -te; jītā; jētum; jitvā; -jitya). overpower; conquer; win (battles); win by conquest. [cf. βία, 'force', βιάω, 'to force'; Lat. *vis*, *agvis*, 'force': cf. Vjyā.]
 + ud, conquer; be victorious.
 + parā, *pass.* be conquered.

+vi, *mid.* be victor; conquer (conquests); subdue.
 √2ji (jinóti). enliven; quicken; hence [716], √jin. [for √gvi: cf. *βios*, 'life': see also √jiv.]
 jijñāsā, *f.* investigation. ['effort to find out,' fr. desid. of √jñā, 1149⁴.]
 jitāpsaras, *a.* having the Apsarases conquered, surpassing the Apsarases. [apsaras.]
 jitendriya, *a.* having the senses conquered, having the passions subdued. [indriya.]
 √jin (jīnvati; jijīva; jinviṣyāti; jinvitá). be lively, hasten; *trans.* quicken; speed onward. [secondary root fr. √2ji, see 716.]
 jivri, *a.* old. [for jīrvi, √jr, 1193².]
 jihvā, *f.* tongue.
 jihvāgra, *n.* tip of the tongue. [agra.]
 jimūta, *m.* thunder-cloud.
 jirā, *a.* quick. [√2ji, 1188: cf. √jyā.]
 jirā-dānu, *a.* having swift drops, swift dripping, *i.e.* well watered.
 √jiv (jīvati, -te; jijīva, jijīvé; ājivīt; jivīṣyāti, -te; jivitá; jivitum; jivitvá; -jīrya; jiváyati). live; be alive; *caus.* make alive. [see √2ji: cf. Lat. *viv-ere*, 'live'; AS. *cwicu*, 'alive,' Eng. *quick*, 'alive, lively'.]
 +anu, live after, be dependent on, live upon.
 jivā, *a.* living; *as m.* the principle of life, the individual soul, 66⁴. [√jiv: cf. Lat. *vivus*, 'alive'.]
 jivana, *n.* existence. [√jiv.]
 jivana-hetu, *m.* cause of existence, *i.e.* means of subsistence.
 jiva-pati or -patnī, *a. f.* having one's husband yet alive.
 jiva-praja, *a.* having one's children yet alive. [prajā.]
 jiva-loká, *m.* the world of the living (as distinguished from that of the Manes), 86¹⁸, 23¹².
 jivitá, *ppl.* alive; *as n.* [1176a], life. [√jiv.]
 jivitavya, *grdv.* vivendum; *as n. impers.*, see 990. [√jiv.]
 jivitācā, *f.* the wish for life, hope to save one's life. [ācā.]

jivin, *a.* living. [√jiv.]
 √juṣ (juṣáte, -ti; jujōsa, jujuṣé; ājoṣiṣṭa; juṣṭá). taste, *esp.* with pleasure; relish; take pleasure in or accept graciously. [cf. *γεύομαι*, 'taste'; Lat. *gus-tus*, 'taste'; AS. *ceōsan*, Eng. *choose*.]
 júṣṭa, *a.* acceptable. [ppl. of √juṣ, *w.* accent altered as in dhúrta.]
 juhú [350], *f.* sacrificial ladle for pouring the melted butter into the fire, cf. *srūc*. [√hu, 1147b².]
 √jū (junāti [728]; jūjāva [786⁴]; jūtá). speed, *intrans.* and *trans.*; incite, inspire; further, assist to. [cf. √2ji.]
 √jṛ (V. jārati; later, jīryati, -te; jajāra; ājārīt; jīrṇá [957b]). decay; grow frail or worn out or old. [cf. *jārant*, 'old,' and *γέροντ-α*, 'old man'; *jarás* and *γῆρας*, 'old age'.]
 jógū [354], *a.* loudly singing; praising. [fr. intens. of √gu, 1147b², 1002a.]
 jōṣas, *n.* pleasure. [√juṣ.]
 jñā, *vbl.* knowing, at end of cpds. [√jñā, 333.]
 √jñā (jānāti, jānitá [730]; jajñād, jajñé; ājñāsit [911], ājñāsta; jñāsyāti, -te; jñātá; jñātum; jñātvá; -jñāya; jñāyáte; jñāpáyati, -te, jñāpáyati, -te [1042d²]; jñāptá). know; have knowledge of a person or thing; recognize; become aware of; learn; notice. [cf. *ἐ-γνων*, Lat. *co-gnovit*, 'knew'; AS. *cann*, 'have learned, *i.e.* know, am able,' Eng. *can*; AS. *ge-cnāwan*, Eng. *know*.]
 +sam-anu, wholly acquiesce in; approve; give leave; dismiss.
 +abhi, recognize; know.
 +praty-abhi, recognize.
 +ava, look down upon; despise.
 +ā, attend to, notice; *caus.* command.
 +pari, carefully observe; find out.
 +pra, know; *esp.* know one's way or bearings or how to go to work; prajñāta, clearly to be known, well known.
 +prati, recognize, allow; promise; cf. *jñā*, 'consent', in *ñi Brāhmanas*.
 affirm.
 +vi, distinguish; understand; know; recognize; consider as; observe; find out;
 —pass. vijñāyate, in stating a dogma, is well known or recognized (by good author-

2/

ities); — *caus.* make any one know or understand; make a representation to, with a request or question or proposal; memorialize; interrogate.

jñā́tī, *m.* kinsman; relative. [Vjan: cf. *καὶ-γεννῆτος*, 'brother-born.']

jñā́na, *n.* knowledge; wisdom; *esp.* knowledge of the higher truths of religion and philosophy. [Vjñā, 1150.]

jñā́nin, *a.* wise; possessing jñā́na; understanding (what one reads), 68¹⁵. [jñā́na.]

jñeya, *grdv.* to be known or considered as. [jñā.]

√ jyā́ or ji or jī (jināti; jījyā́ [785]; ájyāsīt; jyā́syāti; jītā). *Bids.* over-power. [cf. 1 jyā́, 'power,' and √ ji, 'overpower.']

1 jyā́, *f.* superior power; *śla*; force. [Vjyā: cf. *śla*, 'force.']

2 jyā́, *f.* bow-string. [cf. *Bids*, 'bow.']

jyā́yāns, *a.* stronger or superior; older. [comp. of jyā́, 'being strong or superior,' the vbl of √ jyā́, 470^{2.3}.]

√ jyut (jyótati; -jyótya). light. [fr. √ dyut.]

jyēṣṭha, *later* jyēṣṭhā, *a.* best; principal; first; oldest. [superl. of jyā́, the vbl of √ jyā́, 470³. see jyā́yāns.]

jyēṣṭha-prathama, *a.* having the oldest as the first.

jyotiṣ-kṛt, *a.* light-making. [jyotis: 187.]

jyótiṣmant, *a.* full of light; light. [jyotis: 184b.]

jyótiṣ, *n.* light (of sun, dawn, etc.); *as pl.* the heavenly bodies; stars. [Vjyut.]

jyótsnā, *f.* moonlight. [jyotis: cf. 1195.]

jráyas, *n.* stretch; expanse. [Vjri.]

√ jri (jráyati). *perhaps*, go, stride; *used only w. upa*, stretch out to.

√ jval (jvalati, -te; jajvála; ájvālīt; jvaliṣyāti; jvalitā; -jválya; jvāláyati, jvaláyati, -te). burn bright; flame; *caus.* kindle, make to flame.

+ pra, *caus.* kindle.

jhaṭ-iti, *adv.* with a jhaṭ, as quick as one could say "boo." [jhaṭ, onomatopoeic: see 1102a² mid.]

jhallā, *m.* a cudgel-fighting athlete (descended from outcast Kshatriyas).

ṭhio, a *Prakrit* form for sthito.

√ dhāuk (dhāúkate; dūdhāuké; dhāuk-itā; dhāukáyati). approach; *caus.* bring near.

+ upa, bring to; provide.

tá [495], *pron.* he, she, it, they; that, those; *both subst. and adj.*, 1¹⁵, 3^{8.9}; — 1. *correl. of ya*, which usually precedes [512], 3¹⁴, 9¹⁸, 10⁵, 22⁵, 29¹⁵, 32¹⁰, 70¹⁶, 77¹³; but *sa* ... *ya*, 17¹², 33¹⁶, 73⁹; *otiose*, 18²⁰, 20¹⁴;

— 2. *in connection w. a pron. of the 1st or 2d pers.*: *e.g.* táṁ tvā́ ... imahe, thee, who art such a one (as aforesaid), we beseech, *i.e.* therefore we beseech thee, 76¹³; cf. 82⁹; tébhyo nas ... brūhi, to us, who are these (unsuccessful ones — just described), tell thou, *i.e.* do thou tell us then, 96¹³;

similarly, *w. a verb in the 1st or 2d pers., whose subject is not expressed*, 69¹⁷, 73², 76^{12.17}, 83¹, 95¹³, 99⁴, 100⁴; — 3. *w. other pronouns*: tasya ... etasya, of this, 95⁶; yat tad ... tad, what (was) that ... that, 57⁷; ya ta, whoever, anybody, 18⁴; ya ya ... ta ta, whoever ... that, 13¹³; cf. 45¹³;

— 4. *attenuated in mg (like the Greek δ) to a simple article*: te devās, the gods, 92¹⁴; *sa bhīmas*, Bhīma, 1^{15.7.16} [*w. sa, sā, tad*, cf. *δ, ἡ, τό*, Goth. *sā, so*, *þata*, AS. *se, seō*, *ðæt*, 'he, she, it,' Eng. *that*; cf. also Lat. *is-tud*, 'that.']

√ takṣ (táksati; tatákṣa, tataksé; átake-it; taṣṭá; -táksya). hew; work (wood); make (of wood or other material); fashion. [cf. *tákṣ-an* and *tékr-ov*, 'carpenter'; *ἔ-τεκ-ov*, 'produced'; Lat. *tignum*, 'log': cf. √ tvakṣ and toka.]

taj-jīvana, *n.* his subsistence. [tad.]

√ tad (tādáyati; tādáyám āsa; tādītá; -tādya). beat.

+ pari, strike; pelt.

tatá, *m.* father. [cf. *térta*, Lat. *tata*, 'papa': Eng. *dad*, though of similar make, has of course no direct connection.]

glorified by *śa*
in *Pr. X. 9.1*
tā 2. 1. 1.

Phil. horn,
Boinc. 1.2.13 N.
Birkbeck
Saxon Society
28 Feb 1891
p. 12

tātas, *adv.* — 1. (as *abl.* of *pron. root ta* [1098], and *synonymous w. tasmāt*) out of it, 36¹³; — 2. from that (place), from there, 103¹³; thence; there; *itas tātas*, here and there, hither and thither, 25¹¹, 29^{13, 17}; — 3. from that (time), thereupon, 2²²; then, *very often*, e.g. 11¹¹, 20¹¹, 56¹⁷; *correl. w. yad*, 92¹³; *w. yadā*, 37⁹; *w. ced*, 52⁵; *tataḥ prabhṛti*, from then on, 4¹, 32¹⁷; — 4. therefore; — 5. *otiose*, 47¹¹; 5^{2, 11}, 11¹⁶; then, *w. otiose tadā*, 3¹, 4⁸. [pron. root *ta*, 497, 1098.]

tat-kṣaṇa, *m.* that moment; **-am**, *adv.* in that moment, straightway. [tad.]

tat-tīra, *n.* its bank. [tad.]

tattva, *n.* (that-ness, *i.e.*) essence, real condition or state of a thing. [tad.]

tattva-jñā, *a.* knowing the essence or the truth or what's what.

tat-para, *a.* having that as highest object; given over to, intent upon. [tad.]

tat-pārcva, *n.* his side. [tad.]

tat-prahṛṣṭa, *a.* pleased with that. [tad.]

tātra, *adv.* — 1. (as *synonymous w. loc. of tad* in all numbers and genders) in or among or on this or these or them, 13¹, 21⁸, 38¹¹, 57²²; in this matter, 37⁸; herein, 98²; — 2. there, *often*, e.g. 2⁸, 5⁶; thither, 6⁶, 11¹⁴, etc.; *correl. w. yatra*, 24⁴; — 3. on that occasion, in that case, then, 4¹, 14²², 40¹. [pron. root *ta*, 497, 1099.]

tatra-stha, *a.* abiding there.

tat-saṁnidhāna, *n.* his presence. [tad.]

tat-sapatnī, *f.* her co-wife. [tad.]

tat-samīpe, *adv.* near him. [tad: see *samīpa*.]

tat-sahacārin, *a.* accompanying him. [tad.]

tāthā, *adv.* — 1. so, thus, 11⁴, 24¹⁶; in this way, 99²⁰; *w. yathā*, *yathā regularly preceding*: *yathā ... tāthā*: as ... so, 21¹⁶, 61⁴, 77¹³; in order that ... thus, 30¹⁶, 37⁷; *but tāthā ... yathā*, so ... as, 22¹³, 43²⁰; *yathā yathā ... tāthā tāthā*, to what degree ... to that degree, the more ... the more, 48¹⁴; *yathā tāthā*, in one way or another, 62⁹; — 2. *particle of assent*, so be it, yes, 4², 8⁴, 48¹², 94⁵; that is so, 52¹⁶;

— 3. so, in like manner, 19⁸; or, *simply conjunctive*, also, likewise, 10⁹, 12¹³, etc.; *tāthā_eva*, just so (*cf. Middle Eng. al so, i.e.*), likewise, also, 1¹¹, 7¹⁰; *tāthā ca*, 18²⁰, see *ca* 3; — 4. *tāthā_āpi*, so even, even under those circumstances, nevertheless, 21¹¹. [pron. root *ta*, 497, 1101.]

tāthā-vidha, *a.* of such sort, in such condition. [tathā (1306) + vidhā, 1302c 6.]

tād, — 1. *as nom. acc. s. n. to ta*, see *ta*; used also in *cpds* and *derivatives*, see 497; — 2. *as adv.* there; *yatra ... tad*, where ... there, 103¹⁸; — 3. then, in that case, 27¹⁷, 36⁵; *ced ... tad*, if ... then, 37⁵; *so yadi ... tad*, 37¹²; *tad ... yad*, then ... when, 71²; *simply continuative*: *tat ko vṛtra*, who then is V., 97¹⁹; *so* 24²; — 4. in this way, *i.e.* therefore, accordingly, 18⁸, 19^{13, 22}, 27¹⁴, etc.; *yad ... tad*, since ... therefore, 17⁵; *so yatas ... tad*, 37¹. [cf. 495.]

tad-aṅga, *n.* his person.

tad-anantara, *a.* immediately adjoining that; **-am**, *adv.* [1311], immediately after that; thereupon.

tad-abhimukha, *a.* turned towards him; **-am**, *adv.* [1311], towards him.

tad-abhivādin, *a.* signifying that.

tad-ardhika, *a.* amounting to or lasting half of that.

tadā, *adv.* at that time; then, 2²⁰; in that case; *often otiose in Epos*, 3¹; *so after tātas*, 3¹, 4⁹; *yadā ... tadā*, when ... then, 26¹⁷; *yadā yadā ... tadā tadā*, whensoever ... then, 31¹¹; *yadi ... tadā*, if ... then, 25⁹. [pron. root *ta*, 497, 1103.]

tad-ākṛti, *a.* having the appearance of them (*i.e.* of *Piçāchas*).

tad-ājjñā, *f.* his (the moon-god's) command.

tadāhāra-vartman, *n.* the way of that food. [tad-āhāra.]

tad-ipsita, *a.* desired by those two.

tadīya, *a.* pertaining to him, her, it, or them; such. [tad, 497.]

tad-upadeṣa, *m.* his advice.

tad-gṛha, *n.* his house.

tad-bhaya, *m.* fear of it or them.

tad-bhāṣā, *f.* that language.

tad-rasa, *m.* the essence of it.

tad-vacana, *n.* his words.

tad-vat, *adv.* in this way, so; likewise. [tad: 1107.]

tad-vid, *a.* knowing that; *as m.* connoisseur or judge.

tad-vṛkṣa, *m.* that tree.

tad-vṛddhi, *f.* the interest of them.

√ 1 tan (tanóti, tanuté; tatāna, tené [704e]; átānit; tansyáte; tatá; tántum; tatvá; -tátya; táyáte [772]). — 1. stretch, *trans. and intrans.*; extend, reach; spread over; — 2. continue, endure, 70¹³; — 3. stretch (a weft or a line); continue (the line of a family); — 4. *metaphorically*, of sacrifice and supplication (which are compared with a weft), perform, make. [cf. *ṛāvuaī*, 'stretch'; Lat. *tenēre*, 'hold,' *tendere*, 'stretch'; AS. *þenian*, Ger. *dehnen*, 'stretch': see also *tanu*.]

+ ā, spread over; overspread (*esp.* with light), beshine; stretch (a bow).

+ pari, stretch around; surround; envelope.

+ vi, stretch out; spread out, cover;

vitata, stretched, hung, dependent, 92¹¹.

+ sam, hold together, *intrans.*; bind together; make continuous; *saṃtata*, (*just like Lat. continens*) uninterrupted.

√ 2 tan (tányati). *resound*. [cf. *róvos*, 'tone'; Lat. *tonare*, 'thunder'; AS. noun *þunar*, 'thunder,' whence denom. verb *þunrian*, Eng. *thunder*; AS. *þunres dæg*, Eng. *Thurs-day*, 'day sacred to the Old Germanic god of the thunder-storm, þonar or Thor': see *tanyatú*, 'thunder.']

tand, *f.* [344²] *tanu*, *tanū*, *tanvī*, *a.* thin, *tenuis*, slender; — *tanu* or *tanū* [decl. 356], *as subst. f.* body, 56³, 89¹⁸; person; one's own person, self, *used like ātman* [514] *as reflexive pron.*, 73¹³, 78¹³; outward form or manifestation, 84¹¹. [prop. 'stretched out, thin,' √ 1 tan: cf. *ṛāvū*, 'extended, long,' in cpds; Lat. *tenuis*, Eng. *thin*, Ger. *dünn*, 'thin.']

tanu-trāṇa, *n.* body-cover, 34¹⁷.

tanu-madhya, *a.* having a slender middle, *i.e.* slender-waisted.

tanū-tyāj, *a.* abandoning the body, risking life, brave.

tantī, *f.* cord; *esp.* a long line to which calves are tethered by means of short ropes; *tantī*, *the same*. [√ 1 tan.]

tāntu, *m.* thread, 89¹; *metaphorically*, of the thread, *i.e.* course, of a sacrifice.

[√ 1 tan.]

tāntra, *n.* thread; warp of a web; *fig.* fundamental doctrine; division of a work.

[√ 1 tan.]

√ tand (tāndate). relax, grow weary.

tandṛā, *f.* fatigue. [√ tand, 1188c.]

tandrita, *a.* wearied, *only w. a-*. [tand-rā, 1170b.]

tannimittam, -ena, *see nimitta*. [tad.]

tanyatú, *m.* thunder. [√ 2 tan.]

√ tap (tāpati, -te; tatāpa, tepé [704e];

átāpsit; tapyáti; taptá; táptum; taptvá; -tāpya; tapyáte, tapyate [761b]).

— 1. be warm; burn, *intrans.*; — 2. heat; make glowing; burn, *trans.*; — 3. *fig. (like √ çuc)*, distress, pain; — 4. *pass.* suffer; suffer voluntarily, castigate one's self, do penance. [cf. Lat. *tepere*, AS. *þefian*, 'be warm.']

+ upa, heat; become sick; sicken, *used impers., w. acc. of the person*, 101².

+ sam, heat; pain.

tapah-prabhāva, *m.* efficacy of devotion.

tāpas, *n.* — 1. heat, fire; — 2. voluntary suffering (*see tap* 3, 4), self-castigation, self-torture (64²¹), mortification, asceticism, devotion. [√ tap.]

tāpasvant, *a.* full of devotion; pious. [1233a.]

tapasvin, *a.* the same. [1232.]

tapo-já, *a.* asceticism-born, whose element is asceticism. [tapas.]

√ tam (tāmyati, -te [763]; tatāma; ātam-at; tāntá [955a]). become darkened, of the eye; become powerless, deadened, stupefied, numb, or inactive. [orig. mg, prob., 'be dark,' *see tamas*: cf. *tāmīsrā*, 'darkness,' Lat. *tenebrae*, *stemsrac*, 'darkness,' Old High Ger. *dinstar*, 'dark'; Old High Ger. *dēmar*, 'dusk,' Ger. *dämmern*, 'become twilight,' but not Eng. *dim*.]

tāmas, *n.* — 1. darkness; — 2. spiritual darkness, infatuation; — 3. darkness *as one of the three pervading qualities of all existence, see guṇa* 3. [√ tam.]

tamo-niṣṭha, *a.* resting or founded on darkness.

tamo-nuda, *a.* darkness-dispelling.
tamo-bhūta, *a.* dark, enveloped in darkness. [lit. 'become darkness,' *tamas*: 1273c.]
tāra, *m.* crossing, passage. [Vtr.]
taram-ga, *m.* wave; wave as subdivision of a work entitled "ocean," 56¹³, cf. 45¹ N. [lit. 'which goes crossing the water': *taram*, *grd* of Vtr, 995, cf. 1250a.]
tarāṇi, *a.* pressing onward. [Vtr, 1159b.]
taru, *m.* tree. [prob. a modern form of *dāru*, q.v.]
taru-koṭāra, *n.* tree-hollow.
tārūṇa, *a.* young; tender; -*ka*, *n.* sprout. [cf. *τέρην*, 'tender, fine.']
taru-tale, under the tree, *see* *tala*.
√ tark (*tarkāyati* [1041²]; *tarkāyām āsa*; *tarkāyīṣyāti*; *tarkitā*; *tarkāyitum*; *tarkāyitvā*; -*tārkyā*). -1. think over, 13¹⁸; reflect, 13¹³; -2. form an idea of. [orig. *mg*, 'turn,' and so (like Lat. *volvere animo*), 'turn over or revolve in one's mind': cf. *tarku*, 'spindle'; *τρέω*, Lat. *torqueo*, 'turn'; Old High Ger. *drāhsil*, 'turner,' Ger. *drechseln*, 'turn.']
+ *pra*, form a conception of.
tārhi, *adv.* at that time; then; *yadi* .. *tarhi*, if .. then. [pron. root *ta*, 497, 1103c.]
tala, *m. n.* -1. surface; -*tale*, at end of *cpd*, equiv. simply to on, 6¹¹, 46¹¹; -2. the surface or place under an object, e.g. a tree; -*tale*, at end of *cpd*, equiv. simply to under, 34¹, 43⁸; -3. sometimes otiose in *cpds*, e.g. *nabhas-tala*, sky-surface, i.e. sky.
tālpa, *m.* couch; bed. [for **star-pa*, Vstr, 1201² end: for *mg*, see under *str*.]
talpa-çivan, *f.* -*vari*, *a.* lying on beds. [1189.2².]
taviṣā, *a.* powerful. [Vtu, 1197b.]
tāskara, *m.* robber.
tāsmāt, *adv.* from this (cause), hence; therefore; *yad* .. *tāsmāt*, since .. therefore. [pron. root *ta*, 1114a.]
tāta, *m.* used in *voc. s.*, to a father, but generally to a junior or an inferior, my dear. [cf. *tata*.]
tādītnā, *adv.* then. [perhaps instr. (1112d) of **tādītna*, and this fr. **tadi-tna*, 'of that time,' and this fr. **tadi* (1245e), correl. of *yadi*.]

tādīç, *a.* such. [see 518: for declension, see *dīç*.]
tādīçā, *a.* such. [see 518.]
tāpasā, *m.* ascetic. [tāpas.]
tāmasa, *a.* dark; pertaining to darkness or the *guṇa* called *tamas*. [tāmas.]
tāyū, *m.* thief. [cf. *stāyū*.]
tārā, *f.* star. [form of transition to the *a*-declension (399) from *tī*, see under *stī*.]
tāvaca-chata, *f.* -ī, *a.* having or embracing so many hundreds. [tāvant (1249a) + *çata*.]
tāvat-kṛtvā, *adv.* so many times. [tāvant, 1249a.]
tāvant [457], -1. *adj.* so great; so much; so many, 105⁴; extending so far, 101⁹; lasting so long, 58⁹; correl. *w.* *yāvant*, 101⁹, 105⁴; -2. *tāvat*, *as adv.* so much; so far; to such an extent, 95¹⁴; so long; for a while, 19¹; *yāvat* .. *tāvat*: as long as .. so long, 15⁶, 32³, 40¹⁸; when .. then, 44¹⁵; just as .. then, 22⁷; *tāvat* .. *yāvat*, so long .. as, 19⁷, 42³; -3. at once; now, 24²⁰, 34⁶, 53¹⁷; -3a. *w.* 1st pers. pres. ind., first, before doing any thing else, at once, 20¹⁸, 23⁸, 38¹¹; -3b. *w.* imperative: at once, 24²³; *tāvat* .. *tatas* or *paçcāt*, first .. then or afterwards, 27¹⁸, 38⁴; -4. concessively, *iha samaye*, *tāvat*, in this case, one must admit, 41¹⁰; -5. emphasizing, like *eva*, what precedes, 30⁴, 25⁷. [pron. root *ta*, 517.]
tigmā, *a.* sharp. [Vtij, 216.5.]
√ tij (*tejayati*; *tejayām āsa*; *tejitā*). *be* sharp. [orig. **stīg*: cf. *στίγω*, 'prick,' *στίγ-μα*, 'prick'; Lat. *in-stigare*, 'prick on'; Eng. *stick*, 'to pierce.']
tīthi, *m. f.* a lunar day (of which there are 15 in a half-lunation).
tirās, -1. *prep.* through; across; -2. *as adv.* crossways, sideways; aside; *w.* *kṛ* [171³, 1078⁴], put aside, treat disrespectfully, scold. [Vtr, 'cross': cf. Lat. *trans*, 'across.']
tiras-kāra, *m.* a scolding. [Vkr + *tiras*: 171³.]
tiryaktva, *n.* condition of a beast. [tiryak, middle stem of *tiryañc*, 1249a: 1239.]

tādyarāṇa *n.* such beauty.

tādyarāṇant, *a.* possessing such beauty. [1232.]

tiryāñc [409d]. — 1. *a.* directed across; horizontal; — 2. *as subst. m. n.* beast (going horizontally, as opposed to man, who walks upright — ūrdhva); — 3. *acc. s. n.* tiryak, *as adv.* across. [tiras or tir, w. āñc, 409d: tir, like tiras, is akin w. √tṛ.]

tilā, *m.* — 1. the sesame plant, Sesamum indicum; — 2. its seed, which is eaten, and furnishes good oil.

tisṛ, *fem. to tri*, see 482c.

tīra, *n.* shore or bank. [prop. 'place of crossing or going into the water,' √tṛ.]

√tu (tāvīti [633]; tūtāva [786']). have power; be strong. [orig. 'swell, grow': cf. τύλη, 'swelling, lump,' Corcyraean τῦμο-s, 'mound'; AS. pūma, 'the big (finger),' Eng. thumb; further, tūm-ra, 'fat, strong'; Lat. tum-ulus, 'mound,' tum-or, 'swelling.']

tū, *pcl.* never at beg. of sentence. — 1. *w.* imperative, pray; — 2. in sooth, 78¹⁰; — 3. but, 8¹², 26¹³, 34¹⁰, etc.; on the other hand, 20⁴; tu . . tu, on the one hand . . on the other, 2¹⁶, 17; so . . tu, . . tu, 60³; na tv eva tu, but by no means, 63¹⁰, 64³; kāmam tu . . na tu, see kāmam; kim tu, nevertheless, 39³; — 4. used loosely: *as equiv. to ca*, 58¹; often *as a mere expletive* [1122a⁴], e.g. 4⁹, 64¹³.

tu, *pron. root of 2nd pers*, see tvad.

tūc, *f.* progeny. [cf. toka.]

√tud (tudāti; tutōda; tunnā). strike; push. [cf. Τῦδης, 'The Hammer, Martel'; Lat. tundo, tu-tud-i, 'strike, struck'; Goth. stautan, Ger. stossen, 'strike.']
+ ā, strike at, pick at.

√tur (turāti, -te). press onward swiftly. [subsidiary form of √tṛ (242) and allied w. √tvar.]

1 turā, *a.* — 1. swift, esp. of horses; -am, *as adv.* swiftly, in turamga; — 2. quick, ready, willing, 78¹⁷. [√tur.]

2 turā, *a.* strong, mighty, 78⁹. [√tu, 1188.]

turamga, *m.* horse. ['swiftly going,' turam + ga, see 1 tura: for mg, cf. khaga.]

turiya, *a.* fourth. [for -ktur-ia: catūr, 487⁵, 1215.]

√tul (tolāyati; tolayām āsa; tolayisyāti;

tolitā; -tōlya). — 1. raise up; — 2. esp. raise up a thing so as to find its weight; weigh; — 3. counterpoise; — 4. equal. [orig. mg, 'bear, i.e. hold up': in the cognates, the mg 'bear, i.e. endure' appears: cf. Lat. tul-i, 'endured'; Goth. þul-an, Eng. thole, 'endure'; Ger. Ge-dul-d, 'endurance'; also ἔ-τλη-ν, 'bore,' πολὺ-τλά-s, 'much enduring'; Lat. lātus, allā-tus, 'borne.']

tulā, *f.* balance; weight; equality. [√tul: cf. Anglo-Indian tola, about 180 grains troy: cf. τάλαντον, 'balance, weight.']

tulya, *a.* keeping the balance with; equal to; like. [tulā, 1212d4 end.]

tulyākṛti, *a.* having like appearance; alike. [ākṛti.]

tuvi, *a.* in cpds. mighty; much; many. [√tu, 1155.]

tuvi-bādhā, *a.* distressing many (enemies) or besetting (them) sore.

tūviśmant, *a.* mighty. [tuvis.]

tuvis, *n.* in derivs. might. [√tu, 1153.]

√tuṣ (tūsyati, -te; tutōṣa; tuṣṭā; tōṣ-ṭum; -tūṣya; toṣāyati). become quiet; be satisfied or pleased; *caus.* satisfy; gratify.

+ sam, *caus.* satisfy.

tuṣṭi, *f.* satisfaction. [√tuṣ.]

tūṣṇīm, *adv.* silently, in silence. [prob. fr. an obsolete -tūṣṇa, 'silent,' √tuṣ, 1111d.]

√tṛ (tārati, -te; tirāti, -te; tatāra, tarās [794e]; ātārī; tarisyāti, -te; tīrṇā; tār-tum; tīrtvā; -tīrya; tārayati). — 1. cross over (a water, the sky); — 2. get across or to the end; get through, escape; survive. [cf. τέρμων, Lat. terminus, 'boundary': see √trā and tīras: for treatment of root-vowel, see 242.]

+ āva, descend, esp. from heaven to earth; come down, esp. of divine beings who become incarnate as men; alight; be-take one's self to; *caus.* take down or off.

+ ud, come up out of the water.

+ abhy-ud, come out of the water unto, cross the water unto, 89⁴.

+ pra, take to the water; start on.

+ vi, cross through; traverse.

tṛ, *m.* star, see stṛ.

tṛśā, *m. n.* strophe of three stanzas. [tri + ṛc, 243, 1315c.]

tṛṇa, *n.* grass. [cf. (θρόνα =) *tróna*, 'flowers, herbs'; Eng. *thorn*; Ger. *Dorn*, 'thorn.']

tṛtīya, *a.* third. [fr. tri, through trita, 243, 487⁴: cf. *trpl-ros*, Lat. *ter-tius*, Eng. *third*, Ger. *dritte*, 'third.']

√ **tṛd** (*tṛnātti*, *tṛntté*; *tatārda*, *tatṛdé*; *tṛṇā*; -*tṛdya*). split; bore; open. + *anu*, bore after (waters), release, make flow.

√ **1 tṛp** (*tṛpyati*, -*te* [761a]; *tatārpa*; *ātrp-at*; *trapsyāti*; *tṛptā*; -*tṛpya*; *tarpáyati*). be satisfied; become content; — *caus.* satisfy, please; nourish. [cf. *τρέπω*, 'satisfy, please,' *τρέφω*, 'nourish.'] + *ā*, become content or glad.

√ **2 tṛp**, steal, not actually occurring in *vbl* forms, but rendered probable by the deriv. *tṛpu*, 'thief,' the *cpds* *asu-* and *paṇu-tṛp*, and by the Avestan √*tṛp*, 'steal.'

√ **tṛṣ** (*tṛṣyati*; *tatārṣa*; *ātrṣat*; *tṛṣitā*; *tarṣáyati*). be thirsty. [cf. *τέρσομαι*, 'become dry'; Lat. *torret*, *torset*, 'grows dry, scorches'; Eng. noun *thirst*; Ger. *dorr-et*, 'grows dry'; also Lat. *terra*, *tersa*, 'the dry (land).']

tṛṣā, *f.* thirst. [√*tṛṣ*.]

tṛṣṇā, *f.* thirst. [√*tṛṣ*, 1177a.]

téjas, *n.* —1. sharpness, edge; —2. tip of flame or ray; gleaming splendor, 1⁶; fire; —3. (splendor, *i.e.*) beauty of person, 8^{10ff}; —4. (like Eng. *fire*, *i.e.*) energy, vigor, power; —5. moral or magic power, 11²²; influence, dignity, 95⁶; majesty, 1⁶, 2⁴. [√*tij*: observe that *अकुह* has mgs 1 and 4.]

téna, *adv.* in that way, 47¹⁷; so; therefore, 18¹, etc.; *yatas* or *yad* or *yena* . . *tena*, for the reason that . . ; therefore, 30⁸, 57⁶, 64⁹. [pron. root *ta*, 1112a: of like derivation and mg is *ṛṇ*.]

tāilā, *n.* sesame oil. [√*tilā*, 1208f¹ end.]

tokā, *n.* creation, progeny. [cf. √*takṣ* and √*tvakṣ*, and *túc*.]

torāṇa, *n.* arched portal; arch. ['passage,' √*tur*, subsidiary form of √*tr*, 'cross, pass.']

tyā [490a], *pron.* that; that well-known (like Lat. *ille*).

tyakta-jivita, *a.* having life set aside, risking one's life, brave.

tyaktajivita-yodhin, *a.* bravely fighting. [1279.]

√ **tyaj** (*tyájati*, -*te*; *tatyāja*, *tatyájé*; *ātyāksīt*; *tyakṣyāti*, -*te*; *tyaktā*; *tyāktum*; *tyaktvā*; -*tyājya*; *tyajyáte*; *tyāj-áyati*). —1. withdraw from; leave in the lurch; abandon (dove, goat, tree); —2. renounce (passions, use of a language); relinquish (exertion); lay aside (a certain form, an earthly body); set aside, *i.e.* risk (life). [cf. *σέβομαι*, 'shrink back from in awe, revere.']

+ *pari*, leave to one's fate (a jackal); abandon; leave (one's party); relinquish or give up (play, food, affairs); *pari-tyakta*, (abandoned by, *i.e.*) separated from, 66².

tyāj, *vbl.* abandoning, *w.* *tanū-*. [√*tyaj*.] **tyājya**, *grdv.* to be abandoned. [√*tyaj*, 963c.]

trayā, *a.* triple, threefold, 57¹²; as *n.* triad, triplet, *trids*. [tri, 489⁴.]

√ **tras** (*trāsati*; *tatrāsa*, *tatrasā*, *treṣús* [794e²]; *ātrāsīt*; *trasisyāti*; *trastā*). tremble; fear. [cf. *τρέω*, *τρέσσω*, 'tremble, trembled'; Lat. *terreo*, 'affright'; *a-trastas* and *ἀ-τρεστος*, 'unterrified.']

trasādasyu, *m.* *Trasadasyu*, a generous prince, the favorite of the gods, and descended from Purukutsa. [perhaps for *trasād-dasyu*, 'affrighting the evil beings,' see 1309⁴. √*tras*.]

√ **trā** (*trāti*, *trāte* [028]; *trāyate* [761c]; *tatrē*; *ātrāsta*; *trāsyáte*; *trātā*; *trātum*; *trātvā*). protect; rescue; rescue from, *w. abl.* [collateral form of √*tr* ('get through or across'), *w. a caus. mg.* 'bring through or across (trouble).']

trāṭf, *m.* protector, saviour. [√*trā*.]

trāsa, *m.* terror. [√*tras*.]

trāsādasyava, *m.* descendant of *Trasadasyu*, 87¹². [*trasādasyu*, 1208c.]

trī [482c], *num.* three. [cf. *τρεῖς*, *trpla*, Lat. *tres*, *tria*, Eng. *three*, Ger. *drei*, 'three.']

triṅśat [485], *f.* thirty. [cf. *tri*.]

trīkadruka, *m. pl.* perhaps designation of certain Soma-vessels, three in number. [cf. *trī* and *kadrū*.]

tri-kāla, *n.* the three times, present, past, and future. [*kāla*, masc.: 1312.]

trikāla-jña, *a.* knowing present, past, and future; omniscient.

tri-daṣā [declined like *kāma*, 330], *m. pl.* the three times ten, the thirty, a name in round numbers for the 33 deities (12 Adityas, 8 Vasus, 11 Rudras, 2 Aṣvins), i.e. the gods. [tri + daṣa, 477c: cf. triṅcat.]

tridaśeṣvara, *m. pl.* lords of the gods, i.e. the four chief gods, Indra, Agni, Varuna, and Yama. [iṣvara.]

tri-divā, *n.* the triple or third i.e. highest heaven. [div, 1315c: 1312³.]

tri-dhātu, *a.* having three parts, tri-partite, threefold. [acēt, 1300c.]

tri-pada, *f. -ī, a.* having (taken) three steps.

tri-rātrā, *n.* space of three nights, tri-noctium. [rātri, 1315b, 1312^{3,4}: cf. the Eng. usage in *sen-night*, *fort-night*.]

tri-vidyā, *f.* the three sciences, i.e. Vedas. [1312³.]

tri-vidha, *a.* of three sorts, threefold. [vidhā, 1302c5: acēt, 1300c.]

tri-vṛt, *a.* threefold, tri-partite. ['turning thrice, with three turns.']

tri-veda, *in cpds and derivs.* the three Vedas. [1312³.]

tri-ṣavana, *a.* pertaining to the three Soma-pressings; -am, *adv.* at morning, noon, and evening. [savana.]

tris, *adv.* thrice. [see tri: cf. *trīs*, Lat. *ter*, *sters*, 'thrice': Eng. *thrice* is a gen. form, cognate in root only.]

trāividya, *n.* study of the three Vedas. [trividyā.]

trāivedika, *a.* relating to the three Vedas. [triveda, 1222c2.]

try-adhiṣṭhāna, *a.* having three manifestations.

tvā, *pron. stem of 2d pers., see tvad.*

√ tvakṣ, *work, principally in derivs., and ident. w. takṣ.*

tvāc, *f. skin.*

tvaj-jāra, *m.* thy paramour. [tvad, 494.]

tvāt, *abl. of tva, and used in place of tva in cpds: by Hindus written tvad, q.v. [494.]*

tvat-krte, *for the sake of thee.* [1314f, 1130: tvat represents the stem tva, and in gen. relation.]

tvad [491], so-called stem [494] of 2d pers. *pron. thou; see tvat.* [w. the real root tu, cf. Doric *τῷ*, Lat. *tū*, AS. *þū*, Eng. *thou*, Ger. *du*, 'thou.']

√ tvar (tvārate; tatvaré; tūrṇā [cf. 957b], tvaritā; tvarāyati). hasten; tvarita, having hastened, in haste. [see √ tur, tr.]

tvārā, *f. haste.* [√ tvar.]

tvāṣṭṛ, *m. -1.* wright, workman, 75⁴; *God of the Year. Ind. III. 333.*
-2. Tvashtar, the artificer of the gods (70³), former of fruit of the womb, giver of growth and long life (80¹⁵), father of Saranyū (85¹²). [√ tvakṣ, 221.]

tvāvanta, *a.* like thee. [tva, 517.]

tvāṣṭrá, *m.* descendant of Tvashtar. [tvāṣṭṛ.]

dā, *vbl. giving, in cpds.* [√ dā, 333, 354.]

√ dañṣ or daṣ (dāṣati [740]; dadāñca; daṣisyāti; daṣṭā; dañṣtvā; -dācya). bite. [cf. *δάκνω*, 'bite'; Goth. *tahjan*, 'rend, tear.']

dañṣa, *m.* gad-fly. [√ dañṣ.]

dāñṣṭra, *m.* large tooth; tusk; fang. [√ dañṣ, 1185b.]

dāñṣṭrin, *a.* having tusks or large teeth. [dāñṣṭra.]

√ dakṣ (dākṣati, -te; dadakṣé; dakṣisyāte). *act. suit; mid.* be able or dexterous or strong. [cf. *dakṣa* and *dakṣiṇa*.]

dākṣa, *a.* able, dexterous, strong; *as m.* ability, faculty, strength, power; *esp.* spiritual power, will; *dakṣa* and *kratu*, will and understanding (as faculties of the *manas*, 'soul'). [√ dakṣ: cf. *δεξιός*, 'clever, right,' and *dakṣiṇa*.]

dākṣiṇa, *a. -1.* clever, able; *and so*
-2. (*as opp. to awkward, gauche*), right, of the hand, *hasta*, e.g. 102¹¹; *so pāni*, 60⁵; foot, *pāda*, 60⁵; side, *pārṣva*, 102¹²;
-3. southern (because in prayer the face is turned eastward: cf. *uttara* 3), 105⁴; *sc. agni*, southern fire, 102³ n.; -4. *as f.*, *dakṣiṇā*, *sc. go*, the able, i.e. fruitful cow, milch cow; milch cow as the customary reward for conducting a sacrifice; *then*,
-5. *in general*, any reward or present for the sacrificing priest, *see* 108⁵; *so* 95^{2,3};
-see also *adv. dakṣiṇā*. [√ dakṣ: cf. *δεξιός*, Lat. *dexter*, 'clever, right'; Goth.

taihsva, 'right hand': from *dakṣiṇa* in mg 3, comes *Deccan*, name of the country south of Hindustan, lit. 'the South.')

dakṣiṇa-paścima, *a.* southwesterly.

dakṣiṇa-pūrva [525⁴], *a.* southeasterly.

dakṣiṇā, *adv.* southerly; toward the south. [*dakṣiṇa*: acct, 1112e.]

dakṣiṇāgni, *m.* the southern fire, 103², cf. 102²x.

dakṣiṇāpara [525²], *a.* southwesterly. [*dakṣiṇa* + *apara*.]

dakṣiṇā-pravaṇa, *a.* sloping to the south. [*dakṣiṇā*, *adv.*]

dakṣiṇābhimukha, *a.* facing southerly. [*dakṣiṇā* (*adv.*) + *abhimukha*.]

dakṣiṇāyana, *n.* south-course (of the sun), or the half-year from the summer to the winter solstice. [*dakṣiṇa* + *ayana*.]

dakṣiṇāranya, *n.* the southern forest (a forest in the Deccan). [*dakṣiṇa* + *aranya*.]

dakṣiṇāvanta, *a.* abounding in gifts to the priests, *i.e.* (from the point of view of the priests) pious. [*dakṣiṇā*: see *dakṣiṇa* 5.]

dagdhā, *a.* —1. burned; —2. pained, tortured; —3. wretched, good-for-nothing, cursed, damned. [ppl. of *√dah*: for mg 2, cf. *√gac*.]

dagdhodara, *n.* one's cursed belly. [*dagdha* + *udara*.]

daṇḍā, *m.* stick; staff (of Brahman), 50²²; mace, 97²; rod as symbol of dominion and punishment. [cf. *δέσπορ*, 'tree.']

daṇḍa-bhaya, *m.* fear of the rod.

daṇḍin, *a.* bearing a staff; *as m.* warder. [*daṇḍa*.]

dattā, *a.* given; *as m.* (a son) given (by his parents to others for adoption); common at end of proper names, esp. of *Vaiçyas*. [ppl. of *√1 dā*, 955c.]

dadṛh, *a.* firm; *dadṛh*, *acc. s. n.*, *as adv.* firmly. [*√dṛh*.]

dadhān [431], *n.* sour milk; curds. [orig., perhaps, 'milk,' fr. *√2 dhā*.]

dādhi, *supplementary stem* to *dadhan*.

dadhi-karṇa, *m.* Curd-ear, name of a cat. ['having curd-ears, *i.e.* ears as white as curds.']

dadhṛk, see *dadṛh*.

dānt [396], *m.* tooth. [cf. *δόντα*, Lat. *dentem*, Goth. *tunpus*, AS. *tōð*, Eng. *tooth*, Old High Ger. *zand*, Ger. *Zahn*, 'tooth.']

dānta, *m.* tooth. [*dant*, 399.]

√dabh or *dambh* (*dābhati*; *dadābha*, *dadāmbha*, *debhús*; *ádabhat*; *dabdhā*; *dābdhum*). harm with guile; hurt; deceive.

dābha, *m.* deception. [*√dabh*.]

√dam (*dāmyati* [763]; *dāntā* [955a]; *damitvā*; *-dāmya*; *damāyati*). —1. he tame; —2. tame; conquer; become master; control. [cf. *δαμω*, Lat. *domāre*, 'tame'; Eng. *tame*, Ger. *zähm*, 'tame.']

dām, *n.* house. [cf. *δῶ*, 'house': see under *dāma*.]

dāma, *m. n.* house, home. [cf. *δῶμος*, Lat. *domus*, 'house, home': it is not certain whether *dāma* comes from *√dam* and so means lit. 'the place where one is master, one's *Gebiet*,' or whether it is to be connected w. *δέμω*, 'build': in the latter case, it would mean lit. like Ger. *Bau*, 'a building,' and should be connected w. AS. *timber*, *stem-ra*, 'building-material, a building,' Eng. *timber*, 'building-material,' Ger. *Zimmer*, 'building-material, a building, a room.']

damā, —1. *a.* conquering, at end of *cpds*; *as m.* —2. *Dama*, *i.e.* Victor, name of a son of Bhima; —3. self-control. [*√dam*: cf. *ἵππο-δαμος*, 'Horse-tamer,' etc.]

damana, —1. *a.* conquering, at end of *cpds*; —2. *as m.* *Damana*, *i.e.* Vincent, name of a priestly sage, and of a son of Bhima. [*√dam*: cf. Lat. *dominus*, 'master.']

damayanti, *f.* *Damayanti*, *i.e.* Victoria, name of Bhima's daughter. ['conquering (men),' fr. *√dam*, 1043.5.]

dām-pati, *m.* master of the house; *as dual*, master and mistress, man and wife; pair. [acct, 1267a.]

dambha, *m.* deception. [*√dabh*.]

√day (*dāyate*; *dayām āsa*; *dayitā*). —1. part; allot; —2. take part in; sympathize with; have tender feeling for; love; —*dayita*, loved, dear; *as f.*, *-tā*, wife. [for 1, cf. *κτέα δαίετο*, 'parted, carved the meat'; for 2, cf. *δαίεταί ἥτορ*, 'heart is divided or takes part in (?), *i.e.* sympathizes.']

dā ā dā
 dru ā dru
 hē ā hē
 muc ā muc

dayā]

[168]

dayā, *f.* sympathy; compassion. [Vday.]
 dayāld, *a.* compassionate. [dayā, 1227³.]
 dayāvanta, *a.* compassionate. [dayā.]
 dayita, *see* Vday.
 dara, *m.* cleft, hole. [Vldr.]
 daridra, *a.* wandering about; mendicant;
 poor; *as m.* poor man. [fr. intens. of
 vldrā, 'run about,' 1147b²: for mg, cf.
 Eng. *tramp*, in its American sense of
 'vagrant beggar.']
 darpa, *m.* wildness; wantonness; impu-
 dence; pride. [Vdrp.]
 darbha, *m.* grass-tuft; grass used at sacri-
 ficial ceremonies, *esp.* Kuça-grass, *Poa*
cynosuroides. [Vdrbh.]
 darṣa, *m.* sight; the moon when just be-
 coming visible; the new moon; the day
 or festival of new moon. [Vdrṣ.]
 darṣaka, *a.* -1. seeing; -2. (*fr. caus.*)
 showing, making clear. [drṣ.]
 darṣatā, *a.* to be seen; visible. [Vdrṣ,
 1176e.]
 darṣana, *a.* seeing; *as n.* the beholding,
 sight; the becoming visible, 103²⁰; ap-
 pearance, 4¹⁰. [Vdrṣ.]
 darṣa-pūrṇa-māsā, *dual m.* new and
 full moon; the days and the festivals of
 new and full moon.
 dāṣa [483⁴], *num. ten.* [cf. *deka*, Lat. *decem*,
 Goth. *taihun*, Eng. *ten*, Ger. *zehn*, 'ten';
 Eng. *-teen* in *six-teen*, etc.]
 daṣamā, *f.* -ī, *a.* tenth; daṣamī, *sc.* tithi,
 tenth day of a lunar half-month. [daṣa,
 487⁶.]
 daṣa-ṣata, *n.* ten hundred; a thousand.
 dāṣaṣākhā, *a.* having ten branches, *i.e.*
 fingers. [dāṣa + ṣākhā: acct, 1300a.]
 daṣā, *f.* the threads projecting at the end
 of a weft, fringe; lamp-wick; *fig.* wick of
 life, course of life; time of life.
 daṣāhā, *m.* space of ten days. [dāṣa +
 2āhā, 1312⁴.]
 V das (dāsyāti; dadāsa; ādasat; dastā;
 dāsāyati). suffer lack. [cf. Vdās, dasyu:
 also *δέω*, 'lack.']
 + vi, become exhausted.
 dāsyu, *m.* demon, foe of gods and men.
 [cf. Vdas, dāsā.]
 V dah (dāhati, -te; dadāha, dehē; ādhāk-
 ṣīt; dhakṣyāti; dagdhā; dagdhum;

dagdhvā; -dāhya; dahyāte). -1. burn
 with fire; burn; -2. *pass.*: be burned;
 be pained or tortured; -3. dagdha, *see*
s.v. [for *adhagh*: cf. Goth. *dags*, AS. *dæg*,
 Eng. *day*, Old High Ger. *tak*, 'day.']
 + ā, in *ādahana*.
 + vi, injure by burning, 84¹¹.
 + sam, consume.
 V 1dā (dādāti, dādati [668]; dadād, dadé;
 ādāt, ādita [884]; dāsyāti, -te; dattā
 [965c], -tta [1087e]; dātum; dattvā;
 -dāya; diyāte [770b]; dītsati [1030];
 dāpāyati). give; bestow; grant; impart;
w. acc. of thing and dat. or gen., later also
loc., of person, 1¹¹, 23²⁰, 21¹¹; varam dā,
 grant a wish; ṣāpam dā, (give, *i.e.*) pro-
 nounce a curse; sūbhāgyam dā, (give,
i.e.) wish conjugal felicity; dā, (give, *i.e.*)
 sell, *w. instr. of price*, 47⁴; uttarām dā,
 make answer; grāddham dā, perform a
 grāddha, 44³, 104¹¹; punar dā, give back;
 -desid. desire or be ready to give. [cf.
δέωμι, Lat. *dā-re*, 'give.']
 + anu, (*like* Ger. *nach-geben*, 'yield,' and
 so) grant, admit; ppl. ānutta [1087e], ad-
 mitted.
 + ā, take (*opp. of give*), 28¹¹; grasp, 70⁶; *reversal of*
 ādāya, having taken, *equiv. to with.* *my, 942/11*
 + upa ā, receive, appropriate.
 + pari, deliver over; commit; entrust.
 + pra, give; grant; impart (sciences);
 ppl. f. prāttā [1087e], given in marriage,
 married.
 V 2dā (dyāti [761d3]; dadé; ādāt, ādita
 [884]; dīnā [957a], -tta [1087e]; -dāya;
 diyāte). cut. [cf. Vday, dāya.]
 + aya, cut off, *esp. a part of the sacri-*
ficial cake; ppl. avatta [1087e], *as subst.*
that which is cut off.
 + sam-aya, cut in pieces and collect
 them; ppl. samāvatta, *as subst.* gathered
 pieces.
 V 3dā (dyāti [761d3]; dītā [954c]; -dāya;
 diyāte). bind. [cf. *δέω*, *δέημι*, 'bind.']
 dā, *vbl.* giving, in *cpds.* [V1dā.]
 dātavya, *grdv.* dandus. [V1dā.]
 dātṛ, *m.* giver; *as a.* [375³], generous, 21⁴,
 48³. [V1dā.]
 dāna, *n.* giving, imparting; gift. [V1dā,
 1160: cf. Lat. *dōnum*, 'gift.']

dāna-dharma, *m.* the virtuous practice of alms-giving.

dānavá, *m.* child of Dānu, a Dānava, one of a class of demons, foes of the gods; Titan. [1 dānu, 1208c.]

1 **dānu**, *n.* Dānu, name of a demon, 70¹⁸.

2 **dānu**, *n.* dripping fluid, drop, dew.

dānta, *a.* tamed, mild; subdued (as to one's passions); *as subst.* Dānta, name of a son of Bhima. [ppl. of √dam, 955a.]

1 **dāman**, *n.* a giving, gift. [√1dā, 1168.]

2 **dāman**, *n.* bond. [√3dā, 1168.]

dāmbhika, *a. subst.* deceitful, deceiver. [dambha.]

1 **dāya**, *a.* giving. [√1dā.]

2 **dāyá**, *m.* portion, inheritance. [√2dā: cf. *śals*, 'portion, meal']

dāyaka, *a.* giving. [1dāya.]

dāra [204¹], *m. pl.* wife.

dāridrya, *n.* poverty. [daridra.]

dāru, *n.* wood; log or billet of wood; stick. [see the equiv. *drú* and *taru*: cf. *śópu*, 'wood, beam, shaft'; *śpūs*, 'tree, oak'; Goth. *triu*, 'wood, tree'; Eng. *tree*, 'wood' (so Wyclif), 'a large woody plant' (usual mg), 'a wooden bar' (in whiffle-tree).]

dāruṇa, *a.* hard; dreadful.

√ **dāç** (*dāçati*; *dadāça*, *dāçvāns* [700b]). grant, offer; *esp.* serve or honor a god with offerings; *dāçvāns*, *as subst.* a pious servant of a god, 69¹¹. [w. *dadāça*, cf. *δέδωκα*, 'granted, gave'; *δέδωκ-α* is an imperfect indicative without thematic vowel, corresponding to *α-δ-α-ç-am*; but both Greek forms became connected in the popular mind with *δέδωμι*, 'give'.]

√ **dās** (*only with abhi*, *abhidāsati*). bear ill-will to; try to harm. [cf. √*das*, *dasyu*, *dāsa*.]

dāsá, *m.* — 1. foe; *esp.* supernatural foe, evil demon; — 2. (*in opp. to ārya*) foe of the gods, infidel; *used like Caffre and Giaour*; — 3. (subdued foe, i.e.) servant, slave, 70¹; — *dāsī*, *f.* female slave. [√*dās*: cf. √*das*, *dasyu*.]

dāsá-patnī, *a. f.* having the demon for their master. [acct, 1251b, 1295.]

dīti, *f.* Diti, name of a deity without definite character, a mere pendant to *aditi* as *sura* to *asura*, and formed by popular

etymology as *sura* from *asura*. [see *aditi* and *dāitya*.]

didṛkṣu, *a.* desirous to see. [fr. *desid.* of √*dr̥ç*, 1178f: acct!]

didyá, *m.* missile. [see √1 *div* or *dyū*, and 1147b¹.]

didhiṣṭu, *a.* desirous to win; *as m.* suitor; husband; *esp.* second husband. [fr. *desid.* of √1 *dhā*, 1178f, 1028d.]

dīna, — 1. *perhaps adj.* clear, in *su-dīna*; — 2. *as n.* day. [perhaps ppl. of √*dī* or *dī*, 'shine,' w. shifted acct.]

dina-traya, *n.* day-triad, triduum, space of three days.

√ *div*: there is no verbal root *div* in Sanskrit: cf. noun *div* and √1 and 2 *div* or *dīu*.

div [361d], *m.* — 1. sky, heaven, *e.g.* 72¹; — 1a. Heaven, *personified as Father*, *e.g.* RV. vi. 51.5; — 1b. *duhitā divás*, of the Dawn, daughter of the sky or of Heaven, 75¹⁶; — 2. day, *e.g.* 70⁸, 70¹³; — 3. *observe that div is sometimes fem. in Veda*, so 92^{1,8}, RV. x. 125.7.

[w. gen. *div-ás*, cf. the genitives Διός, *Διφ-ός, Lat. *Jov-is*, and AS. *Tiw-es* in *Tiwes dæg*, Eng. *Tues-day*: (*Tiw* corresponds to the old Germanic *Tiu*, no longer a god of the sky or bright day, but rather a god of battle or fighting, the chief occupation of our early forefathers:) w. nom. *dyāús*, cf. *Zeus*, *Διγής: w. voc. *dyāuṣ* *pítar*, cf. *Zeū pítar*, Lat. *Jū-piter*, 'Heaven Father': w. *dūhitar divas*, cf. *Ógyarep Διός*, *Διυ-por' *Áðdva*, Oedipus Rex 159: cf. also *ðios*, 'heavenly'; Lat. nom. *Diovi-s*, 'god of heaven,' *Jov-em*, 'Jove'; *sub dio*, 'under the sky'; Eng. *Tewes-ley*, 'Tiw's lea,' a place in Surrey.]

divá, *n.* heaven; day, *in divé-dive*, day by day. [√*div*, 1209a.]

divā, *adv.* by day. [fr. the instr. *div-ā*, w. shifted acct, 1112e.]

divāukas, *m.* caelicola, god. ['having heaven as a dwelling': *diva* + *okas*.]

divyá, *a.* heavenly; divine. [√*div*.]

√ **diç** (*diçati*; *didēça*; *śdikṣat*, *śdiṣṭa* [883]; *deksyáti*; *diṣṭá*; *déçtum*; *-diçya*; *diçyáte*; *deççyati*). point; direct; show. [cf. *δεικνυμι*, 'show'; Lat. *dico*, 'show, tell'; AS. *tāh*, Ger. *zieh*, 'pointed out (as

1788. tree
chess. tree
freemail or
trunnell

guilty), accused'; Ger. *zeigen*, 'show'; also AS. *tāh-te*, *tēh-te*, Eng. *taught*, 'showed, instructed'; AS. *tācn*, Eng. *token*.]

+ **apa**, show; make a false show of.

+ **vy-apa**, make a false show of.

+ **ā**, point out to, give a direction to, direct.

+ **sam-ā**, point out to, direct; command.

+ **ud**, point out; aim towards; *uddigya*, *v. acc.*, with an aiming towards, *equiv. to the prep. at*, 26¹².

+ **upa**, show to, teach, instruct; give advice to, advise.

+ **pra**, point out, designate; direct.

diç, *f.* just like Eng. point, *i.e.* cardinal point, quarter of the heaven (N., E., S., W.); *aṣṭāu diças*, eight regions (N., E., S., W., and NE., SE., SW., NW.), 57¹². [*ṽdiç*, 'to point'.]

√ **dih** (*dégdhi*; *didihé*; *digdhá*; -*dīhya*). —1. stroke, touch lightly; —2. smear; —3. besmear, pollute. [for *adhigh*: cf. *ḗr-yov*, 'touched'; Lat. *tingo*, 'form, fashion, esp. with the hand in soft material'; Goth. *daigs*, 'moulded mass of clay or bread-paste'; Old Eng. *dāg*, Eng. *dough*.]

+ **sam**, *pass.* (be plastered together, be indistinct, and so) be uncertain, doubtful.

√ **dī** (*dideti* [876]; *didāya* [786³], *dīdivāns*). shine, glance, gleam.

√ **dīkṣ** (*dīkṣate*; *didīkṣa*, *didīkṣé*; *ádīkṣiṣṭa*; *dīkṣiṣyāte*; *dīkṣitá*; *dīkṣitvá*; -*dīkṣya*). consecrate one's self, *esp.* for performing the Soma-sacrifice. [perhaps desid. of *ṽdakṣ*, 'make one's self suitable or ready': 108g.]

dīti, *f.* glance, flame, *actually occurring only in su-dīti*. [*ṽdī*, 1157.1a.]

dīdivi, *a.* shining. [*ṽdī*, 1193.]

dīnā, *a.* scanty; cast down, sad; wretched.

dīnātā, *f.* scantiness; smallness. [*dīna*.]

dīnāra, *m.* denarius, name of a certain gold coin. [borrowed fr. Lat. *dēnārius*, a silver coin worth ten asses.]

√ **dīp** (*dīpyate*; *didīpé*; *dīptá*; -*dīpya*; *dédīpti*; *dīpáyati*, -*te*). blaze; flame; *caus.* kindle; *intens.* blaze brightly; *fig.* be radiant. [cf. *ṽdī*.]

+ **ud**, blaze up; *caus.* cause to blaze up.

dirghá, *a.* long, in space and in time; -*am*, *as adv.*; -*comp.* *drághiyāns*, *superl.* *drághīṣṭha*. [*ṽdrāgh*: cf. *δολιχός*, 'long.']

dirgha-karṇa, *m.* Long-ear, name of a cat.

dirgha-rāva, *m.* Long-yell or Far-howl, name of a jackal. (Their howling is both long-continued and far-reaching.)

dirgha-varṇa, *m.* a long vowel.

dirghavarṇānta, *a.* having a long vowel as final. [*anta*.]

√ **1div** (*dívayati*; *didéva* [240³]; *ádevit*; *deviṣyáti*; *dyūtá*; *dévitum*; -*dívya*). dice; play. [*prop. diū*, see 765¹ and ²: orig., perhaps, 'throw', cf. *didyu*.]

+ **ā**, in *ādevana*.

√ **2div** (*dévati* [240³]; *dyūná* [957a]; *dévitum*; *deváyati*, -*te*). lament. [*prop. diū*, see 765¹ and ².]

+ **pari**, moan, bemoan; *caus.* the same.

duḥkhá, *a.* miserable; *as n.* misery, pain, sorrow. [cf. *sukha*.]

duḥkhita, *a.* pained. [*duḥkha*, 1176b.]

ducchúnā, *f.* calamity; harm. [*dus* + *çuna*, 'mis-fortune, ill-luck', 168³.]

√ **ducchunāya** (*ducchunāyáte*). seek to harm. [*ducchunā*, 1058.]

dur-, *the form taken by dus before sonants.*

dur-atikrama, *a.* hard to overcome. ['having a hard conquest', cf. 1304b.]

dur-ātman, *a.* evil-minded; bad.

dur-gá, *a.* whose going is hard, hard to go through or to, impassable; *as n.* difficult place; danger.

dur-gata, *a.* ill-conditioned; unfortunate.

dur-jana, *m.* evil person; scoundrel.

dur-dānta, *a.* overcome with difficulty; *as m.* Hard-to-tame (*Δυσνίκητος*), name of a lion.

dur-nivāra, *a.* whose warding-off is hard; hard to get rid of.

dur-bala, *a.* of (poor, *i.e.*) little strength; feeble.

durbuddhi, *a.* of (bad, *i.e.*) small wit; foolish.

dur-bhāga, *a.* ill-portioned, ill-favored; -*ā*, *f.* ugly woman. [*acct*, 1304b.]

dur-bhikṣa, *a.* (time) having its alms-getting hard, *i.e.* in which alms-getting is hard; *as n.* famine. [*bhikṣā*.]

; cf. *ṽsad + ā*;
note: *ṽsad + ā*;
page 620.

Enai

dur-maṅgala, *a.* of bad luck, bringing bad luck.

dur-matī, *f.* ill-will.

dur-māda, *a.* badly intoxicated; drunken. [acct, 1304b.]

dur-vijñeya, *a.* hard to distinguish.

dur-vipāka, *m.* evil issue (of one's destiny).

dur-vṛtta, *a.* of evil life, wicked.

√ **dul** (doláyati; dolitá). heave upwards; swing. [cf. √tul.]

dúvas, *n.* gift; oblation; worship. [√1dū.]

duvās, *n.* perhaps same as **dúvas**, but see 74¹⁰ n.

√ **duvasya** (duvasyāti). reward with a gift; honor or worship (a god) with an offering. [dúvas.]

+ ā, perhaps bring or entice hither by worship, but see 74¹⁰ n.

√ **duṣ** (dúṣyati; ádoṣit; duṣtá; dúṣyati [1042a²]). spoil. [see **dus**.]

duṣ-kara, *a.* whose performance is hard, hard to be performed. [dus.]

duṣ-kṛtá, *n.* evil deed; sin. [dus.]

duṣṭa, *a.* spoiled; bad, morally; cross. [ppl. of √duṣ.]

dus, inseparable prefix, characterizing a thing as evil, bad, hard; forming *w.* action-nouns *cpds w.* the same *mg* as if compounded *w.* a future *pass. ppl.*, e.g. **duṣ-kara**, 'having its doing hard, i.e. difficult to be done.' [cf. √duṣ; also *ḍus*, 'mis'. see 225².]

dus-tara, *a.* having its crossing hard, hard to cross.

√ **duh** (dógdhi, dugdhé; dudóha, duduhé; ádhukṣat, -ata [918]; dhokṣyáte; dugdhá; dógdhum; dugdhvá; doháyati). —1. milk; then, generalized —2. get the good out of a thing; —3. extract; —4. give milk; —5. in general, give or yield any good thing, 80¹⁶; —*caus.*, like simple, milk, extract. [for *mg* 2, cf. ἀμείλιχθαί τινα, 'milk a person dry.']

+ *nir*, milk out of; extract from.

dúh, *vbl.* yielding, in **kāma-duh**. [√duh.]

duhitṛ [373³], *f.* daughter. [derivation uncertain, 1182d: cf. θυγάτηρ, Goth. *dauhtar*, Eng. *daughter*, Ger. *Tochter*, 'daughter.']

√ **1dū**, subsidiary form of √1dā, in **dúvas**, **duvasya**. [cf. √sthā and *gā w.* their equiv. collateral forms *sthū* and *gū*.]

√ **2dū**, go to a distance, in **dūtá** and **dūrá**. [cf. δεύομαι, 'am at a distance from something, fall short of.']

dūdābha, *a.* hard to deceive. ['whose deceiving is hard': for **duzdabha**, i.e. *dus* + *dabha*, 109b³.]

dūtá, *m.* messenger; ambassador, envoy. [√2dū, 1176a.]

dūrá, *a.* far; as *n.* the distance; —*case-forms as adverbs*: -am, to a distance, far away; -e, in the distance, afar; at or from a distance; -āt, from afar. [√2dū, 1188.]

dūrī-kṛ (dūrīkaroti). put far away; send off. [dūra, 1094.]

dūrvā, *f.* millet-grass, Panicum Dactylon.

dūlābha, same as **dūdābha**, Whitney 54.

√ **1dṛ** (dṛṇāti; dadāra, dadré; ádarṣit; dīrná; -dīrya; dīryáte; dārdarti [1002b]; daráyati, dāráyati). burst, *trans.* and *intrans.*; —*caus.* and *intens.*: split; tear, *w. gen.* [cf. δέρω, δελρω, 'flay'; AS. *teran*, Eng. *tear*, Ger. *zerren*, 'tear, rend.']

√ **2dṛ** (driyáte; ádrta; dṛtá; -dṛtya). used only *w.* ā, see 773. [cf. √δελ in δειλάω, 'glance at'; AS. *tilian*, 'be intent upon, attend to, esp. the earth, i.e. till (the soil)', Eng. *till*, Ger. *zielen*, 'aim at'; AS. *eorð-tilia*, 'earth-tiller.']

+ ā, (look at, i.e.) regard; *pass.* be regarded, i.e. respected.

dṛdha, see √dṛh and 224a.

dṛti, *m.* bag of leather; bellows. [√1dṛ; for *mg*, cf. δέρμα, 'skin bag or bottle.']

√ **dṛp** (dṛpyati; ádrpat; darpiṣyāti, drapsyāti; dṛptá; darpáyati). be crazed, wild, proud, insolent, or arrogant.

√ **dṛbh** (dṛbhāti; dṛbdhá). make into tufts.

√ **dṛç** (dadārça, dadṛçé; ádrākṣit, ádrṣta; drakṣyāti, -te; dṛṣtá; drāṣtum; dṛṣtvá; -dṛçya; dṛçyáte; dídrkṣate; darçáyati). see; behold; —*pass.* be seen; be or become visible; appear; —*caus.* cause (a person, acc., 33³) to see (a thing, acc., 33⁴, 35⁷, 36⁷); show (*w. gen.* 63²); *w.* ātmānam, show one's self, appear, pretend to be (e.g. frightened, 41⁴). [present forms supplied

by √1paç, q.v.: w. dadār̥ṣa, cf. δέδορκε, 'saw': cf. Goth. *ga-tarh-jan*, 'make a show of.']
 + *prati*, *pass.* appear over against one or before one's eyes.
 + *vi*, *pass.* be seen far and wide.
 + *sam*, behold; *caus.* show; w. *ātmānam*, show one's self, appear, pretend to be (e.g. dead).
dr̥ṣ [218³, *dr̥k*, *dr̥ṣam*, *dr̥gbhyām*], -1. *vbl.* seeing, looking; -2. *as f.* the seeing; *dr̥ṣā*, *as inf.* [970a], for beholding; -3. *in cpds* [518], look, appearance. [√*dr̥ṣ*.]
dr̥ṣa, *m.* the seeing; *in cpds* [518], look, appearance. [do.]
dr̥ṣī, *f.* the seeing; *dr̥ṣāye*, *as inf.* [970f], for beholding. [do.]
dr̥ṣya, *grdv.* to be seen; worthy to be seen, splendid. [√*dr̥ṣ*, 963d.]
dr̥ṣād, *f.* stone; *esp.* nether mill-stone.
dr̥ṣad-upalā, *dual f.* the nether and the upper mill-stone. [1253a, 1258.]
dr̥ṣṭā, *ppl. of √dr̥ṣ*, q.v.
dr̥ṣṭa-pūrva, *a.* seen previously. [equiv. to *pūrvam dr̥ṣṭa*, see 1201.]
dr̥ṣṭi, *f.* -1. seeing; -2. sense of sight; -3. glance, look; -4. view. [√*dr̥ṣ*: cf. *dr̥ṣṭis*, 'sense of sight.']
√dr̥h (*dṛhhati*, -te [mg 1, cf. 758]; *dṛhyati*, -te [mg 2, see 707]; *ādr̥hāt*; *dr̥dhā* [224a]; *dr̥hāyati*). -1. *act.* make firm or steady or enduring; establish; *mid.* be firm; *dr̥dhā* [1176a], firm; -2. be firm; -3. *caus.* make stable. [cf. Old Lat. *fortis*, Lat. *fortis*, 'strong.']
dr̥hā, *same as dr̥dhā*, √*dr̥h*, Whitney 54.
dēya, *grdv.* to be given or granted. [√*dā*, 963a.]
devā, *f. devī*, -1. *a.* heavenly, 74^{14, 16, 18}, 92⁷; *as subst.* -2. god, goddess; -2a. *pl.* the gods (in later times reckoned as 33, cf. *tridaça*); -2b. *viçve devās*, all the gods; also all-gods (a term comprehending into a class all the separate gods, cf. All-saints, and see *viçvādeva*); -2c. *devī*, The Goddess, i.e. Çiva's wife, Durgā; -2d. -*deva*, at end of Brahman-names, having 'as god, so, e.g., *guṇadeva*; -3. *m. manuṣya-deva*, god among men, i.e. a Brahman, see 95¹; similarly, -4. *m.* king, 19¹², 50⁴, 51^{4, 7, 14};

so used of a lion (32¹⁵) or even of a jackal (36²¹); *f.* queen. [perhaps fr. the noun *dīv* (1209i): cf. Lat. *deus*, 'god': the alleged root *dīv*, 'shine,' has no existence.]
devā-kāma, *a.* having love for the gods. [acct, 1293², 1295.]
devātā, *f.* godhead or divinity, both as abstract and as concrete; *devātā*, *instr.*, with divinity (collective), i.e. among deities, 73²⁰ [1237.]
devatvā, *n.* divinity, abstract only. [1239.]
deva-dūtā, *m.* messenger of the gods.
deva-dāivatya, *a.* having the gods as divinity, (of hymns) addressed to the gods.
deva-pati, *m.* lord of the gods, i.e. Indra.
deva-pāna, *a.* serving the gods for drinking. [lit. 'god-drenching, i.e. gott-tränkend': acct, 1271, 1251c.]
deva-yāna, *n.* path of the gods, on which the intercourse between gods and men takes place. [acct, 1271, 1251c.]
devara, *m.* husband's brother. [devf, 1200a.]
deva-rājā, *m.* king of the gods, i.e. Indra. [rājan, 1315a.]
deva-liṅga, *n.* god-characteristic, mark by which a god may be distinguished from a man.
deva-çarman, *m.* Devaçarman or God's-joy, name of a certain Brahman. [of like mg is *Θεό-χαρις*.]
deva-saṁnidhi, *m.* presence of the gods.
devā-hūti, *f.* invocation of the gods. [acct, 1274.]
devī, see *devā*.
devi-kṛta, *a.* made by Durgā.
devi-koṭṭa, *m.* Goddess-fort, name of a town.
devi-vinirmita, *a.* laid out by Durgā. [√1mā.]
devf [369²], *m.* husband's brother. [cf. *δελφ*, Lat. *lēvir*, 'husband's brother.']
deçā, *m.* -1. (point, i.e.) place, 41¹⁸; -2. country, 24⁵, see 98¹⁶ n.; -3. place, pregnantly, as in *Eng.*, i.e. proper place, 22⁵; -4. as in *Eng.*, place or region of the body, see *muṣka*-, *akandha*-. [√*dīç*, 'point.']
deça-bhāṣā, *f.* dialect of the country.

a/going
leading to,
post

deṣṭr, *m.* pointer, guide, instructor; *f.* **deṣṭrī**, Instructress, as a deity, 90°. [Vdig, 1182: cf. δευκτηρ in δευκτηριος, 'pertaining to one who shows.']

deha, *m. n.* body; mentioned *w.* **manas** and **vāc**, 65°. [Vdih, 'stroke lightly so as to mould or form,' and so, prob. 'the figure, form, shape,' like the Lat. *figūra*, 'shape, form,' from the cognate V*fig*, *figo*: see Vdih.]

dehin, *a.* connected with the body, 65¹¹; *as m.* a living being, man. [deha, 1230.]

dāitya, *m.* descendant of Diti, *q.v.*; a Dāitya or demon. [diti, 1211.]

dāitya-dānava-mardana, *m.* Daitya-and-Dānava-crusher, epithet of Indra.

dāiva, *a.* of the gods, 57²¹; coming from the gods; divine; *as n.* divine appointment, *i.e.* fate, 18¹³, etc. [devā, 1208f.]

dāivata, *a.* pertaining to a divinity; *as n.* —1. a divinity or, collectively, the divinities, *esp.* that or those celebrated in any Vedic hymn; —2. idol, 62¹⁸. [devatā, 1208e.]

dāivatya, *at end of cpds*, having .. as divinity, addressed to .., 63°. [devatā, 1211.]

dāivika, *a.* of the gods; divine. [deva, 1222e.]

dāivya, *a.* of the gods; divine. [devā, 1211.]

dola, *m.* a swinging; *f.* **dolā**, a dooly (*Anglo-Indian term*), a little bamboo chair slung on four men's shoulders. [Vdul.]

V **dolāya** (**dolāyate**). swing like a dooly; waver. [dolā.]

dolāyamāna-mati, *a.* having a wavering mind. [Vdolāya.]

1 **doṣa**, *m.* —1. fault, defect; bad condition, 55⁵; —2. sin, transgression, fault, 11⁸, 18¹⁷, 65²¹; **doṣam avāp**, incur a transgression, 68⁴; —3. harm; evil consequence; **doṣeṇa**, **doṣāt**, by or as a bad consequence of, by, *faute de*, 23²¹, 35². [Vdus.]

2 **doṣa**, *m.* evening, dark; *f.* **doṣā**, evening, dark.

doṣā-vastr, *m.* illuminer of the darkness; or, *as adj.* [cf. 375³], lighting up in the dark.

dāutya, *n.* message. [dūtā, 1211.]

dyāvā-prthivī, *dual f.* heaven and earth. [dīv + prthivī, 1255 and a².]

dyū, *same as* dīv, 361d.

V **dyut** (**dyótate**; **didyuté**; **ádyutat**; **dyotisṣyāti**; **dyutā**; **-dyútya**). gleam; lighten; shine. [akin *w.* noun dīv, *q.v.*: cf. also Vjyut.]

+ **vi**, lighten.

dyuti, *f.* sheen, 19¹; lustre; dignity. [Vdyut.]

dyumánt, *a.* heavenly, bright, splendid. [dyū.]

dyūtā, *n.* gambling. [V1dīv, 1176a.]

dyó, *same as* dīv, 361d.

dráviṇa, *n.* movable property (*as opp. to* house and field), wealth. [Vdru, 1177b.]

dravya, *n.* —1. property; —2. *in general*, thing, object; —3. *esp.* worthy object. [Vdru: see **draviṇa**.]

draṣṭavya, *grdv.* to be seen. [Vdrṣ.]

V **1drā** (**drāti**; **dadrād**; **ádrāsīt**; *intens.* [1002c, 1024²] **daridrāti**). run; *intens.* run about, run hither and thither. [cf. *δι-δρα-σκω*, 'run': see Vdru.]

+ **apa**, run off. [cf. *δρο-δραται*, 'run off.']

V **2drā** (**drāti**; **drāyate**; **dadrād**; **ádrāsīt**; **drāsyāti**; **drāṇā**). sleep. [cf. *δραδω*, 'slept'; Lat. *dormire*, 'sleep.']

+ **ni**, go to sleep; sleep.

V **drāgh**, *only in derivs.* drag, draw; draw out; extend; lengthen. [poss. for **adhragh** (cf. Vdhraj), and akin *w.* Eng. *drag*: but see **dīrghā**.]

drāghiyāns, *a.* longer, *as comp. to* **dīrghā**. [Vdrāgh, 467.]

V **dru** (**drávati**, **-te**; **dudráva**, **dudruvé**; **ádudruvat** [868]; **droṣyāti**; **drutá**; **drótum**; **drutvá**; **-drútya**). hasten; run; run away, flee, 94¹. [ident. *w.* Vdram, 'run,' and *w.* V1drā, *q.v.*: cf. *δραμε* and *δρα*, 'ran.']

+ **ati**, run past or by; escape.

+ **ā**, run unto, make an attack, charge, 94⁴.

+ **upa**, run unto.

+ **sam-upa**, run unto, rush at, 3¹³.

drá, *m. n.* wood. [see **dāru**.]

drugdhá, see Vdruh.

'ce "The
dian
463 &
low we
crossed
then "p.
77+128-
picture.

Note reversal of m:
94 7N.

druta, *ppl.* having hastened [952²]; **-am**, *as adv.* hastily, rapidly; quickly; immediately. [√*dru*.]

druma, *m.* tree. [√*dr̥*: cf. *δρῦμός*, 'a wood.']

√ **drumāya** (*drumāyate*). *pass* for a tree. [√*druma*, 1058, 1059b.]

√ **druh** (*dr̥hyati*; *dudrōha*; *ádruhat*; *dhrokṣyāti*; *drugdhá*; *drógdhum*; *-dráh-ya*). hurt (by deceit, wile, magic); strive to harm; *ppl. drugdhá*: *as m.* one who has striven to harm, hurtful foe; *as n.* misdeed. [if for *•dhrugh*, cf. Old High Ger. *triukan*, Ger. *betrügen*, 'deceive so as to harm.']

+ **abhi**, offend against.

dvá [482b], *num.* two. [cf. *δύο*, Lat. *duo*, Eng. *two*.]

dvāṁdvā, *n.* pair; quarrel. [√*dvām-dvam* is the repeated nom.s.n. of *dva*: cf. 1252².]

dvayá, *a.* twofold; of two sorts; *as n.* couple, pair. [√*dvá*: cf. *διδύς*, 'double.']

dvādaça [483⁴], *cardinal.* twelve. [√*dvá* + *dāça*, 476³: cf. *δωδέκα*, Lat. *duodecim*, 'twelve.']

dvādaçá, *f. -ī*, *ordinal.* twelfth; *dvādaçí* (*sc. tithi*), twelfth day of a lunar half month, 59². [√*dvādaça*, 487¹.]

dvādaça-rātra, *n.* space of twelve nights. [√*dvādaça* + *rātri*, 1315b, 1312^{3,4}.]

dvādaça-sahasra, *cardinal.* n. twelve thousand. [481.]

dvādaçasāhasra, *a.* consisting of twelve thousand. [√*dvādaça-sahasra*, 1204c.]

dvār [388c], *f.* door. [perhaps 'the closure,' fr. √*dvṛ*, 'close,' for *•dhvṛ*: cf. *θύρα*, 'door'; Lat. *foris*, nom.s., 'door'; Eng. *door*.]

dvāra, *n.* door. [√*dvār*, q.v.: 390.]

dvāra-pakṣa, *m.* side of the door.

dvī, *form of dva in composition and derivation.* [475⁶.]

dvi-já, *a.* twice-born; *as m.* member of one of the three upper castes, re-born by virtue of investiture (see √*nī* + *upa*), 60², 58²⁰, 59⁴, 62¹; *in a narrower sense*, a Brahman, 21¹⁴, 43⁴, 55², 64¹⁶.

dvi-jánman, *a.* having double birth; *as m.* same as *dviija*; man of one of the three upper castes, 59¹. [acct, 1300c.]

dvi-jāti, *a. and as m.* same as *dviijanman*; man of one of the three upper castes, 59¹⁹.

dvijottama, *m.* the highest of the twice-born, i.e. a Brahman. [√*dviija* + *uttama*.]

dvitá, *a.* second. [√*dvi*.]

dvitá, *adv.* just so; so also; equally.

dvitiya, *a.* second. [√*dvitá*, 487⁴, 1215d.]

dvídhā, *adv.* in two parts, in twain. [1104.]

dvi-pád [391], *a.* having two feet; *as m.* the two-footed one, man, 16²; *as n. sing.* that which is two-footed, collectively, men, 90^{1,2}, 92³. [cf. *δίποδα*, Lat. *bipedem*, 'biped.']

dvi-pada, *f. -ī*, *a.* having (taken) two steps.

dvi-pravrājin, *f. -nī*, *a. in f.* going after two (men), unchaste, 98¹⁴.

√ **dviṣ** (*dvēṣti*, *dvīṣtá*; *didvéṣa*; *ádviṣat*, *-ata*; *dvīṣtá*; *dvēṣtum*). hate; show hatred; be hostile. [cf. *δ-δύω-απτο*, 'became wroth,' w. prothetic o.]

dviṣ, *vbl.* hating, *in cpds*; *as f.* hate; *as m.* concrete, hater, foe. [√*dviṣ*.]

dvís, *adv.* twice. [see *dvi*, *dva*: cf. *δís*, Lat. *bis*, *advís*, 'twice': the radically cognate Eng. *twice* is a gen. form.]

dvīpá, *m.* island.

dvīpi-carman, *n.* tiger-skin. [√*dvīpin*.]

dvīpin, *a.* having islands or island-like spots; *as m.* leopard; tiger. [√*dvīpa*.]

√ **dvṛ**, cover, close, *in derivs.* [see *dvār*.]

dvédhā, *adv.* in two, in two kinds. [for *•dvayadhā*, fr. *dvaya*, 1104².]

dvéṣa, *m.* hatred. [√*dviṣ*.]

dvéṣas, *n.* hatred; concrete, hater, foe. [√*dviṣ*.]

dha, *vbl.* bestowing, granting, *in vasu-dha*. [√*dhā*, 333.]

√ **dhan** (*dadhánti*). set in motion. [cf. √*dhanv*.]

dhána, *n.* -1. the prize of the contest; *not only* the reward put up for the victor, *but also* the booty taken from the foe—*Vedic*; *so w.* √*ji*, win booty by conquest, 81²; *then*, -2. *in general*, wealth, riches, property, money. [√*dhā*, 'put': cf. *θέμα*, 'thing put up as a prize,' and for the *mg* also Ger. *Ein-satz*, 'stakes.']

dhanu, *m.* bow. [fr. **dhanus**, a transfer to the u-declension.]

dhanuṣ-kāṇḍa, *n.* bow and arrow. [dhanuṣ: see 1253b.]

dhānuṣ, *n.* bow. [Vdhan, 1154.]

dhānya, *a.* wealthy; fortunate. [dhana.]

√ **dhanv** (dhānvati; dadhanvé; ādhan-vīt). set in motion; run. [secondary form of Vdhan.]

dhānvan, *n.* bow. [Vdhan, 1160.1a.]

dhanvin, *a. subst.* having a bow, bowman. [dhanvan, 1230b.]

√ **dham** or **dhmā** (dhāmati [750]; dadhmā; ādhmā; dhamiṣyāti; dhamitā, dhmatā; -dhmāya). blow, breathe out; blow (pipe, shell, bag-pipe, bellows). [see 108g and 750.]

+ ā, blow up; ādhmāta, *fig.* puffed up.

dhara, *a.* holding; bearing; keeping; wearing. [Vdhr.]

u. 38.184.
am.
dhārma, *m.* —1. custom, 98¹⁶; usage, 99¹¹; right; duty, 28⁶; virtue, 21⁷, 10¹³, 15¹⁷, 29¹; (virtue, *i.e.*) good works, 29⁵, 63¹¹; correct course of conduct, 11³; dharme, in a question of right, 21¹⁴; —1a. **dharmaṇa**, *adv.*: as was right, 14¹⁷; dutifully, 16³; —2. law; prescription, rule; the law (as a system), 28⁵, 58^{16.19}; —3. *personified*, Virtue, 67¹⁷, 48⁴.

[a post-Vedic word, taking the place of V. **dhārman**: **dharma** is fr. Vdhr (1160b), perhaps in mg 6, and thus designating ancient custom or right as 'that which holds its own, which persists or endures'; but it may come fr. Vdhr in mg 1, so that **dharma** is 'that which is established or settled'; in the latter case, cf., for the mg, *θέμις*, 'that which is established as custom or law,' w. *τίθημι*, 'set, establish,' and Ger. *Ge-setz*, 'law,' w. *setzen*, 'set.']

dharma-jñā, *a.* knowing the law or one's duty or what is right.

dharma-jñāna, *n.* knowledge of the law.

dharma-tas, *adv.* in a way which starts from **dharma**, *i.e.* in accordance with good usage, 59¹⁹; by rights, 61¹⁶. [dharma, 1098c³.]

dhārman, *n.* established ordinance; steadfast decree (*e.g.* of a god), 80¹⁰; dhār-

manā, according to the established order of things, in a way that accords with nature, 84⁸. [Vdhr, 1168.1c: see under **dharma**.]

dharma-mūla, *n.* the root or foundation of the law.

dharma-vīd [301], *a.* knowing the law or one's duty, 1¹⁵; acquainted with good usage, 61¹⁰.

dharma-śāstra, *n.* authoritative or canonical compend of **dharma**, 58¹⁸; law-book; law-shaster.

dharma-tman, *a.* having virtue or right as one's nature; just. [ātman.]

√ **dha**v (dhāvate). run. [see under Vdhū, and cf. *θέω*, Vθερ, 'run.']

dha-vala, *a.* dazzlingly white. [V2dhāv, 'rinse,' 1189, 1188.]

√ **ldhā** (dādhāti, dhātē [668]; dadhād, dadhé; ādhāt, ādhita [884]; dhāsyāti, -te; V. -dhita, later hitā [954c]; dhātum; dhitvā; -dhāya; dhīyate; dīdhiṣati, dhītsati; dhāpāyati [1042d]).

—1. put, 86¹⁰; set; lay, 39¹⁴; —2. put in a place, bring to, w. *tatra*, 85¹⁹; w. *loc.*, 89⁸, 95⁵; w. *dat.*, 83¹; —3. put upon, direct towards; dharme dhā manas, set the heart on virtue, 66⁷; —4. put something for a person (*dat.*), *i.e.* bestow upon him, grant him, 84¹, RV.x.125.2; —5. put in a position, *i.e.* appoint, constitute, w. *double acc.*, 88¹²; —6. make, cause, produce; —7. hold, keep, 86^{8.9}; —8. *mid.* take to one's self, receive, obtain, win; *esp.* garbham dhā, conceive fruit in the womb, 92¹²; —9. *mid.* assume, 19⁷; maintain; —10. hita, see s.v.; —11. *desid. act.* desire to grant; *mid.* desire to win.

[The original meaning of the root is 'put'; but, from the proethnic period, a secondary development in the line ('set,' 'establish,' and so) 'make,' 'do,' is clear. The secondary mg has even won the more prominent place in Germanic and Slavic.

For the primary mg, cf. *τίθημι*, 'put' (the parallelism of its mgs is remarkable — *θέσαν λίθον*, 'they set a stone'; *θέσθαι υἱόν*, 'conceive a son,' etc., etc.); Lat. *ab-de-re*, 'put off or away,' and *con-de-re*, 'put together, construct, establish'; Eng. do,

97

'put,' in the contract forms *doff*, *don*, *dup*; Ger. *weg-thun*, 'do away or put away.'

For the secondary mg, cf. *θεῖναι τινα βασιλέα*, 'make one a king'; AS. *dōn hine tō cyninge*, 'make him a king'; Lat. *fio*, 'am made'; Eng. *do*, *deed*; Ger. *thun*, 'do'; Slavic *dě-lo*, 'deed': observe that *fi-eri*, 'become,' is to *fā-c-ere*, 'make,' as *i-re* (*ṽja*), 'go,' is to *jā-c-ere*, 'make to go, throw.'

+ **antar**, -1. put into the interior of a thing; and so -2. hide, conceal.

+ **api**, put close upon; cover (a jar with its lid); *āpihita*, closed up. [cf. *ἐπιθήμι*, 'put upon.']

+ **abhi**, put on; put a name upon, designate; address; speak to, 43¹⁰; say, 42²⁰; *abhihitam*, (it was) said, 38¹³.

+ **ava**, put down in; esp. duck (*trans.*) into the water; *āvahita*, fallen into the water; *caus.* cause to be laid in.

+ **ā**, -1. put or lay or set in or on, *w. loc.*, 77¹, 79¹³, 88¹³, 90⁵, 102²¹; -2. put on (wood on the fire), 82¹³; -3. *mid.* set for one's self on (the hearth a sacred fire), 95¹³; -4. *mid.* put on one's self, take on, 74⁶; -5. take, i.e. take away, 87¹⁰.

+ **vy-ā**, *pass.* be separated; be uncomfortable or sick.

+ **sam-ā**, put upon; *w. manas*, concentrate the mind upon one thing; *samāhita*, intent, eager, 1¹³.

+ **upa-sam-ā**, set together (wood) unto (an already burning fire), put (fuel) on, 100¹⁶, 105¹⁰.

+ **upa**, put on (esp. a brick or stone on the sacred fire-altar or enclosure), 96⁸ ff.

+ **ni**, lay down, 87⁸; set down (sacred fire), 85⁶; *w. kriyām*, put labor upon (*loc.*), take pains with, 19¹⁴; *nihita*, put down, lying low, 70¹⁹.

+ **sam-ni**, lay down together; put together; *pass.* be near together; *samni-hita*, near, impending, 25¹⁵.

+ **pari**, put around; esp. put (part of a sacrificial fence) around (an altar), 105¹³; put around one's self, put on, (garments) 103¹⁹, (shoes) 45¹¹; clothe.

+ **puras**, see *s.v.*

+ **pra**, set forward. [cf. *pradhana*, *pradhāna*.]

+ **vi**, -1. part, mete out, distribute; -2. spread abroad, RV. x. 125. 3; -3. (*like Lat. dis-pōnere*) arrange, determine; prescribe, 59⁷; *vihita*, ordained, 14⁴; -4. lay out, make, build; prepare, 54¹⁸; -5. accomplish, 56¹³; make, do (*in a great variety of applications*); *vadham vidhā*, do slaughter, slay, 32¹⁴; *pūjām vidhā*, do or show honor, 28¹³; *pravṛttim vidhā*, make an advance into, *w. loc.*, expose one's self to, 20¹³; *upāyam vidhā*, employ an expedient, 39²; *kim vidheyam*, what's to be done, 31⁶; *tathā vidhiyatām*, so let it be done, 11⁴; *yathā* . . . *tan mayā vidheyam*, I must take such a course, that . . . 37⁶; cf. 38²².

+ **grad**, see *grad*.

+ **sam**, put together, unite; embroil in, *w. loc.*, 73¹⁴.

√ 2 d h ā (*dhāyati* [701d2]; *dadhāt*; *ādhāt*; *dhāsyāti*; *dhītā*; *dhātum*; *-dhiya*; *dhītvā*). suck; drink, 63¹. [cf. *dadhi*, *dhenu*: also *θήσarro*, 'sucked'; *γαλα-θηρός*, 'milk-sucking'; *θη-λή*, 'breast'; Lat. *fē-lare*, 'suck'; Goth. *dadd-jan*, 'give suck.']

1 d h ā, in *cpds.* as *vbl.* bestowing, granting; as *subst.* place. [√1 dhā, 'place, grant.']

2 d h ā, in *cpds.* as *subst.* drink. [√2 dhā, 'drink.']

dhātu, *m.* layer, as part of a composite whole. [√1 dhā, 'put, lay.']

dhātṛ, *m.* establisher; creator; *Dhātar*, as name of a deity, 90⁸ n. [√1 dhā.]

dhāna, *a.* holding, containing. [√1 dhā, 1150.]

dhānā, *f. pl.* corns, i.e. grain.

dhānyā, *a.* cereal (*adj.*); as *n.* cereal (*noun*), grain. [√1 dhā.]

dhāraṇa, *a.* holding; as *n.* a holding, keeping; wearing, 14¹¹; -ā, *f.* established ordinance; rule, 62¹⁷. [√dhr.]

dhārā, *f.* stream, jet. [√1 dhāv, 'run, pour.']

dhārāsāra, *m. pl.* stream-pourings, violent pourings. [√āsāra.]

dhārin, *a.* holding; possessing, 22²³; retaining, 68¹⁴. [√dhr.]

dhārmika, *a.* righteous; virtuous. [dharma-]

√ 1 dhāv (dhāvati, -te; ādhāvīt; dhāviṣyāti; dhāvitā; dhāvitvā; -dhāvya). run (of fluids), stream, pour; run (of animate beings). [see under √ dhū.]

+anu, run after.

+upa, run unto.

+sam-upa, run on unto, 3¹².

+pra, run forth, flow; run.

√ 2 dhāv (dhāvati, -te; dadhāvé; ādhāvīṣṭa; dhāutā; dhāutvā; -dhāvya). rinse.

dhi, *vbl.* containing, granting, in *cpds.*

[√ 1 dhā, 1155.2e.]

dhik, *excl.* fie! *w. acc.*

√ dhī (dīdheti [876]; dīdhāya [786³]; dhītā). think. [see √ dhyā.]

+anu, think over.

dhī [351], *f.* —1. thought; dhiyā-dhiyā, with each thought, every time it occurs to one; —2. (like *Ger.* An-dacht, *lit.* 'thinking upon,' and then 'devotion') religious thought, devotion, 89¹³, 74¹⁹, 82¹⁷; observe that *matī*, *mānas*, *manīṣā*, *māntṛa*, and *mānman* show this same specialization of *mg*; prayer, 74¹⁹; —3. intelligence, insight, mind, 89¹; understanding, skill. [√ dhī.]

1 dhīti, *f.* perhaps draught, see 82⁷ n. [√ 2 dhā, 'drink,' 1157.1a.]

2 dhīti, *f.* —1. thought; —2. devotion; —3. skill. [√ dhī: for 2, cf. dhī2.]

dhimant, *a.* gifted with understanding, wise. [dhī.]

1 dhīra, *a.* wise, 78^{3.10}. [√ dhī, 1188a.]

2 dhīra, *a.* firm; resolute, 48². [√ dhṛ: cf. *Lat.* *fir-mus*, 'firm.']

dhivara, *m.* —1. a very clever or skilful man; —2. a fisher. [dhī, 1171.]

dhūni, *a.* shaking, stormily moved, boisterous, wild. [fr. quasi-root dhun of dhunōti, √ dhū.]

√ dhū (dhūnōti, -nuté; later, dhunōti, -nuté [see 711]; dudhāva, dudhuvé; ādhūṣṭa [887a]; dhaviṣyāti; dhūtā, later dhutā; dhūtā; -dhūya). —1. move quickly hither and thither; shake; —2. fan (a fire); —3. shake off.

[orig. 'move violently, agitate': cf. *θύω*, *θύω*, 'rush on'; *θύμός*, 'agitation, anger,

passion, spirit': *θύω*, 'sacrifice,' is possible. akin w. √ dhū as a generalization of *mg* 2: closely akin w. √ dhū is √ 1 dhāv, 'run,' and also √ dhav, 'run' (cf. *θύω*, √ *θερ*, 'run'): see also under dhūma.]

+ava, shake down; mid. shake off from one's self.

dhūmā, *m.* smoke; vapor. [cf. *Lat.* *fūmus*, 'smoke': smoke has no such "swift eddying motion" as to make it easy to connect these names for it w. √ dhū, q.v.; but on this connection their identification w. *θύμός* should seem to depend: more prob. is the explanation of dhūmā as 'the enveloping or blackening,' fr. √ 1 dhvan, as *vāma* fr. √ van.]

dhūmaka, *m.* smoke, at end of *cpds* [1307] for dhūma; *f.* -ikā [1222d], the same.

dhūrta, *a. subst.* shrewd, sly, cunning; rogue. [ppl. of √ dhvṛ, 'harm by deceit' (cf. 957b²): according to the grammarians, dhūrta, *w. acct.* altered as in *jūṣṭa*: for a somewhat analogous development of *mg*, cf. Middle Eng. *schrewen*, 'curse,' whence *schrew-ed*, 'cursed, bad,' Eng. *shrewd*, 'bad, artful.']

dhūrta-traya, *n.* rogue-triad, trio of swindlers.

dhūsara, *a.* dusted over, dusty, dust-colored, gray. [√ dhvaṣ, dhvas, 1188d: cf. 181a.]

√ dhṛ (dādhāra [786], dadhré; ādhṛta; dharīṣyāti, -te; dhṛtā; dhārtum; dhṛtvā; -dhṛtya; dhārāyati; ādīdharat). *mgs of caus. forms ident.* [1041²] *w. those of simple forms*; hold, in its various *mgs*, *trans.* and *intrans.*;

trans. —1. hold, bear, support, 33¹¹, 39³, 75^{6.7}, 87⁹, 92¹; make firm, 92¹⁰; carry, 62¹²; wear; —2. hold fast, 22¹⁰, 33¹; hold in check, bear, withstand, 2²⁰, 8¹²; —3. keep (a cat), 31⁹; —4. set or lay or place in or on, *w. loc.*, 33¹², 41²¹; —5. hold or make sure or ordain for some one (*dat.*); mid. be ordained for some one (*dat.*), belong of right to, 75³;

intrans. —6. mid. hold, i.e. remain, continue; *w. this mg*, even in the active, 15⁸.

[cf. *θρό-vos*, 'support, seat,' *θρᾶ-vos*, 'bench,' *θρᾶ-σασθαι*, 'sit'; *Lat.* *fr̄ct-us*,

'held or supported by (hence w. abl.), relying on,' *frē-num*, 'holder, bridle.' + *a va*, *caus.* — 1. set down, fix; — 2. (like Eng. hold) assume as certain, 44¹⁴.

√ dhṛṣ (dhṛṣṇóti; dadhṛṣa; ádhṛṣat; dhṛṣitá, dhṛṣtá; -dhṛṣya; dharṣáyati). be bold or courageous; dare; venture, 74²; — *caus.* venture on some one or something; offend; overpower; dharṣitá, overcome. [cf. *θραῦ-ús*, 'bold'; Lat. *fusus*, 'pride'; Goth. *ga-dars*, AS. *dearr*, Eng. *he dare* (all 3d persons sing. of a preterito-present); AS. *dors-te*, Eng. *durs-t.*] + *ā*, venture against. + *prati*, hold out against, withstand, 82⁵.

dhṛṣṇú, *a.* daring; courageous, doughty, 78⁷; bold, 84¹⁷. [√dhṛṣ, 1102.]

dhenú, *f.* milch cow; cow. [√2dhā, 'suck,' 1102.]

dheya, *n.* the giving. [√1dhā, mg 4, 'bestow, give': 1213c.]

dhāirya, *n.* firmness; earnest or resolute bearing. [2dhira, 1211.]

√ dh mā, see √dhām.

√ dhyā (dhyāti, dhyāyati [761d1]; dadhyā; ádhyāsīt [911]; dhyāsyāti; dhyātá; dhyātvā; -dhyāya). think upon; meditate. [see √dhī and 108g.] + *abhi*, set the mind on something; sink one's self in thought, 57¹.

dhyāna, *n.* meditation. [√dhyā, 1150.]

dhyāna-para, *a.* having meditation as highest object, absorbed in contemplation. [1302b.]

√ dhraj (dhrājati; ádhrājīt). draw onward, advance, *intrans.* [see √drāgh, of which this is poss. a collateral form.]

√ dhru, collateral form of √dhvṛ.

dhrúti, *f.* a deceiving; infatuation. [√dhru.]

dhruvá, *a.* — 1. holding or continuing, i.e. remaining fixed in place; as *m.* the pole-star, 100⁸; — 2. of abodes, certain, safe, 79¹⁸. [√dhṛ in mg 6: see 1190.]

dhruvá, *f.* sacrificial ladle, 102¹³, see *srúo*. [lit. 'holder,' √dhṛ in mg 1: see 1190.]

√ dhvañs or dhvas (dhvāñsati, -te; dadhvāñsa, dadhvasé; ádhvasat; dhvastá; -dhvāya). — 1. fall to dust, perish; dhvasta, exhausted, hurt, impaired; — 2. vanish, be off; — 3. only in *ppl.* dhvasta, bestrewn, covered over, esp. with dust. [cf. Eng. *dust*; prob. also AS. *duwēs* and *dysig*, 'foolish,' Eng. *dizzy*, Old High Ger. *tusic*, 'foolish.']

dhvañśá, *m.* the perishing; destruction. [√dhvañs.]

√ 1dhvan (ádhvanit; dhvāntá; dhvanáyati). — 1. cover one's self; dhvānta, dark; — 2. become extinguished; — *caus.* — 1. envelope, cover over; — 2. blacken. [perhaps akin w. √dhvañs: see dhūma: cf. AS. *dunn*, Eng. *dun*, 'dark, brownish-black.']

√ 2dhvan (dhvānati; dadhvāna; dhvāntá [955a]). sound, resound. [cf. Old Eng. *dune*, Eng. *din*.]

dhvaní, *m.* sound. [√2dhvan.]

√ dhvṛ (dhvāratī). bend or make crooked; cause to fall; harm by deceit. [see dhūrta and dhruti: cf. AS. *dwellan*, 'lead astray, cause to delay,' Eng. *dwell*, *intrans.*, 'delay, linger, abide'; Eng. *dwaul*, 'wander, rave,' *dwale*, 'stupefying potion'; Dutch *dwaal-licht*, 'ignis fatuus'; Goth. *dvals*, 'foolish'; Eng. *dull*, *dolt*; Ger. *toll*, 'mad.']

na [491], *encl. pron.* root of 1st person, see *ahám*. [w. *nas*, 'us' cf. *vá*, 'we two,' Lat. *nōs*, 'us.']

ná, *adv.* — 1. not [1122b], 3¹; — 1a. in connected sentences or clauses: repeated simply: 97⁸, *octies*; 62^{14, 15}, *quinquies*; 63^{13, 14}, 71⁴, *ter*; 4¹³, 17¹⁸, 74¹, 80¹⁷, *bis*; with *ca*: na · ·, na · · ca, na ca · ·, 62¹⁶; na · ·, na ca · ·, na · ·, 63¹; with *api*: see *api* 2; with *u*, 21¹⁴; — 1b. not repeated, but replaced by *api ca* or *vā api* (see these), 2¹², 63⁴; — 1c. combinations: na ca, 8¹⁶; na · · ca, 13⁷, 62¹⁶; nāiva, 22¹⁹, 23¹⁹, 96¹⁰; na vāi, 92¹⁵; na vā, 90¹²; na tu, 64¹³; na tv eva tu, see *tu*; na ha, 95¹⁷; na iva, not exactly, 93⁴; — 1d. tantamount to *a-* in negative *cpds* [1122b⁴], as *nacira*, *nā-*

rather, fr. the root
form *dhī*, *dhin*,
dhīno-ti,
a. *dhīno-ti* 'nourish'.
see *dhī*, p. 83,
5. *dhī* roots.

tidūra, nādhīta, etc.; — 1e. at beg. of adversative clause: with adversative conj., 34¹⁰; without, 22²⁰, 41¹³, 92¹⁶; — 1f. in emphatic litotes, 21⁹; — 1g. substantive verb to be supplied, 32⁵ (asti); — 1h. na precedes ced, if it belongs to the protasis, 63⁹; if it immediately follows ced, it must be joined to the apodosis, 18⁹; — 1i. for prohibitive negative, see mā; — 1j. ná, 'not,' coalesces metrically in Veda w. following initial vowel, e.g. 70¹³, 71⁴, 83⁹;

— 2. like [see 1122d and d²], in this sense Vedic only, 70^{13, 18}, 71^{7, 9}, etc.; ná, 'like,' does not coalesce metrically in Veda w. following initial vowel.

[cf. *νη*, Lat. *ne*, negative prefix in *νη-κερδής*, 'gain-less,' *νη-φας*, 'not right, wrong'; AS. and Old Eng. *ne*, 'not'; AS. *nā* (*ne* + *ā*), 'not ever, never, no,' Eng. *no*; Eng. *na-* in *nathless*, AS. *nā þē læs*, 'not the less'; Eng. *n-* in *n-ever*, *n-aught*, etc.]
nákis, indecl. subst. pron. — 1. no one, 78¹, 73²⁰?; — 2. nothing, 73²⁰?; — 3. even as adv. [see 1117], never, 75¹¹. [ná + *kis*, see 504² end.]

nakulá, *m.* Viverra ichneumon, an animal like the polecat, often domesticated, and a bitter foe of serpents and mice.

nákta, *n.* night; — *-am* [1111b], by night. [cf. *νύξ*, stem *νυκτ*, Lat. *nox*, stem *nocti*, Eng. *night*.]

√ **nakṣ** (nákṣati, -te; nanákṣa, nanakṣé). attain unto; w. *dyām*, mount up to heaven. [collateral form of √2naç, 'attain.']

nákṣatra, *n.* — 1. sidus, heavenly body, in Veda, of sun as well as of stars; star, 13³, 71¹²; sing. collectively, 78¹¹; constellation; — 2. asterism of the lunar zodiac, 59¹⁰. [perhaps the stars are they that 'mount up' to heaven, cf. √nakṣ w. *dyām*.]

nakhá, *m. n.* nail (on fingers or toes); claw; talon. [cf. *ὄνυξ*, stem *ὀ-νυχ*, Lat. *unguis*, 'nail, claw'; AS. *nægel*, Eng. *nail*.]

nakhín, *a.* having claws; as *m.* beast with claws. [nakha.]

nágara, *n.*, and -rī, *f.* town, city.

nagaropānta, *n.* neighborhood of the town. [upānta.]

na-cira, *a.* not long; — *-āt*, adv. [1114c], soon. [1122b⁴.]

naṭa, *m.* dancer, mime, actor (these form a very despised caste). [√nṛt.]

naḍá or **nalá**, *m.* reed. [Whitney 54: cf. 2nadá and nala.]

√ **nad** (nádati; nanáda, nedé; naditá; -nádyā). sound; roar; bellow. [see 1nadá and nadi.]

1 **nadá**, *m.* the bellow, i.e. bull. [√nad.]

2 **nadá**, *m.* reed, rush. [cf. naḍá.]

nadí, *f.* roaring stream; river. [√nad: cf. *Nēḍa*, *Nēḍon*, names of streams.]

nánāndṛ [369²], *f.* husband's sister.

√ **nand** (nándati, -te; nanánda; nandiyáte; nanditá; -nándya). be glad.

+ *abhi*, be glad in; greet joyfully.

nandana, *a.* gladdening; causing joy; as *m.* son, 21¹¹; as *n.* Nandana, or Elysium, the pleasure ground of the gods, esp. of Indra, 49¹⁸. [caus. of √nand.]

nandi, *m.* The Gladsome One, euphemistic epithet of the dreadful god, Çiva-Rudra. [√nand: cf. çiva.]

nandi-deva, *m.* Nandideva, name of a Brahman. ['having Çiva as his god.']

nápāt, **náptṛ** [370], *m.* — 1. in Veda, descendant in general; son; grandson, 87¹⁸; — 2. in Skt., grandson, 63⁹. [declension: in Veda, nápāt, nápātam, náptṛā, náptṛbhis, etc.; in Skt., náptā, náptāram, náptṛā, náptṛbhis, etc.: see 1182d: cf. *vérodes*, 'young ones'; Lat. *nepōtem*, 'grandson'; AS. *nefa*, 'son's son or brother's son' — supplanted by Old French *neveu* (Eng. *nephew*), which in Old Eng. meant 'son's son' as well as 'brother's son'.]

naptí [356], *f.* daughter, 72⁶; granddaughter. [*f.* to nápāt: acct, 355b.]

√ **nabh** (nábhate). burst; tear.

nábhas, *n.* — 1. mist, clouds; — 2. atmosphere, sky. [cf. *νέφος*, *νεφέλη*, 'cloud, mist'; Lat. *nūbes*, 'cloud,' *nebula*, 'mist'; AS. *nifol*, 'misty, gloomy'; Ger. *Nebel*, 'mist': for mg 2, cf. Ger. *Wolken* and AS. *wolcnu*, 'clouds,' w. Eng. *welkin*, 'sky'.]

nabhas-tala, *n.* sky-surface, i.e. sky, see tala.

√ **nam** (námati, -te; nanáma, nemé [794e]; ánaṣit; naṣyáti; natá [954d]; námi-12*

nm / ni /

tum, nántum; natvá; -námya; namáyati). bow (*intrans.*), bend one's self; aim at a person (*gen.*) with (*instr.*), 73¹⁵; nata, bowed down, bending over, 68¹⁹ n.; — *caus.* cause to bow, subdue; namyate, is subdued, 31⁶.
 + ava, bow down, 34¹⁷.
 + ā, bow down to.
 + ud, raise one's self up, arise.
 + sam-ud, rise.
 + nis, bend out; contort one's self.
 + pra, make obeisance before (*acc.*).
 nāmas, n. bow, obeisance; adoration (by gesture or word); reverence; used also like the *Lat. gloria* in the *Gloria patri*. [*√nam.*]
 namas-kārā, m. a making of namas; adoration. [171³.]
 namas-kṛ (see *√kṛ*). do homage, 9¹⁴. [171³, 1092a.]
 √ namasya (namasyāti). pay reverence. [namas, 1063, 1058.]
 nāmuci, m. Namuchi, name of a demon, foe of Indra, 81¹⁶, 97⁶.
 nayana, n. eye. ['leader, organ of sense that leads,' *√nī*, 1150.1a: for mg, cf. ānana, gātra, carana, netra.]
 nāra, m. man, 3¹¹, etc.; at 57⁵, the primal man or spirit. [transition-stem fr. nr, 1209a.]
 nara-nārī, f. man and woman. [1253a.]
 nara-pati, m. lord of men; king.
 nara-vāhana, a. subst. having men as his team, drawn by men; epithet and name of Kuvera, god of wealth; name of a king, successor of Čalivāhana.
 naravāhana-datta, m. Naravāhanadatta, name of a son of king Udayana.
 naravāhanadatta-carita, n. adventures of N.
 naravāhanadattacaritamaya, f. -ī, a. containing the adventures of N. [1225: see maya.]
 nara-vyāghra, m. man-tiger, i.e. brave and noble man. [cf. naračārdūla: 1280b.]
 nara-čārdūla, m. man-tiger, i.e. best among men. [cf. naravyāghra: 1280b.]
 nara-čreṣṭha, a. subst. best of men.
 nara-sūnu, f. daughter of the primal man or spirit.

narādhīpa, m. lord of men, i.e. king, prince. [adhīpa.]
 narečvara, m. lord of men, i.e. king, prince. [ičvara.]
 narottama, a. subst. best of men. [uttama.]
 narmada, a. granting or causing fun; making gladness; f. -dā, Narmadā (called also Revā), the modern Nerbudda river. [narman + da.]
 narman, n. fun. [*√nr*]
 nala, m. reed; Nala, name of a prince of Nishadha. [cf. naḍā, Vedic naḷā.]
 nalopākhyāna, n. Nala-episode, 1¹. [upākhyāna.]
 1 nāva, a. new; of an earthen dish, (fresh, i.e.) unburned. [prob. fr. nū, 'now,' q.v.: cf. *vos*, *Lat. novus*, *Ger. neu*, *Eng. new*.]
 2 nāva [483⁴], num. nine. [cf. *énvée*, *Lat. novem*, *Ger. neun*, *Eng. nine*.]
 navatī [485], f. ninety. [2nāva.]
 nāva-nīta, n. fresh butter. [perhaps 'fresh-brought,' as we say 'bring the butter, i.e. make it come,' in churning.]
 nāvedas, a. perhaps well-knowing, cognizant of (*gen.*). [apparently fr. au affirmative particle na-, and vedas: see 1206³ end.]
 √ 1 nač (nācyati; nanāča, nečs; ānačat; nañsyaṭī [936]; naṣṭā; nāčyati). be missing; get lost; vanish; perish, be ruined. [cf. *vek-pós*, 'dead'; *Lat. nex*, 'death'; *nocēre*, 'harm'.]
 + vi, get lost; perish; *caus.* cause to disappear; bring to nought, 81²⁰.
 √ 2 nač (nāčati, -te; nanāča; ānač [833]). attain; reach, come up to, 74¹; w. acchā, draw hither, 70¹¹. [see *√lač*, 'reach': cf. *Lat. nac-tus sum*, 'am having reached'; *AS. neāh*, comp. *neār*, superl. *neāhst*, *Eng. nigh*, *near* (as comp., *Macbeth* ii.3.146), *next*; *AS. ge-neah*, 'it reaches, es reicht, it suffices'; *ge-nōh*, *Eng. e-nough*.]
 + pra, reach to, hit; fall upon, 78⁶.
 nās [397], f. nose. [nom. dual, *nāsā*: cf. *Lat. nas-turcium*, 'nose-teaser, nasturtium'; *nār-es*, 'nostrils'; *AS. nosu*, *Eng. nose*; *nos-tril*, 'nose-thrill, nose-hole'.]
 nas [401], encl. pron. form of 1st pers. [cf. *vó*, 'we two'; *Lat. nōs*, 'us'.]

nasa, for *nās* in *cpds* [1315c].

√ *nah* (*nāhyati* [761c]; *naddhá* [223⁸]; *-nāhya*). bind; join. [despite *naddha* (a poss. false formation), and Avestan *nazda* (Morphologische Untersuchungen, iii. 144), probably for *anagh*: cf. Lat. *nec-t-erē*, 'bind.']

+ *upa*, tie on, lace.

nahí, *adv.* not, to be sure; *nahí me ásti*, to be sure, I have no . . . [ná + hí, 1122a and b⁴: acct of verb, 595d.]

nāhuṣa, *m.* Nahusha, name of an ancient king. [perhaps 'neighbor,' from *nāhus*, and in that case a transfer-form (1209b).]

nāhus, *m.* neighbor. [√ *nah*.]

nāka, *m.* vault of heaven, firmament.

nātidūra, *a.* not very far. [na + *ati-dūra*, 1122b⁴.]

√ *nāth* (*nāthate*; *nāthitá*; *nāthitum*; *-nāthya*). turn with supplication to.

nāthá, *n.* a refuge; as *m.* protector; lord. [√ *nāth*.]

nādhita, *a.* un-learned. [na + *adhita*, *vi*: 1122b⁴.]

nābhi, *f.* —1. navel; —2. nave or hub. [cf. *ὀμφαλός*, Lat. *umb-ilicus*, AS. *naf-ela*, Eng. *navel*; also AS. *naf-u*, Eng. *nave*.]

nābhi-vardhana, *n.* the cutting of the navel(-string).

nāma-dhēya, *n.* the name-giving, naming, 59⁹; name, 17⁹, 60²². [*nāman*.]

nāman, *n.* —1. distinguishing characteristic; form; —2. name, 13⁸, 60^{21b}, 78⁹, 61⁹; *nāma grah*, (take i.e.) mention the name, 64¹³; personal name (e.g. *deva-datta*), as distinguished from the *gotra* or 'family name' (e.g. *kāçyapa*, 'descendant of Kaçyapa'), 103¹⁹ n.; at end of *cpds*, having . . . as name, named . . ., so 11 times, e.g. 19¹¹; —3. *nāma*, *adv.* [1111b], by name, so 19 times, e.g. 1², 60^{21a}, 94¹⁶; also *nāmnā*, 56⁵; *w. interrogatives*, pray, 54¹⁶. [origin unknown: cf. *θ-ρονα*, Lat. *nōmen*, Eng. *name*.]

nārā, —1. *a.* human; —2. as *m.* man; —*nārī*, *f.* woman, 1⁹, 86¹⁸, etc.; wife. [nr, 1208b: for mg 2, cf. *mānava*.]

nārada, *m.* Nārada, name of an ancient *devarṣi* (see note to 1¹⁴), who often appears on the earth to bring news from the gods,

and returns to heaven with reports from men.

nārāyaṇá, *m.* Nārāyana, son of the primal man. [simply a patronymic of *nara*, see 1219.]

nāvā, *f.* ship. [transfer-form (1209, 399) fr. *nāu*, *nāv*.]

nāça, *m.* loss; destruction. [√ *naç*, 'be missing.']

nāsā, *dual f.* the two nostrils, the nose. [transfer-form (399) fr. *nās*, strong *nās*.]

nāsikā, *f.* nostril; *dual*, the two nostrils; the nose. [*nāsā*, 1222c 1.]

nāstika, *a. subst.* atheist, infidel, not believing the Vedas and Purānas. [fr. na + *asti*, 'there is not,' 1314b.]

nāhuṣa, *m.* descendant of Nahusha, patronymic of Yayāti. [*nāhuṣa*, 1208 and f.]

ní, *prep.* down; in, into. [cf. *ἐν*, 'in'; Eng. *ne-ther*, *be-nea-th*.]

nikāṭa, *a.* near; as *n.* neighborhood; presence. [1245g.]

nikhila, *a.* entire; all. [perhaps for *niḥ-khila*, 'without a gap,' *nis* + *khila*: 1305² end.]

nijá, *a.* own; belonging to our party, 24⁶; *nijo ripus*, foe in one's own camp, 37¹⁵; often used as reflexive possessive pron., my own, his own, our own, etc., — or rather, my (47¹⁷), his (50¹⁴, 53¹³, 56⁴⁶), etc. [perhaps 'in-born,' fr. *ni* + *ja*.]

niṇyá, *a.* inner; hidden, 70²⁰; as *n.* secret, 78³. [*ni*.]

nítya, *a.* —1. own (*Vedic*), 79¹⁶; —2. constant; eternal, 57¹; *-am*, *adv.* constantly, always, 17¹⁶, 64¹⁹. [in mg 1, fr. *ni*, 'in,' 1245b, and so signifying 'inward, not alien.']

nitya-kāla, *m.* uninterrupted time; *-am*, *adv.* always, under all circumstances, 60⁶.

nitya-snāyin, *a.* constantly making sacred ablutions. [1279.]

√ *nid* or *nind* (*níndati*; *níninda*; *ánindīt*; *ninditá*; *-nindyā*). blame; reproach. [cf. *ὀνειδος*, 'reproach.']

nidrā, *f.* sleep. [√2 *drā*, 'sleep,' + *ni*.]

nidhāna, *m. n.* end; death, 5¹⁹. [perhaps fr. √ *dhā* + *ni*, 'put down or out of the way,' 'make an end of.']

√ *nind*, see *nid*.

nindaka, *a. subst.* scoffer. [√nid, nind.]
nibandhana, *n.* a binding, ligation, 59³;
 that on which a thing is fastened or
 rests or depends, condition, means, 46¹.
 [√bandh + ni.]
nibhṛta, *a.* (borne down, lowered, *i.e.*)
 hidden; -am, *adv.* secretly. [√bhṛ + ni.]
nimajjana, *n.* bathing. [√majj + ni.]
nimitta, *n.* mark (for shooting at); sign,
 token; occasion or cause; -am, -ena, *ad-*
verbially, because of; tannimittam, -ena,
 because of this, on account of this.
nimeṣā, *m.* closing or winking of the eyes.
 [√miṣ + ni.]
niyoga, *m.* a fastening on; injunction,
 and so, commission; business, 30⁶. [√yuj
 + ni: for mg, cf. *alicui injungere laborem*,
 'fasten or impose a task on a person.']
nir, for **nis** before sonants [174]; see **nis**.
nir-antara, *a.* without interval or free
 space; completely filled, 53¹⁰; continuous;
 uninterrupted, 56¹².
nir-apāya, *a.* without failure or danger;
 infallible or safe.
nir-apekṣa, *a.* without regard or expect-
 ation; regardless, 52²⁰; not expecting
 anything from another, independent, 31¹⁷.
 [apekṣā, 334¹.]
nir-āmiṣācin, *a.* not meat-eating. [see
nis 3.]
nir-āhāra, *a.* without food, abstaining
 from food.
nir-ukta, *a.* spoken out; loud; clear;
as n. explanation; etymological interpre-
 tation of a word; *esp.* Nirukta, title of a
 commentary to the *nighaṇṭavas* or Vedic
 Glossary. [√vac + nis.]
nir-ṛti, *f.* dissolution; destruction. [√ṛ +
 nis, 1157. 1d.]
nir-guṇa, *a.* without a string, 18⁵; void
 of good qualities, 18⁵; worthless, bad.
nir-ṇāmā, *m.* contortion, sinuosity.
 [√nam + nis.]
nir-dhana, *a.* without money.
nir-buddhi, *a.* without wit, stupid.
nir-bhara, *a.* —1. without measure,
 much; -am, *adv.* very; -am *prasupta*,
 fast asleep; —2. full of.
nir-mala, *a.* without impurity; pure;
 clear.

nir-lakṣya, *a.* not to be perceived,
 avoiding notice. [see **nis** 3.]
nir-vaṇṣa, *a.* without family; alone in
 the world.
nir-vāta, *a.* windless; sheltered.
nir-viṣeṣa, *a.* without distinction; undis-
 tinguished; alike; like.
nirviṣeṣākṛti, *a.* having like appear-
 ance, looking just alike. [ākṛti.]
nivāra, *m.* the warding off. [√lvṛ,
 'cover,' + ni.]
nivīta, *ppl.* hung, *i.e.* draped, with hang-
 ings, *esp.* with the sacred cord; *as n.*
 [1176a], the wearing the sacred cord about
 the neck; the sacred cord itself. [√vyā +
 ni.]
nivṛtta, *ppl.* —1. turned away; *esp.* of
 an action which is turned away, *i.e.* not
 directed (to any ulterior purpose or ob-
 ject), free from hope of reward in this
 world or the next, disinterested, *opp.* of
pravṛtta, *q.v.*; —2. having turned away
 from, and so abstaining from, 29⁸. [√vṛt
 + ni.]
nivéṣana, *n.* a going in and settling down
 to rest; resting-place; sleeping-place, bed,
 105⁸; dwelling, 8⁶. [√viṣ + ni: for mg,
 cf. *bhavana*.]
niç [397], *f.* night. [cf. **nákta**.]
niçā, *f.* night. [cf. **niç**, **nákta**.]
niçcaya, *m.* (ascertainment, determina-
 tion, *i.e.*) a fixed opinion or a firm resolve.
 [poss. fr. √3ci, 'notice, look,' + nis; but
 better, perhaps, fr. √1ci + nis, and so,
 'an un-piling, *i.e.* discrimination, determi-
 nation.']
niçcala, *a.* not moving. [nis + cala: see
nis 3.]
niçcita, *ppl.* determined, decided; -am,
adv. decidedly, surely. [see under **niç-**
caya.]
niḥcreyasa, *a.* without a superior, *i.e.*
 best; *as n.* final beatitude. [nis + crey-
 asa: acct, 1305³.]
niḥcvāsa, *m.* breathing out, expiration;
 sigh. [√cvas + nis.]
niḥcvāsa-parama, *a.* having sighs as
 chief thing, much addicted to sighing.
 [1302b.]
niṣadha, *m. pl.* the Nishadhans, name of

a people; Nishadha, name of a country, 1¹ n., 4³.
niṣadhādhīpa, *m.* ruler or king of the Nishadhans. [adhīpa.]
niṣūdāna, *m.* finisher (in its colloquial sense), one who makes an end of, destroyer. [vśūd + ni.]
niṣeka, *m.* an injecting, esp. of semen, impregnation; the ceremony performed upon impregnation. [vśic + ni.]
niṣevin, *a.* devoting one's self to; cohabiting with, 67²². [vśev + ni.]
niṣkramaṇa, *n.* the stepping out; esp. the first going out with a child. [vkram + nis.]
niṣṭha, *a.* resting upon. [vśthā + ni, 333.]
niṣphala, *a.* fruitless, 63¹⁰; vain, 68¹¹. [nis + phala.]
nīs, *adv. prep.* —1. out, forth; —2. in cpds [1305² end], having 'away, without', e.g. *nirantara*; —3. in cpds, not, e.g. *niṣcala*.
v nī (nāyati, -te; *nināya* [800b], *ninyé*; *ānāṣit*, *āneṣṭa* [882]; *neṣyāti*, -te; *nītá*; *nētum*; *nītvá*; -*nīya*; *nīyáte*; *nāyáyati* [1042b]). lead, 24¹⁵; guide; conduct, 85²⁰; carry, 39¹⁹, etc.; carry off, 36¹⁵, 43¹⁷; *vyāghratām nī*, bring to tiger-ness, change into a tiger; *vaçam nī*, bring into one's power.
 + **anu**, (draw along toward one, i.e.) try to win or conciliate by friendly words.
 + **abhi**, bring hither to.
 + **ā**, bring to, 29¹⁴; bring, 31⁹; bring (one liquid) into (another, loc.), mix, 101¹⁴; *caus.* cause to be fetched, 50⁵.
 + **ud**, bring up; rescue (as a drowning man from the water), 90¹⁰.
 + **upa**, take unto one's self, of the teacher who receives a youth of one of the three free castes as pupil, and at the same time invests him with the sacramental cord, thus conferring spiritual rebirth, and making him a full member of his caste; see *upanāyana*; *upanīta*, invested with the sacramental cord.
 + **pari**, lead around (a cow, steer), 91¹⁴, 105²²; esp. lead a bride around the fire (as wedding ceremony), page 99.

+ **pra**, —1. bring forward; —2. as liturgical terminus technicus, convey the sacrificial fire and water to their places on and near the altar; *prāpitās* (sc. āpas), holy water; —3. bring forward (one's feelings), i.e. come out with or manifest one's affection, 9¹⁵.
 + **vi**, lead; guide; train; discipline.
nī [852], *vbl.* bringing, in *vaçanī*. [vñi.]
nīcá, *a.* low, not high; morally and socially low. [inorganic transfer-form (1200a) fr. *nīc-ā*, q.v.]
nīcá, *adv.* down, low. [adverbially accented instr.—instead of *nīc-ā*, 1112e—fr. *ny-āñc*.]
nīcá-vayas [418], *a.* whose strength is low; exhausted. [1306.]
nīdā, *Vedic nīlá*, *m. n.* —1. (place for settling down, i.e.) resting-place; —2. esp. bird's nest. [for *nī-zd-a*, i.e. *nī-s(a)d-a* — 198b³—*vśad* + *nī*: cf. Lat. *nidus*, Ger. *Nest*, Eng. *nest*: for *l*, see Whitney 54.]
nīda-garbha, *m.* nest-interior.
nīti, *f.* —1. conduct, esp. right and sagacious conduct; the knowledge of all that governs virtuous and discreet and statesman-like behavior; political and social ethics; —2. leading. [vñi, 'conduct.']
nīti-jñá, *a.* knowing how to conduct one's self discreetly.
nīti-vidyā, *f.* knowledge of *nīti* or political and social ethics, esp. as it concerns princes.
nīti-śāstra, *n.* doctrine or science of political and social ethics.
nītha, *m.* a leading; **nīthá**, *n.* (way, and so, like the German *Weise*) a musical air, song. [vñi, 1163a.]
nīrá, *n.* water.
nīrasa, *a.* sapless, dried up; tasteless; insipid, 54¹¹. [nis + *rasa*, 174, 179.]
nīruj, *a.* without disease; healthy, 22³. [nis + *rāj*, 174, 179.]
nīla, *a.* dark-colored, esp. dark blue; as *n.* indigo; **nīlī**, *f.* indigo. [hence, through the Arabic *an-nīl*, for *al-nīl*, 'the indigo plant,' come Eng. *anil* and *aniline*.]
nīla-paṭa, *m.* dark garment.
nīla-varṇa, *a.* blue-colored.

worldly wisdom
Lebensweisheit

nīlasamdhāna-bhāṇḍa, *n.* vat for the mixing, *i.e.* preparing of indigo.

nīlibhāṇḍa-svāmin, *m.* indigo-vat-proprietor.

nīvāra, *m.* wild rice; *sing.* the plant; *pl.* the grains.

nīlā, *see* nīdā.

√ nu (nāvate; nunāva; ānūṣṭa; nutā; -nūtya). cry aloud; shout; exult; praise. + pra, murmur; hum; *esp.* utter the sacred syllable om.

nū, *adv.* — 1a. now, at once, temporal; — 1b. now, continuative; adhā nu, so now, 79⁸; — 1c. now, introductory, 70¹; — 1d. so then, in encouraging or summoning; — 1e. now, pray, in questions, 5²¹, 7¹⁸, 61²⁰, 74⁸, 78¹²; — 2. asseverative: nakir nu, surely no one or nothing, 73²⁰; mā nū, in order that surely not, 86¹⁰; — 3. *w. relatives*: yā nu, whatsoever, 74²; yān nu, *i.e.* yāt nu, as long soever as, 79¹². [in V. often nū: cf. vū, vūv, Lat. nun-c, Ger. nu, nun, AS. nu, nū, Eng. now: see also nāva, nūtana, nūnām.]

√ nud (nudāti, -te; nunōda, nunudē; ānutta [881]; notsyāti, -te; nuttā, nun-mā; -nūdyā). push; thrust. + parā, thrust away; move from its place.

+ pra, push forward; set in motion. + vi, drive asunder or away; turn away, *esp.* from cares, like the Eng. di-vert; amuse. [for mg, cf. also dis-port and s-port.]

nuda, *a.* dispelling, in cpds. [√nud.]

nūtana, *a.* of now; recent; young. [nū, 1246e.]

nūnām, *adv.* now. [nū, 1109.]

nṛ [370, 371⁸, 10], *m.* man; hero; used also of gods: of the Maruts, 74⁴, 77¹⁸.

[cf. ārp, stem ārp, 'man'; Old Lat. nero, stem nerōn, 'manly, strong'; Lat. Nero.]

nṛ-cākṣas, *a.* men-beholding. [1206⁸.]

√ nrt (nṛtyati, -te; nanārta; ānartit; nartisyāti; nrttā; nārtitum; nart-itvā). dance.

nrtī, *f.* dance. [√nrt, 1155.1.]

nṛ-pa, *m.* protector of men, *i.e.* prince, king.

nṛ-pāti, *m.* lord of men, *i.e.* prince, king. [acct, 1267a.]

nṛmṇā, *n.* virtue, manliness, courage, strength. [fr. nṛ (1224c), as *virtus* fr. *vir*.]

nṛ-ṣaṅsa, *a.* man-cursing; malicious.

netavya, *grdv.* to be carried. [√nī.]

netra, *n.* eye. ['leader,' √nī, 1185a: for mg, cf. nayana.]

néd, *adv.* lest, in order that not, *w. accented verb* (595d) in the subjunctive (581c), 84¹⁷.

[nā + id, 1111a².]

nedya, *grdv.* to be blamed. [√nid, 963d.]

nemī, *f.* felly, rim. [nam, 1155.]

nāirukta, *a.* pertaining to the Nirukta; as *m.* an etymologist. [nīrukta, 1208f.]

nāiṣadha, *a.* pertaining to Nishadha; as *m.* prince of the Nishadhans, *i.e.* Nala. [niṣadha, 1208f.]

nó, *adv.* and not, 21¹⁴; no ced, and if not, see ced. [nā + u.]

nāu, *see* 491.

nāū [361a], *f.* boat; ship. [cf. vāṛs, Lat. *nāvis*, 'ship'; perhaps AS. *naca*, 'skiff': perhaps 'the swimmer,' √snū, cf. √snā.]

nyag-ródha, *m.* Ficus indica, banyan tree. ['downwards-growing': nyāñc (1249a) + rodha.]

nyāñc [409b], *a.* directed downwards. [ni + añc, 407.]

nyāyā, *m.* — 1. (that to which a thing goes back, *i.e.*) rule, norm; — 2. (that in which a thing goes, *i.e.*) way; — 3. *esp.* the right way, propriety. [vi + ni, 1148.2.]

nyāyā, *a.* regular, normal, right; — am, *adv.* rightly; properly. [nyāyā, 1211.]

nyāsa, *m.* a putting down, commitment. [√2as + ni, 'throw down.']

1 pā, *vbl.* drinking, in cpds. [√1 pā, 333.]

2 pā, *vbl.* keeping, keeper, in cpds. [√2 pā, 333.]

pakṣā, *m.* — 1. wing, 93²; — 2. side, of a door or of the hair of the head; — 3. half, *esp.* of a lunar month, 27¹, 57¹⁹, cf. kṛṣṇa-, gukḷa-; — 4. side, *i.e.* party, 37¹⁸.

pakṣa-bala, *n.* strength of wing.

pakṣin, *a.* winged, 92¹⁹; as *m.* bird, 2²². [pakṣa.]

pakṣimṛgatā, *f.* condition of bird or of beast. [fr. *pakṣin* + *mṛga*: 1237, 1252.]

pakṣi-çāvaka, *m.* young of a bird; birdling. [*pakṣin*.]

pāṅka, *n.* mud, mire.

pañkti, *f.* set or series or row of five; row in general. [*pāñca*, 1157.4.]

pañkti-krama, *m.* order of a row; -*ṇa*, in a row, 39¹⁴.

√ **pac** (*pācati*, -*te*; *papāca*, *pecé* [794e]; *āpāksīt*; *pakṣyāti*, -*te*; *pāktum*; *paktvá*). *cook*, by baking or boiling or roasting; ripen. [cf. *πέσσω*, 'cook'; *πέων*, 'ripe'; Lat. *coquo*, 'cook'; borrowed AS. noun *cōc*, Eng. *cook*.]
+ *vi*, cook thoroughly; *pass.* be brought to maturity; ripen (of an action), *i.e.* come to its consequences or issue.

pāñca [483³], *num.* five. [cf. *πέντε*, Aeolic *πέμπε*, Lat. *quinque*, Goth. *fimf*, AS. *fif*, Eng. *five*.]

pāñca-tantra, *n.* Panchatantra, name of a collection of fables. ['having five divisions or books.']

pāñca-tapas, *a.* having five fires, of an ascetic who sits between four fires, one at each cardinal point, and with the burning sun above.

pāñcatva, *n.* fiveness; *esp.* dissolution of the body into the five elements (earth, water, fire, air, ether, *see bhūta* and 60^bn.), *i.e.* death; *w.* gam, die. [*pāñca*, 1239.]

pāñca-pada, *f.* -*i*, *a.* having (taken) five steps. [acct, 1300.]

pāñcamā, *f.* -*i*, *a.* fifth. [*pāñca*, 487⁴.]

pāñca-yāma, *a.* having five courses. [acct, 1300.]

pāñca-çirṣa, *a.* five-headed. [*çirṣan*, 1315a.]

√ **paṭ** (*pāṭhayati*, etc.). split, slit.

+ *ud*, open out.

paṭa, *m.* woven stuff; cloth; garment.

paṭala, *n.* veil; cover. [cf. *paṭa*.]

paṭu, *a.* -1. sharp; and so -2. *fig.* (nearly like Eng. sharp), clever.

√ **paṭh** (*pāṭhati*; *papāṭha*; *paṭhitá*; *paṭh-itrá*; *pāṭhayati*). read aloud, 54²³, 55⁹; recite, 17¹¹; repeat to one's self, study, 22¹¹; *caus.* teach to talk, 19¹⁵.

√ **paṇ** (*pāpati*, -*te*; *paṇitá*). -1. bargain; buy; -2. bet, wage, stake, play. [prob. for *paln*: cf. *πέρνημι* and *πωλέω*, 'sell'; Ger. *feil*, 'for sale, venal'.]
+ *ā*, in *āpaṇa*, 'market.'
+ *vi*, sell.

paṇa, *m.* -1. bargain, stipulation, 45¹⁴; -2. wage, gage, prize; -3. a certain coin, 47¹⁶. [*ṽpaṇ*.]

paṇi, *m.* -1. bargainer, who gives nought without return; chafferer, haggler, and so -2. niggard; *esp.* one who is stingy towards the gods, an impious person; -3. a malicious demon. [*ṽpaṇ*.]

paṇḍitá, *a.* learned; *as m.* learned man, *Anglo-Indian* pandit.

paṇḍita-sabhā, *f.* assembly of pandits. **pānya**, *grdv.* to be bargained for or bartered; *as n.* article of trade. [*ṽpaṇ*, 963.]

√ **pat** (*pātati*, -*te*; *papāta*, *petús* [794e]; *āpaptat*; *patigayāti*; *patitá*; *pátitum*; *patitrá*; -*pātya*; *pātáyati*, -*te*). -1. fly; move swiftly through the air; -2. descend, let one's self down; cast one's self at, 26⁸; -3. fall down, tumble down, 34⁸, 40^{2,5}; fall (morally), fall from one's caste; fall down (dead); -4. fall upon, be directed to, 13⁴; -5. fall or get into, 22^{8,9}; -*caus.* cause to fly; hurl (a curse), 49¹¹. [cf. *πέτομαι*, 'fly'; *πιπτω*, 'fall'; Lat. *peto*, 'fall upon, make for, seek': *see also pattra*.]
+ *anu*, fly after, pursue.
+ *ud*, fly up.
+ *sam-ud*, fly or spring up together, 3⁴, 8¹⁴.

+ *ni*, fly down; light, 3⁸; tumble into, 36¹³; *caus.* cause to fall; kill, 32¹¹, 33¹⁷.
+ *sam-ni*, fall together, 90²⁰; come together; *caus.* bring together or convene, 9¹⁹.
+ *parā*, fly off, 93¹.

pātatra, *n.* wing. [*ṽpat*, 1185d.]

patatrín, *a.* winged; *as m.* bird. [*pata-tra*.]

pātana, *n.* fall. [*ṽpat*.]

pāti [343b], *m.* -1. master, possessor; lord; ruler, 4²; -2. then (like Eng. lord), husband, 9⁷, 89⁸, 86¹⁸, 64¹³. [cf. *πίσις*, 'husband'; Lat. *impos*, stem *im-pot*, 'not

master of'; Goth. *faps* in *brup-fap-s*, 'bridegroom.']
pati-ghnī, *a. f.* husband-slaying. [formally a fem. to *pati-han*, 402.]
patitvā, *n.* condition of spouse; wedlock. [*pati*.]
pati-lokā, *m.* husband's place, abode of the husband in the future life.
pati-sthāna, *n.* husband's place.
patisthāniya, *a.* belonging to or in the husband's place; *as m.* husband's representative. [*patisthāna*, 1215.]
pātra, *n.* —1. feather; wing; —2. (plumage of a tree, *i.e.*) leaf —*for mg*, *cf.* *parpa*; —3. a leaf for writing on; a written leaf, 54¹⁹. [*Vpat*: *cf.* *πτερόν*, 'wing'; Lat. *penna* and Old Lat. *pesna* (for *spetna*), 'wing'; Ger. *Fed-er*, Eng. *feather*.]
patra-ṣāka, *n.* leaf-vegetable, a vegetable consisting chiefly of leaves.
pātnī, *f.* —1. mistress, lady; —2. *then* (*like Eng.* lady), wife. [*fem.* to *pāti*, just *as πόρνα*, 'lady,' is to *πόρnis*.]
patsutah-ḡī [352], *a.* lying at the feet.
patsutās, *adv.* at the feet. [*fr.* *patsū*, loc. pl. of *pád*, 1098b.]
path [433], *same as* *panthan*.
patha, *for path* in *cpds* [1315c].
pathī [433], *same as* *panthan*.
pathi-rākṣi, *a.* guarding the paths. [*panthan*, 1249a: *acct.* 1276.]
pathya, *a.* (pertaining to the way, course, or progress of a thing, *and so*) suitable, wholesome; *pathyā*, *f.* pathway. [*path*, 1212d 1.]
V pad (*pádyate*; *papáda*, *pedé* [794e]; *ápatta* [882]; *patsyáte*, *-ti*; *panná* [957d]; *páttum*; *-pádyā*; *pādáyati*). —1. go, step, tread, *only w. prepositions and in derivatives*; —2. fall, sink down (from fatigue), perish. [connection between 1 and 2 not clear: uncompounded verb very rare: see under *pád* and *padá*.]
+ **ā**, come unto; get into (a condition); *esp.* get in trouble.
+ **vy-ā**, fall away, perish; *caus.* destroy; kill.
+ **ud**, go forth or out of; come into

existence; be produced; *utpannam an-nam*, food (not cooked for the occasion, but) already on hand, 104¹; *utpanne kārye*, when the emergency has arisen, 38¹⁴; —*caus.* engender, 23⁸; produce; get, 42¹⁷.

+ **praty-ud**, in *ppl.* *pratyutpanna*, ready or on hand to meet an emergency. + **upa**, fall upon; happen, take place, 100¹⁰; come to, get at, reach; *upapanna*, (having gotten at [952²], *i.e.*) in possession of, endowed with, 1⁴, 2⁸.

+ **prati**, —1. step to; enter upon, 66¹⁸; —2. get into (a condition), 49¹⁵; get at, acquire, attain, 98¹⁹; get back again, 60¹⁷; —3. go to meet, *and so* (*like the Lat.* *ac-cedere*), accede, yield; say yes to; consent, 48¹².

+ **vi**, fall asunder, 93⁹; come to nought, get into trouble.

+ **sam**, —1. turn out well, succeed, prosper; —2. become, 45¹², 47¹⁸; —3. fall together, be united with; *sampanna*, endowed with, 2¹⁹.

pád [391], *m.* foot. [*Vpad*: *cf.* *πόδ-α*, Lat. *pēd-em*, Eng. *foot*.]

padá, *n.* —1. step, 17²¹, 99²⁸; —2. foot-step; —3. foot, 86⁶; —4. standing-place, stead, place; home, 56⁴; station, position, 41¹. [*Vpad*: *cf.* *πόδov*, 'ground'; Lat. *op-pedum*, *op-pidum*, 'town, (on or over the field)'; *peda*, 'footprint'; AS. *fet*, 'step, going, journey,' whence *fetian*, 'go for,' Eng. *fetch*.]

padma, *m. n.* lotus, *Nelumbium speciosum* (not the plant, but the flower, which closes at evening).

padma-garbha, *a.* containing lotuses; Lotus-filled, name of a lake. [see *garbha* 2.]

padma-rāga, *a.* having the color of a lotus; *as m.* ruby. [1296.]

pánthan [433], *m.* road, path, way. [*cf.* *πᾶρος*, 'path'; Lat. *pont-em*, 'path, bridge': Eng. *path* and Ger. *Pfad*, if they belong here at all, must be regarded as very early borrowings, *fr.* the Greek *πᾶρος*, or *poss.* from the Scythian.]

pánthā [433⁶], *same as* *panthan*.

páyaa, *n.* milk. [*Vpī*.]

payo-mukha, *a.* having milk on the face or surface. [payas, 1303.]

pāra [525⁴], *a.* — 1. far, distant, more distant, further off, 86⁴; — 2. following, later, future; — 3. being beyond, surpassing, summus; chief, 68⁷; best, 36¹⁰; utmost, 1¹⁴; greatest, 44¹⁷; highest, 103¹¹; at end of cpds [1302b], having ·· as chief thing, given over to ··; devoted to ··; — 4. *a. and subst.* other, 64¹³; *eka* ·· para, the one ·· the other, 53¹⁰; another, 30²²; strange, hostile; stranger, 24⁶; foe, 29¹⁰, 37¹⁹. [√2 pr, 'bring across'; cf. *πέρα*, 'beyond'; Lat. *peren-die*, 'the day after,' i.e. 'day after to-morrow'; Eng. *far* and *fore*.]

para-dāra, *m. pl.* another's wife.

para-dravya, *n. pl.* another's property.

para-pakṣa, *m.* party of the foe.

para-patnī, *f.* wife of a stranger.

param, *adv.* beyond; *w. abl.* [1128], after, 60²³. [pāra, 1111c.]

paramā [525³], *a.* — 1. farthest, extreme, last; of heaven, highest, 83¹³; so 85³; — 2. chiefest, 29¹; supreme; most excellent, 15¹⁷; at end of cpds [1302b], having ·· as supreme object, devoted to ··; — 3. *advly* in cpds, before an *adj.* [1279], highly, exceedingly. [pāra, 474.]

parama-ṣobhana, *a.* exceedingly beautiful.

paramāṅganā, *f.* most excellent woman. [aṅganā.]

parameṣvara, *m.* supreme lord. [iṣvara.]

parame-ṣṭhīn, *a.* standing in the highest place; supreme, as epithet of Prajāpati. [parama (1250c) + ṣṭhīn, 180.]

para-loka, *m.* the other or future world.

parás, *adv.* far; in the distance; beyond; *w. advly* used *instr.* [1127] enā, beyond here, i.e. beyond, RV. x. 125. 8. [see pára.]

parástāt, *adv.* beyond; afterwards, at the end. [parás, 1100b.]

paras-para, one another; **parasparam** and **parasparatas**, *adv.* with one another; mutually. [an agglomeration (1314c) of **paras** (nom. s. m. of para) and **para**: the

syntactical forms sometimes correspond to the logical relation of the two parts — so, e.g., in **parasparam** nindanti, 'they scold, the one the other' — but have come to be stereotyped and used often where the logical relation would require other case-forms: cf. **anyonya**.]

parasparādin, *a.* devouring one another. [ādin.]

pārā, *adv.* to a distance, away, forth. [cf. *παρά*, *w. gen.*, 'away from, from beside'; Lat. *per*-in *per-ire* and Ger. *ver*-in *ver-gehen*, 'pass away, perish'; Eng. *for*-in *for-bear*, 'hold off from.']

parākrama, *m. s. and pl.* bold advance; courage; strength. [√kram + parā.]

parān-mukha, *a.* having the face averted; turning the back upon, avoiding. [parāñc, 1249a, 217, 161.]

pārāñc [409a], *f. pārāci*, *a.* directed away; averted; turning the back. [parā + añc, 407.]

parārtha, *m.* the sake of others; -am, -e, *adv.* for others. [artha, 1302c4.]

parāvāt, *f.* the distance. [parā, 383d1, 1245f.]

pāri, *adv.* around; *prep. w. abl.*: from around, 87⁸; from, 75¹⁵. [cf. *περί*, 'around.']

parigha, *m.* iron bar for locking a gate. [√han + pari, 1143c, 333: for mg, cf. Ger. *Schlag*, 'coach-door,' and *schlagen*, 'strike': force of *prep.* unclear.]

parighopama, *a.* like iron bars. [upamā, 334².]

pari-jana, *m.* the surrounding folk, *περίπολοι*; retinue. [1289a.]

pari-jāta, *a.* completely grown. [1289a.]

pariṇeya, *grdv.* to be led around. [√ri + pari.]

parityāga, *m.* relinquishment. [√tyaj + pari.]

paridevita, *n.* lament. [√2 dīv, 'lament,' + pari, 1176a.]

paridhī, *m.* (a put-around, i.e.) enclosure, fence, protection, 80¹³; in the language of the sacrifice, the three green sticks laid about the altar fire and supposed to hold it together, 105^{13.3}. [√idhā, 'put,' + pari, 1155. 2c.]

paripanthin, *a.* besetting the path; *as m.* waylayer. [pari + panthan, 1310a and c end.]

paribhū [352], *a.* being around, encompassing. [vbhū + pari, 323.]

pari-vatsarā, *m.* a full year. [1289.]

parivartin, *a.* turning round, circling, constantly returning into itself. [vṛt + pari.]

parivāra, *m.* that which surrounds, *i.e.* retinue. [v1vr, 'cover,' + pari.]

pariṣṛit, *f.* (encloser, *i.e.*) one of the little stones by which the sacrificial altar is surrounded. [vṛi + pari, 'enclose': 383b.]

parisaṁkhyā, *f.* complete tale or enumeration; *sum.* [vṛkhyā + pari-sam.]

paruṣā, *a.* knotty, rough, harsh. [parus, 1200b.]

pārus, *n.* knot; joint, of a plant or of the body. [perhaps 'a fullness,' v1 pr, 'fill': cf. pārvan.]

paróḁṣa, *a.* beyond the eye, out of sight, invisible; -e, *adv.* [1116], behind one's back. [for paro 'kṣa, *i.e.* parás + akṣá, 'eye': 1310a.]

parokṣārtha, *m.* invisible thing, the invisible. [artha.]

parkaṭi, *f.* waved-leaved fig-tree, *Ficus infectoria*.

parṇá, *n.* -1. wing; plume, feather; -2. leaf — *for mg.* cf. *pattra*. [!-spr (1177a), see under vspṇur: cf. Lithuanian *spārna*, 'wing'; Ger. *Farn*, Eng. *fern*, so called (like *περίς*, 'fern,' — cf. *περίον*, 'feather,') from its feathery fronds.]

paryālocana, *n.* deliberation; -ā, *f.* plan, consilium. [vloc + pary-ā, 1150.2a².]

pārvata, -1. *a.* consisting of knots or ragged masses, *used of* a mountain, *giri*; *as m.* -2. mountain, 27⁶, 92¹⁰; hill; -3. cloud-mountain, 70²; -4. rock or boulder, 86¹¹; -5. Parvata, name of a Rishi, companion of Nārada (*q.v.*), 5⁹. [fr. *pārvan*, cf. 1245c: cf. Παρβάτος (*parvatus), sc. πόντος, *i.e.* 'Hil-ton.']

parvata-kandara, *n.* mountain-cave.

parvata-ṣikḥara, *m. n.* hill-top.

parvatopatyakā, *f.* mountain-lowland, lowland by a mountain range. [upat-yakā.]

pārvan, *n.* knot, joint. ['fullness,' v1 pr, 'fill,' 1169.1a: cf. *pārus*.]

pārṣu, *f.* rib; sickle.

√ **palāy** (pālāyate; pālāyām cakre; āpālāyīṣṭa; pālāyisyāti, -te; pālāyita; pālāyitum; pālāyya). flee; depart, cease, 40¹⁰. [quasi-root fr. vi, 'go,' + parā, 'away,' see 1087c and c²: quite different is √pālāya, 'protect.']

pālāyana, *n.* flight. [√palāy.]

pāvana, *n.* instrument for purifying; winnowing-fan. [vṇū, 1150.]

√ **1 paç**, *orig.* spaç (pāçyati, -te; in *Veda*: paspaçé; āspaṣṭa [S34c]; spaṣṭá; later: dadārça, etc.). -1. see; -2. perceive; behold; -3. look; -4. look on, 39⁷; gaze, 13⁷; -5. (see, *i.e.*) experience, 20¹⁶, 35¹; -6. look upon, 21²³, 40¹⁶; consider as; -7. see with the spiritual eye (as seers and poets), 04⁹. [for the initial *s*, see the perfect and vi-spaṣṭa: cf. σκέτ-ομαι, 'look about'; Lat. *specio*, 'behold'; Ger. *spähen*, 'spy,' Old High Ger. *spehōn*, whence, through Old French *espier*, the Eng. *espy*, and shortened *spy*.]

+ **anu**, look along or spy out (*e.g.* a path for some one, *i.e.*), disclose or show, 83⁷.

+ **vi**, see in places apart, distinguish, see clearly; vi-spaṣṭa, clear.

√ **2 paç**, fasten, bind, in *derivs.* see paçú, pāça. [cf. πείσσω, πείσσω, 'peg'; Lat. *pac-iscor*, 'bind myself, agree'; *par*, 'agreement, peace'; *pang-ere*, 'make fast,' *pac-tum*, 'agreed upon'; Goth. *fah-an*, AS. *fōn*, *fōh-an, 'fasten on, take hold of'; Eng. verb *fang*, 'seize,' noun *fang*, 'seizing-tooth'; connection of *finger* ('grasper, holder'?), doubtful: cf. also Goth. *fagr*, 'fitting,' AS. *fegr*, Eng. *fair*; AS. *ge-fēgan*, Eng. *fay*, Ger. *fügen*, 'fit together,' trans., and Eng. *fadge*, 'fit together or agree,' intrans.]

paçú, *m.* cattle, 90² — a single head or a herd; domestic animal (*opp.* to *mṛga*, 'wild beast'), 67²; *esp.* beast for sacrifice, 101⁶. [prop. 'tethered (beasts),' √2 paç, 'fasten': cf. Lat. *pec-u*, Ger. *Vieh*, 'cattle,' AS. *feoh*, 'cattle, property,' Eng. *fee*, *orig.* 'property,' then 'payment.']

† *paçú* *jānāh* *paçavo* 'roma ~~...~~ *carāhān* *udhūh*, *Pūnc.* IV. 2.

paṣu-ghna, *a.* slaying cattle; *as m.* cattle-slayer.

paṣu-tīp, *a.* cattle-stealing. [vbl of √2tp.]

paṣu-bandhā, *m.* animal sacrifice. ['binding of beast' to sacrificial post.]

paṣumānt, *a.* rich in cattle. [paṣu, 1235 and b.]

paṣu-roman, *n.* a hair of an animal.

paṣu-vadha, *m.* slaughter of animals.

paṣcā, *a.* hinder; later; west; paṣcāt, *as adv.* [1114c]: —1. behind; after, 39²³; —2. later, afterwards, 29¹⁷, 38⁴; thereupon, 36¹³, 39¹⁷, 40¹²; paṣcāt, *as prep. w. gen.* [1130]: —3. after, 51²; —4. to the west of, 98¹⁷, 100¹⁷, 105¹⁷. [paṣcā is an inorganic transfer-stem (1209a) fr. paṣcā, q.v.]

paṣcā, *adv.* behind; later; west. [adverbially accented instr. — instead of paṣc-ā, i.e. pás-(a)c-ā, 1112c — fr. pás-añc (407): with pas cf. Lat. pos-terus, 'later,' etc.]

paṣcāt, *see* paṣca.

paṣcima, *a.* last, 52¹⁶; westerly. [paṣca: cf. 1224a and b.]

√1 pā (pībati, -te [671, 749]; papāú, papé; āpāt; pāsýāti, -te; pītá [954c]; pātum; pītá; -pāya, -pīya). drink. [cf. πέ-πω-κα, 'have drunk'; Πῖ-σα, 'The Burn, The Fountain'; Lat. pō-tus, 'drunk'; bibo, *api-b-o*, 'drink.']

√2 pā (pāti; āpāsīt; pātum). protect; keep; for so-called caus., *see* pālaya. [cf. πέ-πώ-μαι, 'have kept, possess'; πώ-υ, 'herd'; Lat. pā-sc-o, 'keep, pasture'; *see* go-pā.]

+ pari, protect around.

1 pā, *vbl.* drinking, in *cpds.* [√1 pā.]

2 pā, *vbl.* keeping, keeper, in *cpds.* [√2 pā.]

pānsú, *m. pl.* dust.

√ pāka, *a.* —1. of a calf, young; —2. simple. [lit. 'sucking,' √1 pā, 'drink.']

pāka-dūrvā, *f.* young millet-grass. [pāka + dūrvā: acct, 1280².]

pāṭala, *a.* pale red; *as m.* Bignonia suaveolens.

pāṭali, *f.* Bignonia suaveolens or trumpet-flower. [cf. pāṭala.]

pāṭali-putra, *n.* Pātaliputra, capital of Magadha, at the old confluence of the

Sone (ζοῆα) and Ganges, the Παλιβοθρα of Ptolemy, 17⁹ n.

pāṭavā, *n.* sharpness; cleverness. [paṭu, q.v.: 1208c.]

pāṇi, *m.* hand. [prob. for *palni: cf. παλάμη, Lat. palma, AS. folm, 'palm, hand': radically akin is AS. fēl-an, Eng. feel.]

pāṇi-grāha, *m.* hand-grasper, i.e. (see 80⁶ n.) husband.

pāṇḍava, *m.* descendant of Pāndu. [pāṇ-ḍu, 1208c.]

pāṇḍitya, *n.* learning, erudition. [paṇ-ditā.]

pāṇḍú, *a.* whitish, pale; *as m.* Pāndu, name of a prince of the Lunar Race.

pāṇḍu-nandana, *m.* son of Pāndu.

pāṇḍu-varṇa, *a.* pale-colored.

pāta, *m.* fall. [√pat.]

pātaka, *a.* causing one to fall (from caste); *as n.* crime. [fr. caus. of √pat.]

pātra, *n.* —1. instrument of drinking, cup; vessel; —2. in general, utensil (cf. bhāṇḍa), 102¹¹; —3. fig., as in Eng. (cf. sthāna 5), a fit vessel or worthy person, 22⁶; pātrī [364], *f.* sacrificial vessel. [√1 pā, 'drink,' 1185a: cf. 362b².]

pāda, *m.* —1. foot; leg, 20¹⁶; —2. limb of a quadruped, i.e. quarter (as, conversely, in Eng., quarter means 'fourth part of a quadruped, including a leg'); then quarter (of anything); —3. esp. quarter of a (four-versed) stanza, verse; then verse (even of a three-versed stanza), 60¹²; —4. (foot of a heavenly body, i.e.) ray, beam — see 2 kara. [transition-stem (390) fr. pād, acc. pād-am, to which, as if it were pāda-m, is formed the nom. pāda-s, etc.]

pāda-pa, *m.* plant, esp. tree. [lit. 'drinking with its foot, i.e. root.']

pāda-rajās, *n.* foot-dust.

pādika, *a.* amounting to or lasting one fourth (of a time). [pāda.]

pādukā, *f.* shoe, slipper. [cf. pād, 'foot.']

pāna, —1. *n.* the drinking (esp. of strong drink); —2. perhaps as *vbl. adj.* drenching, i.e. trānkend. [√1 pā, 'drink,' 1150.]

α/

* = ΠΕΠΩΝ, 'soft, mild, weak.'

ΠΕΠΩΝ, 'ripe', = *pakva*.

Bloomfield, J. H. U. Circulars, IV. p. 33.

pāniya, *grdv.* to be drunk, for drinking; *as n.* drink; water. [√1pā, 'drink,' 905: prop. fr. pāna, 1215b.]

pāniya-varṣa, *m.* water-rain, down-pour of water.

pāntha, *m.* wayfarer; viātor. [pānthan, 1208a² end.]

pāpā, *a.* bad; evil; *as m.* bad fellow, 46¹⁹; *as n.* trouble; harm, 20³; evil (deed), 27².

pāpa-karman, *a.* of evil deeds; *as m.* villain.

pāpa-ṣila, *a.* having evil as one's nature, prone to evil.

pāpiyāns, *a.* worse; very bad. [pāpa, 460.]

pāpmān, *m.* evil; sin, 93¹¹. [cf. pāpa.]

pārā, *n.* the further bank or bound. [√2pṛ, 'bring across.']

pārameṣvara, *a.* of the supreme lord (Śiva). [parameṣvara.]

pāruṣya, *n.* harshness, *esp.* of speech. [paruṣā.]

pārthiva, *a.* of or belonging to the earth; *as m.* king. [prthivī, 1208d.]

pārthiva-sutā, *f.* king's daughter.

pārthivendra, *m.* most excellent of kings. [indra.]

pārṣvā, *n.* — 1. side; and so — 2. *as in Eng.*, immediate neighborhood. [pārṣu, 'rib,' 1208c: so French *côté*, 'side or ribbed part,' Medieval Lat. *costatum*, fr. Lat. *costa*, 'rib.']

pāla, *m.* protector. [√2pā, 'protect,' 1189.]

√ pālaya (pālāyati). be protector; protect; keep. [pāla, 1042f: acct, 1067: quite different is √palāy, 'go away.' + pari, protect around.]

pāvakā, *a.* pure; clear; bright. [√pū, 1181b and a: cf. ṣvāpada.]

pāvana, *a.* purifying; freeing from sin. [√pū, 1150b.]

pāṣa, *m.* bond; snare; trap. [√2paṣ, 'fasten.']

√ pi, same as pī.

piṅga, *a.* reddish brown.

piṅgalā, *a.* reddish brown. [piṅga, 1227.]

piṅjūla, *n.* tuft of stalks; grass.

piṇḍa, *m.* — 1. lump; ball; lump (of earth), 98⁴; — 2. *esp.* lump or cake of meal offered to the Manes; — 3. mouthful, 65⁶; piṇḍī, *f.* meal-cake.

pitāmahā, *m.* father's father, grand-father; great father. [pitā (nom. s. of pitṛ) + maha, 1314c and d.]

pitṛ [373], *m.* — 1. father; — 2. *pl.* father and his brothers (cf. French parent, 'relative'), 61¹⁷; — 3. *pl.* the fathers, spirits of the forefathers, the Manes, 67¹⁰, 83¹³, etc. [origin unknown, see 1182d: cf. πατήρ, Lat. *pater*, Eng. *father*.]

pitṛtas, *adv.* on the father's side. [pitṛ, 1008b.]

pitṛ-mitra, *n.* father's friend.

pitṛ-yajñā, *m.* sacrifice to the Manes. [yajñā.]

pitṛvya, *m.* father's brother, patruus. [pitṛ, 1228c: cf. πατήρ, Lat. *patruus*, AS. *fædera*, 'father's brother.']

pitṛya, *a.* of one's father; of (our) fathers, 78¹⁶; of or belonging to or sacred to the Manes. [pitṛ, 1212b: cf. πατήρ, Lat. *patruus*, 'of one's father.']

√ pinv (pīnvati; pipīnva; pinvitā). cause to swell or stream. [√pī or pi: 749, 749b, 710.]

pipāsā, *f.* desire to drink, thirst. [fr. desid. (1026) of √1pā, 'drink': 1149⁴.]

pipilā, *m.* ant. [perhaps for *pipīḍa, 'pressed in or constricted in the middle,' √pīḍ.]

√ piṣ (piṇṣāti, -te [758]; pipēṣa, pipiṣé; piṣṭā). adorn. [cf. ποικίλος, AS. *fūh*, 'many-colored'; Lat. *pic-tor*, 'painter.']

piṣāṅga, *a.* reddish brown. [√piṣ.]

piṣācā, *m.* one of a class of demons (perhaps personifications of the ignis fatuus); goblin.

piṣuna, *a.* backbiting, slanderous. [cf. πικρός, 'bitter.']

√ piṣ (pināṣti; pipēṣa, pipiṣé; āpiṣat; pekṣyāti; piṣṭā; pēṣtum; piṣtvā; -piṣ-ya). crush; grind, 47⁵; mill. [cf. Lat. *pinsere*, *pisere*, 'crush': of doubtful kinship is πρίσσω, 'pound, husk.'] + sam, crush together or to pieces.

piṣṭā, *pl.* milled; *as n.* meal. [√piṣ: for the mgs, cf. piṣ, piṣṭa, and molere, mola, with mill, meal.]

piṣṭa-paṣu, *m.* effigy of a sacrificial beast made of meal.

√ *pī* or *pyā* (pyāyate [761d1]; pīpāya [786³], pīpyús; ápyāsīt; pītá, píná). swell; overflow. [hence pī-van, *πi-wv*, 'fat.']

pīṭha, *n.* —1. seat; —2. pedestal (of an image of a god).

pīṭha-cakra, *n.* seat-wagon; wagon with a seat.

√ *pīd* (pīdayati [1041²]; pīdayám āsa; pīditá; pīdayitum; pīdayitvá; -pīdya). press; oppress, pain. [for *pīzd, *pīsd, 198b³: cf. √ *piṣ*.] + ā, press out, 103²⁰.

pīḍā, *f.* pain, ache. [√ *pīd*, 1149⁸.]

pīnā, *a.* thick, brawny. ['swollen,' ppl. of √ *pī*, 957a.]

pīvas, *n.* fat. [√ *pī*: cf. *πiav*, i.e. *πi-fap*, 'fat.']

pūms, *same as* pūmāns.

puṭa, *m. n.* fold; cavity; nose (of a basket). [for *pūta: cf. -*πλασιος*, -*πλητες*, in *δι-πλασιος* or *δι-πλητος*, Eng. *two-fold*.]

pūnya, *a.* prosperous; happy; lucky, faustus, auspicious, 12¹³, 59^{1,10}; right, good; *as n.* good work; *sing. collectively*, good works, 28¹⁷; merit (from good works). [perhaps fr. √ *puṣ*.]

pūnya-gandha, *a.* of good or pleasant smell.

puṇya-pāpa, *n. pl.* good and bad deeds. [1253a.]

puṇya-çloka, *a.* of good fame; *as m.* Puṇyaçloka, epithet of Nala.

puttikā, *f.* white ant. ['the doll-like insect': for putrikā.]

putrá, *m.* —1. son; child, 98²⁰; —2. whelp; —3. shortened form for Putraka as proper name.

putraka, *m.* —1. little son (as term of endearment), boy; —2. Putraka, otherwise Putra, name of the founder of Pāṭali-putra, 45²; —putrikā, *f.* [1222d], daughter; doll (of wood or lac). [putra.]

putra-dāra, *n.* son and wife. [1253b.]

pūnar, *adv.* —1. back; home; *w. ā-gam*, go back, 4³, 41¹⁸; *so ā-i*, 83¹⁴; *w. vac*, reply, 19¹⁹; —2. again, 8³, 40²⁰; anew; punaḥ punar, again and again, 2¹⁷;

punar, *equiv. to* punaḥ punar, 4¹³; —3. *continuative*, again, further, 29¹¹; more-over, 16⁸, 57²¹; besides or in turn, 10¹⁰; kim punas tu, but what besides, how much more, a fortiori, 17¹⁸; longer, 84⁸; —4. but, 46^{2,19}; on the other hand, 20¹⁷.

[cf. the similarly connected notions of iteration and opposition shown by *πάλιν*, Eng. *again* and *against*, Ger. *wieder* and *wider*.]

punar-garbhavatī, *a. f.* again pregnant.

punar-janman, *n.* re-birth.

punaḥ-sarā, *a.* coming back (as a ghost from the other world—*exactly like the French revenant*), and so ghostly, uncanny. [punar, 178.]

pūmāns [394], *m.* man; a male, 59⁷; *opp. of* strī, e.g. 104⁹; pumānsaḥ putrās, male children, 98²⁰.

1 pūr, *f.* fullness. [√ *pr*, 'fill.']

2 pūr [392], *f.* stronghold; castle; fortified town. [cf. *πόλις*, 'city.']

pura, *n.* stronghold; fortified town; city. [2pūr, 399.]

puramdhi, —1. *a.* courageous, high-spirited, exalted; —2. *as m.* perhaps as name of a god, Purandhi; —3. *as f.* exaltation.

purās, *adv.* in front, forward, before; at first, 54¹⁸; compounded [1078⁶] *esp. w. kṛ* and dhā: *w. kṛ*, put in front, appoint; *w. dhā*, put in front or in charge, *esp. of* the priestly duties. [see pra: cf. *πῶρος*, 'before.']

puras-kārya, *grdv.* to be appointed or commissioned, praeficiendus. [see puras + kṛ: also 963b and 171⁸.]

purāstāt, *adv.* —1. before; in the front, 85¹⁸; —2. previously, afore, 98⁶, 101^{11,13}; —3. before, i.e. (see prāñc) eastward; —4. *prep. w. gen.* [1130], before, in the presence of, 20¹. [puras, 1100b.]

puraḥ-sarā, *a.* going before; *as m.* fore-runner; at end of cpds [1302c2], having as forerunner, i.e. accompanied by; -puraḥsaram, *adv.* with or after.

purā, *adv.* formerly, 46², 79¹⁴; once upon a time, 38⁹, 48²⁰; *prep. w. abl.* [1128], before, 95¹⁷, 104¹⁹. [see prā.]

purāṇá, *a.* former, belonging to old times; *as n.* things of the past; tale of old times, λόγος and μῦθος. [purā, 1245d.]

púriṣa, *n.* crumbling earth, *as opp.* to fluids; rubble; loose earth. ['fillings or heaps,' fr. √1pr, in the sense 'fill, i.e. heap': 1197b.]

purá, *a.* much, many. [√1pr, 'fill,' q.v.: cf. πολύ, AS. *fela*, 'much, many.']

purutrā, *adv.* in many places. [puru, 1099.]

puruṣa, *m.* —1. man; —2. (*as in Eng.*, man, i.e.) servant; —3. the personal and life-giving principle in man and other beings, soul, spirit; then —4. personified as The Supreme Spirit, Soul of the Universe, 57^o.

puruṣa-kāra, *m.* deed of a man, human effort, *as opp.* to dāiva, 'fate.'

puruṣa-siṅha, *m.* man-lion, stout-hearted man.

purūci, *a. f.* many, abundant; long. [formally fem. to a stem *puru-ác*, 'directed or reaching in many ways, abundant': cf. 407.]

puro-gama, *a.* going before; *as m.* leader; *at end of cpds* [1302c2], having .. as leader, accompanied by .. [puras.]

puro-gavá, *m.* fore-bull, and so, generalized (see gó4), leader; *purogavi*, *f.* leader. [puras.]

puró-hita, *ppl.* set before or in charge (*esp.* of priestly service); *as m.* priest, house-priest of a prince. [see puras with dhā.]

pulkasa, *m.* one of a despised mixed caste.

√ **puṣ** (púsyati, -te; pupóṣa; ápuṣat; puṣtá). —1. thrive; bloom; —2. *trans.* cause to thrive; develop; unfold, display, 78⁴.

puṣka, bloom, *a word assumed as probable on account of* púṣpa, 'bloom,' púṣkara, 'lotus blossom,' and puṣkalá. [√puṣ, 1186².]

puṣkalá, *a.* abundant. [prob. 'blooming,' fr. *puṣka*, 1227.]

puṣtá, *ppl.* having thrived; strong; fat. [√puṣ, 965².]

puṣtāṅga, *a.* fat-limbed. [āṅga.]

puṣti, *f.* thrifty growth; prosperity. [√puṣ.]

púṣpa, *n.* bloom; flower. [poss. for *puṣka*, q.v.: cf. 1201² end.]

puṣpa-danta, *m.* Pushpadanta or Flower-tooth, name of an attendant of Īiva, see 53² n.

puṣpāmoda, *m.* fragrance of flowers. [āmoda.]

pustaka, *m. n.* manuscript; book.

√ **pū** (punāti, puníté; pávate; pupáva; ápāvit; pūtá; -pūya). —1. make clear or bright; purify; καθαλειν; pūtá, pure; —2. *mid.* clear itself, flow clear. [cf. *πῦρ*, Eng. *fire* (τὸ πῦρ καθαίρει): w. pūtá, cf. Lat. *pūtus*, 'clear,' *pūrus*, 'pure.'] *हृत् पृथक् हन्-अन्तिभ्यश्च ह्यङ्गि पृथक् धातुः*

+ *sa* m, purify, clean.

pū, *vbl.* purifying, *in cpds.*

pūga, *m.* betel-palm, Areca Catechu; *as n.* betel nut.

√ **pūj** (pūjáyati, -te; pūjayisyáti; pūjitá; -pūjya). honor.

+ *abhi*, do honor to.

pūjaniya, *grdv.* to be honored. [√pūj, 965.]

pūjā, *f.* honor.

pūjya, *grdv.* to be honored. [√pūj, 963d.]

pūrṇá, *ppl.* filled; full. [√1pr, 'fill,' 957b: cf. Goth. *fulls*, Eng. *full*.]

pūrṇá-māsa, *m.* full moon and the full-moon sacrifice.

pūrtá, *ppl.* filled; bestowed, fulfilled; *as n.* [1176a], fulfilment; reward; merit. [√1pr, 'fill,' 242.]

pūrva [525⁴], *a.* being before in place or time: —1. east (cf. *prāñc*); —2. prior;

preceding, 86¹⁸; *pūrva* .. *uttara*, former .. latter, 21⁸; ancient, 57⁶; of old time, 69³, 83¹⁰; first spoken, 60²; *w. past pass.* *ppl.* [1291]: *dr̥ṣṭa-pūrva*, seen before;

pūrvam, *adv.* before; beforehand, 60⁹; previously, already, 7²¹, 25¹⁷; in former times, 48¹; long ago, 46³; first, 108⁶; *pūrvam* .. *uttaram*, first .. last, 104¹²;

—3. *at end of cpds*, (having .. as preceding thing, i.e.) accompanied by .., or simply with .., 8²¹. [connected w. *puras* and *pra*.]

pōṣa, *m.* thriving, development; welfare. [√puṣ.]
pāṁśya, *n.* manliness; manly deed. [pūms, 1211².]
pāuruṣá, *n.* manliness; manly deed. [pūruṣa, 1208f.]
 √ **pyā** (pyāyate [761d1]; ápyāsīt [882]; pyātá). swell; overflow. [a collateral form of √pī, q.v.]
 + ā, become full of or rich in.
prá, *prep.* forward, onward, forth, fore. [cf. *πρὸ*, 'before'; Lat. *prō*, later *prō*, 'before'; Eng. *fore*: see also the following articles, and *purás*, *purá*, and *pūrva*.]
prakaraṇa, *n.* treatment; discussion; subject of discussion, what's being talked about. [√1kr, 'do, put,' + *pra*.]
prakarṣa, *m.* (preference, advantage, i.e.) superiority. [√krṣ, 'draw,' + *pra*: for *mg*, cf. Eng. *preference*; also Ger. *Vor-zug*, 'preference, advantage,' with *vor-ziehen*, 'draw forward, prefer'.]
prakāśá, *a.* shining out, clear; open; -*am*, *adv.* openly, aloud. [√kāṣ + *pra*.]
prakṛti, *f.* that which one pre-supposes (*voraus-setzt*), i.e. the original or natural form or condition; nature. [√1kr, 'do, set,' + *pra*.]
prakopa, *m.* a boiling with rage; anger. [√kup + *pra*.]
prage, *adv.* early in the morning.
pracṛtta-ṣikha, *a.* with loosened braids or flowing hair. [√ikhā.]
prácceta, *a.* knowing, wise. [√cit + *pra*, cf. 1151.2b.]
 √ **prach** (prachāti, -te; paprácccha [794c]; áprākṣīt; prakṣyāti; prṣṭá; práṣṭum; prṣṭvá; -pṛcchya). ask; ask after, inquire about; ask some one (*acc.*) about something (*acc.*), 61⁷. [true root-form *praç* (see 220, 241, and √vrç), orig. **prk*: cf. *θεο-πρόσ-ος*, 'asking the gods'; Lat. *prec-es*, 'prayers,' *proc-us*, 'suitor'; Old High Ger. *frāh-ên*, Ger. *frag-en*, 'ask': *prachāti* is a *sk*-formation (**prk-sketi*), cf. Lat. *poscit*, **pore-scit*, Old High Ger. *forsköt*, **fork-sköt*, 'asks for,' Ger. *forscht*, 'inquires into'.]
 + *pari*, ask.
 + *vi*, find out by inquiry.

+ *sam*, *mid.* consult with, converse or talk with.
prajā, *f.* -1. procreation; -2. offspring, children, descendants; -3. creatures, 57¹; *esp.* -4. folk, subjects, of a prince, 10⁶. [√jan or *jā* + *pra*, 1147.]
prajā-kāmá, *m.* desire for offspring. [*prajā* + *kāma*, 1264: *acc.*, 1267.]
prajā-kāma, *a.* possessing *prajākāmá*, i.e. desirous of offspring, 93⁶, 112. [1296, 1296.]
prajā-pati, *m.* -1. lord of creatures; -2. genius presiding over procreation, 89¹⁹; -3. lord of creatures, i.e. creator or *Prajapati*, 60¹⁹, see note. [*acc.*, 1267a.]
prajārthe, *adv.* for the sake of offspring. [artha, 1116, 1302c4.]
prajāñá, *f.* understanding. [√jñā + *pra*.]
prajāñāta, *ppl.* well-known. [√jñā + *pra*.]
pranaya, *m.* manifestation of one's affection. [√nī + *pra*: for *n*, see 192a.]
pranayana, *n.* -1. a fetching; -2. means for fetching, vessel. [do.]
pranava, *m.* the sacred syllable om. [√nu + *pra*, q.v.]
pranāma, *m.* bow, reverent salutation. [√nam + *pra*.]
prāṇita, *ppl.* see √nī + *pra*; -ās, *f. pl.* holy water.
prāṇitā-pranáyana, *n.* the fetching of the holy water. [1250e.]
pratarām, *adv.* further, longer. [*pra*, 473², 1111c: cf. *πρότερον*, 'before'.]
prāti, *prep.* in reversed direction, back to, back against, against, in return; -1. to, towards, *w. acc.*, 2¹⁹, 23¹⁴; -2. with reference to, in respect to, *w. acc.*, 4^{7,17}, 13²¹; -3. over against, i.e. like; -4. in *cpds* [1313a]: before; on, *w. idea of constant repetition*; at; (back, i.e.) reflected; see the following words. [cf. *πρὸς*, 'to'; Lat. *por-* (**port*) in *por-rigere*, 'reach out to'.]
pratijñā, *f.* promise. [√jñā + *prati*.]
prati-dinam, *adv.* on (each) day, daily. [1313a, 1310a and d: cf. *pratyaham*.]
pratipatti, *f.* the acquiring. [√pad + *prati*.]

prati-bimba, *n.* reflected disk (of sun or moon in the water); image.

pratimā, *f.* match; image; likeness. [√*l mā* + *prati*, 'make (so as to be a match) against': for *mg*, cf. Eng. *counterfeit*, 'imitated,' fr. French *contre-fait*, whose elements go back to Lat. *contra* and *facere*.]

pratimāna, *n.* that which is made or put over against, a match, equal. [√*l mā* + *prati*.]

pratiṣṭhā, *f.* stead; standing-place; then (like Eng. standing), position, i.e. celebrity. [√*sthā* + *prati*.]

pratiṣṭhāna, *n.* stead; then (like Ger. Stadt, 'place, town'), The Town, name of a town on the Godāvarī, the *Naithava* of the Greeks. [√*sthā* + *prati*, 1150: cf. *Hampstead*.]

pratihastaka, *m.* proxy. ['person at one's hand,' *prati* + *hasta*, 1310a, 1222c.]

pratikāra, *m.* counter-action, remedy. [√*l kr*, 'do, act,' + *prati*, 'against': 1087b.]

praticīna, *a.* backward; being behind; following, i.e. future. [*pratyāñc*, 1223d.]

pratīta, *mpl.* see *vi* + *prati*.

pratipā, *a.* (against the stream, i.e.) contrary; -*ām*, *adv.* contrarily, frowardly. [*prati* + *ap*, 1310a, 1315c, cf. *samīpa*: for *mgs*, cf. Eng. *contrary*.]

prātta, see 1087c.

pratyakṣa, *a.* before the eyes, plainly visible; -*e*, *adv.* before one's face. [*prati* + *akṣa*, 1310a.]

pratyakṣa-darṣana, *n.* a seeing before one's eyes; the ability to see any one (e.g. a god) bodily, 15¹⁸.

pratyag-dakṣiṇā, *adv.* (west-southerly, i.e.) southwesterly. [*pratyāñc*, 1249a.]

pratyāñ-mukha, *a.* having the face westward, turned to the west. [*pratyāñc*, 1249a, 161: 1306.]

pratyāñc [408], *f.* [410] **pratīcī**, *a.* -1. (directed back, i.e.) turned backwards; moving in reverse direction or away, 87¹¹; -2. turned westward (see *prāñc*), westerly; -3. (being to-ward, i.e.) with the face towards, *w. acc.*, 71¹⁸. [*prati* + *añc*, 407: see *añc*.]

praty-abhivādana, *n.* return-salutation, Gegen-gruss. [1289b.]

praty-aham, *adv.* on (each) day, daily. [1313a, 1310a and d: 1315a: cf. *pratidinam*.]

pratyākhyāna, *n.* refusal. [√*khyā* + *praty-ā*.]

pratyutthāna, *n.* rising up to meet (a person), respectful reception. [√*sthā* + *praty-ud*, 233a.]

pratyutpanna-mati, *a.* having wits ready to meet an emergency; *as m.* Ready-wit, name of a fish. [√*pad* + *praty-ud*.]

pratyrcam, *adv.* at or with each stanza. [*prati* + *rc*, 1313a, 1310a and d: 1315c.]

√ **prath** (*prāthate*, -*ti*; *paprathé*; *āprathīṣṭa*; *prathitā*; *prathāyati*; *āpaprathat*). broaden, *intrans.*; *caus.* broaden, *trans.*; spread out, 78¹¹. [see under *prthu*.]

+ *vi*, *caus.* spread out wide, 75⁸.

prathamā, *a.* first; primal; -*am*, *adv.* at first. [lit. 'fore-most,' for *pra-tama*, superl. of *pra*, 487³, 473².]

prathama-jā [352], *a.* first-born. [1286.]

prada, *a.* giving; furnishing. [√*l dā* + *pra*, 333.]

pra-dakṣiṇa, -1. *a.* moving to the right; -2. -*ām*, *adv.* to the right, so that the right side is towards an object (a sign of respect), 60¹, 99¹; *w. kr*, put (an object) to the right; -3. *adj.* standing on the right, 62¹⁹. [perhaps the use as *adv.* (*mg* 2) is the primary one, lit. 'forward to the right.']

pradāna, *n.* a giving. [√*l dā* + *pra*.]

pradīḥ, *f.* intermediate region (between the cardinal points — see *dīḥ*). [*pra* + *dīḥ*, 'fore-point.']

pradeṣa, *m.* direction; and *so*, place. [√*dīḥ* + *pra*.]

pradoṣa, *m.* evening, nightfall. ['fore-dark,' *pra* + *doṣa*.]

pradhāna, *n.* prize of the contest; the contest therefor; battle. [√*l dhā* + *pra*: cf. *dhana*.]

pradhāna, *n.* (that which is put forward) the important or chief thing; at end of *cpds* [1302], having .. as chief thing, devoted to .. [√*l dhā* + *pra*.]

- prá-patha**, *m.* (forth-path, *i.e.*) onward way, 85¹³; journey in the distance or distant journey, 86².
- prabandha**, *m.* uninterrupted connection; continued series. [√bandh + pra.]
- prabhavá**, *m.* origin; at end of cpd [1302], having · as origin, originating with ·. [√bhū + pra.]
- prabhá**, *f.* splendor; radiant beauty. [√bhā + pra.]
- prabhāta**, *ppl.* begun to be light; as *n.* [1170a], day-break. [√bhā + pra.]
- prabhāva**, *m.* superior might, of gods, of ascetics, of asceticism. [√bhū + pra.]
- prabhú**, *a.* being before or superior to others; as *m.* ruler; master; lord; husband, 52¹⁴. [later form (354) for Vedic prabhū: √bhū + pra.]
- prabhutva**, *n.* lordship, power. [1239.]
- prábhṛti**, *f.* —1. *lit.* a carrying forward or on, *i.e.* continuance; used *esp.* at end of cpds [1206], having continuance from ·, *i.e.* continuing from ·; —2. then in such cpds used in acc. *s. n.* adverbially [1311], continuing from ·, beginning with ·, from ·; —3. then as an adv. uncompounded, prabhṛti, *w. abl.* from · on; tataḥ prabhṛti, from then on. [√bhr + pra, 1157.1d.]
- pramada**, *m.* pleasure. [√mad + pra.]
- pramada-vana**, *n.* pleasure-grove (of a prince).
- pramadā-vana**, *n.* pleasure-grove (of the wives of a prince). [a quasi feminine to the preceding.]
- pramāṇa**, *n.* measure, extent (57²³), scale, standard; something by which to judge, 54¹¹; norm, rule of action, 21²¹; authority, 12¹⁰, 19²². [√1mā, 'measure,' + pra, 192a: hence, through the Persian *farmān*, the borrowed Eng. *firman*, 'an authority or decree,' esp. of the Sublime Porte.]
- √ **pramāṇaya** (pramāṇayati). regard as an authority; take a person (*acc.*) as authority in a matter (*loc.*). [pramāṇa, 1058.]
- pramāṇābhāva**, *m.* lack of anything to judge by. [abhāva.]
- pramāthin**, *a.* stirring; agitating. [√math + pra, 1183².]
- pramṛṣṭa-maṇi**, *m.* polished or bright gem. [√mrj + pra.]
- pramṛṣṭamaṇi-kunḍala**, *a.* possessing bright-gem ear-rings.
- prayatna**, *m.* effort, pains; -ena, -āt, *adv.* carefully. [√yat + pra, 1177a.]
- prayāṇa**, *n.* a going forth (from home), journey. [√yā + pra, 1150, 192e.]
- prayotf**, *m.* remover. [√2yu, 'keep off,' + pra.]
- pralaya**, *m.* dissolution; esp. dissolution of the universe. [√li + pra.]
- pralāpá**, *m.* unintelligible or childish or lamenting talk; chatter. [√lap + pra.]
- pravāṇá**, *a.* prone; sloping. [pra, 1170 (cf. 383d1): cf. *πρηνής*, Doric *πρᾶνός*, Lat. *prōnus*, 'inclined forward.']
- pravát**, *f.* slope, of a mountain; height, 83⁷. [pra, 383d1.]
- prá-vayas**, *a.* having (forward, *i.e.*) advanced age; aged. [1305².]
- pravartaka**, *a.* causing to roll onward (as a wheel), setting in motion, promoting; as *m.* promoter, prompter. [caus. of √vrt + pra.]
- pravāda**, *m.* a saying or an on dit. [√vad + pra.]
- pravibhāga**, *m.* division. [√bha + pra-vi.]
- praviṇa**, *a.* clever.
- praviṇatā**, *f.* cleverness. [praviṇa.]
- pravṛtta**, *ppl.* —1. having turned forward; directed forward (to a specific object), esp. of an act performed with a view to the attainment of some advantage, *i.e.* interested, opp. of nivṛtta, *q.v.*; —2. engaged in. [√vrt + pra.]
- pravṛtti**, *f.* a moving forward or taking an active step, 20¹⁵; advance into or exposure of one's self to (danger, *loc.*), 20¹². [√vrt + pra.]
- pravṛddha**, *ppl.* grown up, great. [√vrdh + pra.]
- praveṣa**, *m.* entrance. [√viṣ + pra.]
- pravrájin**, *a.* going forth or after, in cpd dvi-. [√vraj + pra, 1183²: for mg, cf. (γυνή) *πρὸς ποῦς*, 'lewd woman.']

praçis [392], *f.* command. [√çās + pra, 630, 225^{1,2}: cf. āçis.]
praçraya, *m.* respectful demeanor. ['an inclining forward,' fr. √çri + pra.]
pra-savya, *a.* moving to the left; -am, *adv.* to the left — cf. pradakṣiṇam.
prasāda, *m.* grace; favor; prasādam **kṛ**, do favor, be gracious. [√sad + pra, q.v.]
prāsiti, *f.* continuation; extended path (of life, for example). [√sā + pra, 250.]
prasiddhi, *f.* success; celebrity; a being known; ato me çaçāṅka iti prasiddhis, therefore I am known as "Ç.", 36³; cf. prasiddha. [√sidh, 'succeed,' + pra.]
prastará, *m.* — 1. stramentum, straw; — 2. rock, 33¹⁰. [√str, 'strew,' + pra: for mg 1, cf. Eng. *straw* *w. strew*: connection of mg 2 unclear.]
prastāva, *m.* beginning, introduction. [√stu + pra, 1148.2.]
prastuta-yajña, *a.* having one's sacrifice begun; as *m.* Prastutayajna, name of a Brahman. [√stu + pra.]
prastha, *m. n.* table-land on a mountain. ['that which stands forth from the surrounding country,' fr. √sthā (333) + pra.]
prā-svādas, *a.* (*lit.* having advanced agreeableness, *i.e.*) highly pleasing. [1305².]
prahara, *m.* a stroke (on a gong, announcing the lapse of a watch), and so a watch (of about three hours). [√1 hr + pra.]
prahartavya, *grdv.* to be struck; *impers.* one must strike. [do.]
prahṛṣṭa-manas, *a.* having a delighted heart. [√hrṣ + pra.]
√prā (prāti; paprāū; āprās [889]; prātā). fill. [Vedic collateral form of √1 pr, 'fill,' q.v.: cf. πλή-ρης, Lat. *plē-nus*, 'full.'] + ā, fill.
prāk, see prāñc.
prākṛta, *a.* natural; usual; common; vulgar; as *n.* the vulgar (language), language of the vulgar, the Prākṛit. [prākṛti, 1208d: for mg, cf. Ger. *deutsch*, Old High Ger. *diut-isk*, '(language) of the people (diot), *i.e.* German' (as contrasted with the Latin of the Church and with

the neighboring Romance tongues); cf. also ἡ κοινή (sc. διάλεκτος), 'the Common (dialect),' as opp. to Doric, etc.]
prāg-grīva, *a.* having the neck directed eastward. [prāñc (1249a) + grīvā.]
prāg-dakṣiṇā, *adv.* east-southerly, south-easterly. [prāñc, 1249a.]
prāñgana, *n.* fore-court, Vor-hof; courtyard. [pra + āñgana, 1289a, 193.]
prāñ-mukha, *f. -ī, a.* having the face directed eastward. [prāñc, 1249a, 149, 161.]
prājñā, *a.* wise; as *m.* wise man. [prājñā, 1208c.]
prāñc [408], *f.* prāci, *a.* — 1. directed forwards; *w. verb of motion*, onward, 86⁹; — 2. east, eastern (since the Hindus, in naming the cardinal points, began with the east, as we do with the north, and conceived it as before them, as we do the north); prāci diç, the eastern quarter, 101³; — 3. prāk, *acc. s. n.* as *adv.* before: (in place) before one's face, 26⁸; (in time) formerly, 20²⁰, 51¹⁷; (in order) before, *w. abl.* [1128], 59⁷. [pra + āñc, 407.]
prāñjali, *a.* having an añjali (*q.v.*) before one, *i.e.* in a posture of reverent salutation. [pra + añjali, 1305.]
prāñā, *m.* breath; vital breath, 60¹⁶; vital spirit, 63²¹; then (*like* Eng. breath), life; *esp. in pl.* prāñās, life, 15⁶, 21¹⁸, 29⁸. [van + pra, 192b.]
prāñin, *a.* having life; as *m.* living being. [prāṇa, 1230.]
prātār, *adv.* — 1. early in the morning; then — 2. (*like* the Ger. morgen and Eng. tomorrow) on the next morning, on the morrow, to-morrow. [pra, 1109: cf. πρω-τ, Ger. *früh*, 'early.']
prādús, *adv.* forth to view; *w. as* [1078⁶], be visible, appear, reveal one's self.
prāntara, *n.* a long and lonely road. ['an advanced interval or long distance,' pra + antara, 1289.]
prāpaṇiya, *grdv.* to be brought to. [caus. of √āp + pra, 965, 192e.]
prāpta-kāla, *m.* arrived time, favorable moment. [√āp + pra.]
prāpta-yāuvana, *a.* possessing attained adolescence, having reached a marriageable age. [see 1308.]

for my, *q. Lat.*
animal.

prāptavya, *grdv.* to be obtained, about to be got. [vāp + pra, 964.]

prāpti, *f.* a reaching, arriving at. [vāp + pra.]

prāyá, *m.* —1. a going forth or out; —2. that which sticks out or is prominent; the principal part of a thing; the most part; at end of *cpds* [1302], having ·· for the most part, having ·· for its predominant characteristic, like ··, 22¹⁶. [vi + pra, 1148.1a.]

prāyaças, *adv.* for the most part. [prāya, 1106.]

prāyas, *adv.* for the most part, almost, 50²². [prop. acc. s. n. (1111d) of a neuter noun *prāyas*, 'that which is predominant' (see *prāya*), vi + pra, 1151.1.]

prāví, *a.* attentive, heedful, zealous. [vav + pra, 1156³, 355b end.]

prāçana, *n.* —1. the eating; —2. the giving of food, feeding. [in mg 1, fr. v2aç, 'eat,' + pra; in mg 2, fr. caus. of the same.]

prāçitf, *m.* eater. [v2aç, 'eat,' + pra, 1182a.]

prāçitra, *n.* the portion of ghee to be eaten by a Brahman at a sacrifice. ['that which belongs to the *prāçitr*,' 1208b.]

prāçitra-hāraṇa, *n.* vessel for holding the *prāçitra*. ['*prāçitra*-holding,' 1271.]

prāsāda, *m.* lofty seat; building on high foundations, palace, 20¹. [vsad + pra, perhaps in the sense 'sit forward or in a conspicuous place': see 1087b.]

priyá, *a.* —1a. dear, 70¹⁶; beloved of, *w. gen.* (206b), 84¹⁸; —1b. *priyā*, *f.* the beloved, the wife, 32⁶, 33¹⁰; —2a. desired, pleasant; agreeable, 58²²; *priyam* *kṛ*, do a favor, 3²; —2b. *as n.* that which is desired, one's wish, 80¹⁷; —3. (*like Homer* φίλος) to which one is attached or wanted, 76⁸, 86⁸; own, 78⁹; wanted; —4a. loving, devoted to; —4b. *as m.* friend. [vpri, q.v., 1148.3: cf. *πρῖος*, 'gentle'; Goth. *freis*, acc. s. m. *frijana*, AS. *fri*, Ger. *frei*, Eng. *free*: although the modern mg 'free' is common also to the Goth. and AS. words, yet the orig. mg

must have been 'loving or loved, kindly treated, spared' (and so 'free'), as is shown by the Goth. abstract *frija-þva*, AS. *freöd*, 'love': for mg 1b, cf. AS. *freō*, 'woman': cf. also Old High Ger. *Fria*, 'The Loving One,' in *friā tag*, Eng. *Fri-day*, 'dies Veneris.')

priya-vādín, *a.* saying pleasant things.
priyāpriyá, *n.* comfort and discomfort. [*apriya*: 1253b.]

√ **pri** (*prināti*, *prinité*; *priyate*; *pipráya*, *pipriyé*; *ápriāit*; *prítá*; *prítvá*). —1a. *prināti*, gladden, show favor to, propitiate; —1b. *prināti*, have pleasure in; —1c. *prinité*, be glad or content; —2. *priyate*, be glad or content; have pleasure in; love, be favorably inclined to; —3. *prítá*: glad, pleased, satisfied; loved, dear. [cf. Goth. *frijon*, 'love'; *frijonds*, AS. *freōnd*, 'loving, i.e. friend,' Eng. *friend*; also AS. *freo-þo*, 'a sparing or indulgence, favor, grace, peace,' Ger. *Friede*, 'peace'; Goth. *Friþa-reiks*, Eng. *Frederick*, 'grace-ruler, gracious prince': see also under *priyá*.]

priṭi, *f.* —1. pleasure; *prityā*, with pleasure, gladly; —2. friendship. [vpri.]

priṭi-vacas, *n.* friendship-talk, friendly words.

preñkhá, *a.* rocking, pitching; *as m. n.* unsteady boat, skiff. [vñkh + pra.]

préta, *ppl.* gone onward, i.e. departed, dead; *as m.* —1. dead man; —2. ghost. [vi + pra.]

prétya, *grd.* after dying, i.e. in the other world (*opp. to iha*). [vi + pra, 992.]

préṣṭha, *a.* very pleasant. [vpri, 470⁴: serves as superl. to *priya*.]

preṣya, *grdv.* to be sent; *as m.* servant. [v2iṣ, 'send,' + pra.]

prāiṣyá, *n.* servitude. [preṣya, 1208f.]

proṣṭha, *m.* bench or couch.

proṣṭhe-çayá, *a.* lying on a couch. [1250c, 1270.]

plavá, *a.* swimming; *as m.* swimmer, name of a kind of duck. [vplu: cf. *πλός*, *πλοφος*, 'a sailing.')

√ **plu** (*plávate*, -ti; *pupláva*, *pupluvé*; *áploṣṭa*; *ploṣyáti*, -te; *plutá*; -*plútya*, -*plúya*). float through water or air:

—1. swim; —2. bathe; —3. sail; —4. hover; fly; —5. fly off; hasten away; —6. spring; —*pluta*, floating, and so (see Whitney 78), protracted, of a vowel.

[cf. $\pi\lambda\acute{\alpha}\omega$, $\pi\lambda\epsilon\phi\omega$, 'float, sail'; Lat. *pluere*, 'rain': for mg of *pluere*, cf. the Eng. intrans. *float*, 'swim,' w. trans. *float*, 'cover with water,' and the intrans. *bathe* w. trans. *bathe* :

closely connected w. $\sqrt{\text{plu}}$ is the extended form *plud* as seen in Lithuanian *plud-iti*, 'swim, float': w. this, cf. AS. *fleōt-an*, 'swim or float about,' Eng. verb *fleet*, 'float, sail, hasten,' Ger. *fließen*, sometimes 'swim,' but usually 'flow'; further, AS. *fleōt*, 'raft, ship, fleet,' Eng. *fleet*, 'ships'; also AS. *flota*, 'ship,' Eng. *float*, 'a thing that swims on the surface of a fluid, e.g. a raft' (verb *float* is a denom. of this), Ger. *Floss*, 'raft'; finally Eng. *fleet*, 'streamlet or bay,' whence *The Fleet*, as name of a small affluent of the Thames at London and of a famous prison thereon, and *Fleet Street*, which crossed *The Fleet*.]

+ *ā*, bathe, intrans.

+ *sam-ā*, —1. bathe, intrans.; —2. bathe, trans.; inundate; suffuse, 10¹⁹.

+ *ud*, spring up.

+ *upa*, hover unto.

+ *vi*, float asunder; drift in different directions; be dispersed; be lost; be ruined or dishonored.

√ *phal* (*phālati*; *paphāla*; *phalitā*; *phullā* [958]). burst, split, intrans. [prob. for **spal*, of which $\sqrt{\text{sphaṭ}}$ (i.e. **sphalt*), 'split, break,' is an extension: cf. Ger. *spalten*, Eng. *split*.]

+ *ud*, burst out or open; *utphulla* [958], expanded, wide open.

√ *phala* (*phalati*). bear fruit; fruit; *phalitām*, impersonally, it is fruited, fruit is borne (by a thing, instr.), 24²¹. [denom. of *phāla*, 1054.]

phāla, n. —1. fruit; —2. then (like Eng. fruit), the good or evil consequences of human deeds; result; reward or punishment. [perhaps 'the ripe and bursting fruit,' fr. $\sqrt{\text{phal}}$.]

phālavant, a. fruitful; yielding good results. [*phāla*, 1233a.]

phulla, a. burst open, expanded, blooming. [see $\sqrt{\text{phal}}$ and 958.]

phullotpala, a. having blooming lotuses; as n. Blooming-lotus, name of a lake. [*utpala*.]

phēna, m. foam.

√ *bañh* or *bah* (*bādhā* [223²¹]; *caus. bañhāyate*). be thick, firm, strong; *caus.* make strong. [perhaps for **bhaḡh*: see *bahú* and *bāhú*.]

baka, m. heron, *Ardea nivea*.

baka-mūrkhā, m. heron-fool, fool of a heron. [1280b.]

baddha-maṇḍala, a. having constructed-circles, i.e. ranged in circles. [$\sqrt{\text{bandh}}$.]

√ *bandh* (*badhnāti*, *badhnīte* [730]; *babāndha*, *bedhē*; *bandhīyāti*, *bhant-syāti*; *baddhā*; *bāndhitum*, *bānddhum*, *bāddhum*; *baddhvā*; *-bādhya*). —1. bind; fasten; catch; *esp.* bind (a victim for the gods, i.e.), sacrifice; —*baddha*: bound; caught; fastened; —2. bind together, join; and then (*w. a specialization of mg like that seen in the Eng. joiner*), construct, e.g. a bridge; compose (verses, cf. Lat. *serere*). [for **bhandh*: cf. $\pi\epsilon\nu\theta\epsilon\pi\acute{\iota}\varsigma$, 'connection (by marriage)'; $\pi\epsilon\acute{\iota}\rho\mu\alpha$, $\pi\epsilon\nu\theta\mu\alpha$, 'rope'; Lat. *offend-ir*, 'knot'; *fid-es*, 'string'; *foed-us*, 'league'; Eng. *bind*, *band*: for mgs, cf. Eng. *connection* and *league* w. Lat. *connectere* and *ligāre*, 'bind together.']

+ *nī*, —1. bind; fasten; —2. (bind down together, put down connectedly, i.e.) put into written form, write down, 53⁶.

+ *pra*, bind on; connect onward, form an advancing connection, form a continued series.

+ *sam*, bind together, connect; *sam-baddha*, connected, co-herent (*w. the same fig. mg as in Eng.*).

bandhā, m. —1. a binding; *esp.* a binding to the sacrificial post (see *bandh* 1), sacrifice; —2. band, string. [$\sqrt{\text{bandh}}$: cf. Eng. *band*.]

bāndhana, *a.* binding; *as n.* bond or bonds. [√bandh.]

bāndhu, *m.* —1. connection or relationship; —2. (*concrete, as in Eng.*) a connection, relative; friend; one who belongs to (a certain caste, *for example*). [√bandh, 1178.]

barbara, *a.* stammering, balbutiens; *as m.* —1. *pl.* foreigners, *oi βάρβαροι*, name applied by Aryans to non-Aryan folks (*as Welsh and Wälsch by English and Germans to folks that speak a strange tongue*); —2. *sing.* a man of lowest origin; a wretched wight, wretch, 30¹⁰. [cf. *βάρβαρος*, 'foreign, outlandish'; Lat. *balbus*, 'stammering,' whence Spanish *bobo*, 'blockhead,' Eng. *booby*.]

barha, *m. n.* tail-feather. [prop. 'pluckings,' √1br̥h, 'pluck': cf. the no less arbitrary specialization of *mg* in Eng. *pluck*, 'that which is plucked out after killing a beast, its liver, lights, heart,' and, fig., 'courage'.]

barhiṇa, *m.* peacock, 68². [transition-stem fr. *barhin*, 1223f, 1209c.]

barhin, *m.* (having tail-feathers, *i.e.* the tail-feathered bird *κατ' ἐξοχήν*,) the peacock. [*barha*.]

barhis, *n.* grass or straw of Kuça-grass, spread over the sacrificial ground to serve as a place for the oblations and as a seat for gods and offerers. [prop. 'that which is torn up, vulsum, pluckings,' √1br̥h, 'tear, pluck': for *mg*, cf. Eng. *hay*, 'cuttings,' from *hew*, 'cut'.]

bāla, *n.* —1. might, power, strength, force; *balāt*, forcibly; —2. *then, as in Eng.*, force (for making war); forces, troops, 5⁴. [for **vala*: cf. Lat. *valere*, 'be strong, well'.]

bala-dā [352], *a.* strength-giving. [1209.]

bālavant, *a.* powerful. [1233a.]

bālādhika, *a.* superior in strength. [*adhika*: 1265.]

balānvita, *a.* connected with power; suggestive of power. [*anv-ita*, vi.]

balī, *m.* —1. of-fering, tribute; —2. *esp.* portion of a daily meal or sacrifice offered as tribute to gods, semi-divine beings, men, animals, *esp.* birds, and even inanimate objects, 65². [perhaps fr. √bhr̥h:

if so, cf., for the *mg*, *φάρος*, 'tribute,' *w. φέρεω*, 'bear, bring.']

balin, *a.* mighty, 1³. [*bāla*, 1230a.]

bāligṭha, *a.* most mighty; very strong. [*balin*, 408².]

balonmatta, *a.* frenzied or crazed with power. [*unmatta*, √mad + ud.]

√bah, *see* *bañh*.

bahiṣ-kārya, *grdv.* to be put outside, to be banished. [*bahis* and *kr̥*, 'do, put,' 1078⁷.]

bahiṣ-kṛta, *ppl.* put out, expelled. [*bahis* and *kr̥*, 'do, put,' 1078⁷.]

bahiṣ-paridhi, *adv.* outside the enclosure (*see* *paridhi*). [1310a.]

bahis, *adv.* [1111d], outside; *as prep.* outside of, *w. abl.* [1128].

bahū, *a.* much, many; *bahu man*, consider as much, think much of, esteem. [√bañh or *bah*: cf. *παχύς*, 'thick.']

bahudhā, *adv.* many times. [*bahu*, 1104.]

bahumāna, *m.* esteem, respect. [√man + *bahu*.]

bahumāna-puraḥsaram, *adv.* with respect. [1302c 2, 1311.]

bahulā, *a.* —1. thick; —2. abundant; much. [in *mg* 1, perhaps directly fr. √bah, 1189, and in *mg* 2, fr. *bahu*, 1227.]

bahulāuṣadhika, *a.* having abundant herbs. [*oṣadhi*, 1307.]

√bād̥h (*bādhate*; *babādhé*; *ábādhista*; *bādhisyāti*, -te; *bādhitá*; *bādhitum*; -*bādhya*). press hard; distress; beset. [see √vadh: cf. Lat. *de-fend-ere*, 'press or ward off'; *of-fend-ere*, 'press hard upon, hurt'.]
+ *ni*, press down heavily.

bādhá, *a.* distressing; *as m.* distress. [√bād̥h.]

bāndhava, *m.* (having connection or relationship, *i.e.*) a relative; friend. [*bāndhu*, 1208c.]

bāla, *a.* young, not grown; *as subst. m. and f.* —1. child (*distinguished from yuvan*, 'young man,' 28¹²); boy; girl; —2. *applied to a grown person* (cf. Eng. childish, puerile), child or booby, *w. double mg*, 61²¹.

bālaka, *a.* young; *as m.* child. [*bāla*.]

bālāpatya, *n.* young offspring, of men and of animals. [apatya.]

bāṣpa, *m.* tears.

bāṣpākula, *a.* agitated by tears. [ākula.]

bāhú, *m.* arm; *esp.* fore-arm; of beasts, the fore-leg, *esp.* the upper part thereof, 101¹³. [for **bbhāghú**: cf. **πῆχυς**, Doric **πῆχυς**, ***πᾶχυς**, 'fore-arm'; AS. **bōg**, 'arm' and 'arm of a tree, i.e. branch,' Eng. *bough*, 'arm of a tree,' Ger. *Bug*, 'shoulder, hip'; also Dutch *boeg*, Eng. *bow*, 'shoulder of a ship,' *bow-sprit*, 'bow-spar.']

bāhu-yuddha, *n.* arm-fight, wrestling.

bāhulya, *n.* abundance; commonness, state of being usual; *concretely*, usual order of things; -āt, from or in accordance with the usual order of things, in all probability, 24²¹. [bahula, 1211.]

bāhya, *a.* being outside, external; at end of *cpds*, equiv. to Eng. extra- at beg. of *cpds*. [bahis, 1211: cf. 1208a² end.]

biḍāla, *m.* cat.

bimba, *m.* n. disk of sun or moon.

bīla, *n.* cleft; hollow. [perhaps fr. **√bil** or **bid**, collateral forms of **bhid**, 'cleave.']

bīja, *n.* seed, of plants and animals.

buddhá, *ppl.* awakened; illuminé; enlightened; -*esp.*, as *m.* The Enlightened One, epithet of Gautama of the Cākya tribe. [**√budh**: for **budh-ta** (100), the formal equivalent of **-πυθ-το-** in **ἄπυστος**, 'not having learned.']

buddhi, *f.* -1. insight, understanding, intellect; mind, 13¹³; wit, wits; -2. mind in the sense of opinion (as in Eng.); belief; at end of *cpds*: **vyāghra-buddhyā**, with tiger-belief, (mistakenly) thinking that it was a tiger, 34¹⁵; -3. mind in the sense of purpose, resolve (as in Eng.); **buddhim kṛ**, make up one's mind, 58¹²; **buddhim pra-kṛ**, *mid.*, put a plan before one's self, decide, 0¹¹. [**√budh**, 1157: for **budh-ti** (100), the formal equivalent of **πύσσις**, ***πυθ-τι-ς**, 'an inquiring.']

buddhi-jīvin, *a.* living by one's mind, employing one's intelligence, intelligent.

buddhimant, *a.* possessing understanding; intelligent.

√budh (**bódhati**, -*te*; **búdhate**; **bubódha**, **bubudhé**; **śbuddha** [100]; **bhotayáti**,

-*te*; **buddhá**; **bóddhum**; **buddhvá**; -**búdhya**). -1. be awake; -2. come to consciousness; hence -3. notice; give heed to, *w. gen.*, 70¹²; -4. notice, i.e. perceive; and so, become acquainted with; understand; -5. rarely, (like Eng. remember a person, i.e.) present a person with a thing (*instr.*); -*caus.* -6a. cause to notice or understand; -6b. teach; announce to.

[for **bbhudh**, orig. 'be awake,' cf. Church Slavonic **būd-ěti**, 'be awake': the cognate words of the related languages agree closely in form, but show considerable diversity of mgs: mg 4 mediates the transition to the idea of the Greek **√πυθ**, ***φυθ**, in **πυθέσθαι**, 'find out': mgs 5 and 6 form the bridge to the principal Germanic mgs, 'offer' and 'command': cf. Goth. *ana-biud-an*, (prob. 'give notice to,' and so) 'command,' AS. *beōd-an*, 'announce, offer, command,' Eng. *bid*, 'announce, offer in words, offer in general,' *esp.* at an auction, declare, proclaim, command, invite,' Ger. *biēt-en*, 'offer'; (from an entirely different root is Eng. *bid*, AS. *biddan*, Ger. *bitten*, 'pray,' as in *bid beads*, 'pray prayers';) cf. also Eng. noun *bode*, 'announcement,' whence denom. verb *bode*, 'foretell': for mg 5, observe the analogy of Ger. *Jemand bedenken*, 'remember or take notice of a person *esp.* in one's will, i.e. make a bequest to.']+ **ni**, attend to, 58¹; understand, know, 7⁹.

+ **pra**, come forth (from sleep) to consciousness; awake, *intrans.*

+ **prati**, awake, *intrans.*; awake, *trans.*, 70³.

budha, *a.* awake; intelligent; wise; as *m.* wise man. [**√budh**.]

bubhukṣā, *f.* desire to eat, hunger. [fr. desid. of **√2bhuj**, 'frui,' 1140⁴.]

√1brh, collateral form of **√vrh**, 'pluck,' *q.v.*

√2brh (**brñhati**, -*te*; **babárha**; **brđhá**; *caus.* **brñháyati**, -*te*). be thick, great, strong, in **brhánt**, *q.v.*; *caus.* make great, strengthen.

bṛh, *f.* prayer, conceived as a swelling and filling of the heart in devotion. [**√2brh**.]

brhat-kathā, *f.* Great-Story, title of a collection of stories ascribed to Guṇādhyā (guṇādhyā), and abridged by Soma-deva under the name Kathāsaritsūgarā. [brhant, 1249a, 1279.]

brhād-aṣva, *a.* possessing great or powerful horses; *as m.* Brihadāṣva, name of the sage who narrates the story of Nala to Yudhishtira. [brhānt (1249a) + āṣva, 1298: cf. *Μεγδα-ἵππος*, which is similarly compounded and of like meaning.]

brhānt [450a], *a.* great; mighty; lofty. [present ppl. of √2 brh, 'be great.']

brhas-pāti, *m.* Brihaspati, name of a divinity in which the activity of the pious in their relations towards the gods is personified, the mediator between gods and men, and the type of the priest and of the priestly dignity; *later*, god of wisdom and eloquence. ['lord of prayer,' brhas + pāti: for cpd, see 1250 and d, and 1267d; for acct, Whitney 94b; for euphony, 171².]

bāijika, *a.* pertaining to the semen; of guilt, inherited from one's father. [bija, 1222c and e.2.]

brahma-cārya, *n.* life of holiness (brāhman), walk and conversation of a Brahman student (brahmán), *esp.* chastity; religious studentship, the first of the four periods of a Brahman's life, *see* āśrama. [brāhman (1249a²) or brahmán (probably both) + cārya, equiv. of caryā: acct, 1272, 1213c.]

brahma-cārín, *a.* (busying one's self with, *i.e.*) studying sacred knowledge; *as m.* Brahman student, 65³; *as adj. esp.* observing chastity, 64¹⁴, 100²¹. [brāhman, 1249a².]

brahmanyā, *a.* pertaining or attached to the holy life and study (brāhman), *i.e.* pious; attached or friendly to Brahman (brahmán). [1212d 1.]

brahma-dāya, *m.* sacred-word heritage, heritage consisting of the sacred word. [brāhman, 1249a².]

brahmadāya-hara, *a.* receiving the sacred word as a heritage.

brahma-dviṣ, *a.* devotion-hating, godless. [brāhman, 1249a²: acct, 1209.]

brāhman, *n.* — 1. devotion (conceived as a swelling and filling of the soul with adoration for the gods), worship, *in general*, any pious expression in the worship of the gods; hymn of praise, praise, 73^{6, 11}, 74^{4, 11}; prayer, 70¹⁵; — 2. sacred word, word of God (opp. to the profane), 60⁸; — 3. divine science, 57¹³; sacred learning, theology, theosophy; — 4. holy life, *i.e.* chastity; — 5. the (impersonal) spirit that pervades the universe. [√2 brh, 1168. 1c: brāhman (n.) is to brahmán (m.) as *prayer* ('supplication') is to *prayer* ('supplicant').]

brahmán, *m.* — 1. pray-er, 70¹³; worshipper; priest, 88², RV. x. 125. 5; pray-er by profession, Brahman; — 2. the impersonal universe-pervading spirit (brāhman 5), personified as a god, *i.e.* Brahman, the Supreme All-soul, 57^{4, 8}; *in the theological system*, the Creator of the world, 67¹⁷. [√2 brh, *see* brāhman.]

brahmarṣi, *m.* priest-sage, priestly sage, *see* 1¹⁴ n. [brahmán (1249a²) + ṛṣi, 127, 1280b.]

brahmavarcasá, *n.* pre-eminence in sacred learning or holiness. [for brahmavarcas, which occurs only in derivs. brāhman (1249a²) + varcas, 1315c.]

brahmavarcasvin, *a.* eminent in divine knowledge. ['possessing brahmavarcas,' q.v.: 1232.]

brahma-vedin, *a.* knowing divine knowledge. [brāhman, 1249a².]

brahma-hán [402], *a.* Brahman-slaying; *as m.* murderer of a Brahman. [brahmán, 1249a².]

brāhmá, *f. -ī*, *a.* — 1. pertaining to brāhman, divine; holy, 59⁶; spiritual, 61¹⁵; — 2. pertaining to brahmán, *in both its senses, i.e.*: — 2a. of Brahman; — 2b. of Brahman or (anglicized) Brahma, the Creator, 57²³, 58⁹. [brāhman and brahmán, 1208a² end.]

brāhmaṇá, *m.* (having to do with brāhman or prayer and praise and divine science, *i.e.*) priest, 84¹⁵; theologian, Brahman, 57¹⁵; — *f.* brāhmaṇī, woman of the priestly caste, Brahmanee. [brāhman, w. usual shift of acct, 1208a.]

brāhmaṇa, *n.* (of a **brahmán**, of a priest or Brahman, *i.e.*) the dictum of a priest on matters of faith and cultus; *esp.* a Brāhmaṇa, as designation of one of a class of Vedic writings which contain these dicta. [**brahmán**, *w.* usual shift of *acct*, 1208a.]

brāhmaṇa-vāda, *m.* a statement of the Brāhmanas. [**brāhmaṇa**.]

√ **brū** (**brāvīti** [632], **brūtē**: the second clause of 632 should read "before the initial consonant of an ending"). — 1. *act.* say; *w. dat. of person and acc. of thing*, 10²¹, 96¹⁴; *w. acc. of person and either oratio recta* (12⁶, 60^{7, 23}, 98¹¹) or *else acc. of thing* (95¹⁸); *speak to, w. acc. of person*, 3¹⁴; *speak of, w. acc. of person*, 11¹⁸; *say, i.e. announce, tell; w. vacas, ἔπος εἰρεῖν*, 10¹⁸; *w. punar, answer*, 8³; — 2. *middle, brūtē* (used *esp.* to introduce *oratio recta* and without designation of the person addressed), *says, inquit*, 20¹⁸, 28¹, 30^{6, 13, 12}, 35¹⁸.

+ **apa**, remove (the thought or recollection of a thing or person, *acc.*, from a person, *abl.*) by speaking, *i.e.* try to console a person (*abl.*) for the loss of a thing or person (*acc.*), 92¹⁴. [this locution is apparently like the Eng. colloq. phrase "I'll talk it (his opinion) out of him."]

+ **pra**, tell forth, proclaim, 75¹⁸; announce, 88⁷; then (like the Eng. tell of, bad and colloquial tell on), inform against, betray, 93¹⁷.

+ **prati**, speak back to (*acc.*), answer.

√ **bhaks** (**bhāksati**, -te; **bhāksitá**; **bhāksitum**; -**bhāksya**; **bhāksáyati** [1041²]). (partake, enjoy, *i.e.*) eat; consume; devour. [old *desid.* of √**bhaj**, 108g end: cf. **bhikṣ**, and for *mg*, √2aṣ, 'eat.']

bhāksá, *m.* the enjoying, eating or drinking; food; at end of *adj. cpds*, having .. as food, living on .. [√**bhaks**.]

bhāksaka, *m.* eater. [√**bhaks**: see 1181a end.]

bhāksitavya, *grdv.* to be eaten. [√**bhaks**, 964².]

bhāksin, *a.* eating. [√**bhaks**, 1183⁸.]

bhāksya, *grdv.* to be eaten, eatable; as *n.* proper food. [√**bhaks**, 963.]

bhāga, *m.* — 1. (he who deals out, *i.e.*) dispenser; rich or kind master; lord, frequent epithet of Savitar — so 74¹⁷; — 2. *esp.* Bhaga, name of an Aditya, from whom welfare is expected and who brings about love and institutes marriage, 89⁶; — 3. portion; lot (*w. dur-, su-*); fortune; *esp. (as in Eng.)*, good fortune, happy lot; — 4. loveliness. [√**bhaj**, 216.1: — 1. cf. Old Persian *baga*, 'God'; *Βαγιάς*: *Ζεὺς Φύγιος*; Slavonic *božŭ*, 'God'; for *mg*, cf. Eng. *lord*, AS. *hlāf-ord* (*ahlāf-weard*?), 'loaf-ward, loaf-keeper'; — 3. for *mg*, cf. the relation of *μῆρος*, 'lot, fate,' to *ἐμ-μορ-ε*, 'gat a share.']

bhāgavant, *a.* — 1. fortunate, possessing a happy lot, blessed; then — 2. (like Eng. blessed) heavenly, august, lordly, applied to Indra, Brahma, The Self-existent, the Wood-deity, Sun, Moon, Earth, etc.; used, *esp. in voc.*, as a form of address, so 94⁸, 26⁴. [**bhāga**.]

bhāgin, *a.* fortunate; happy; splendid; — **bhāginī**, *f.* sister (the happy one — so far forth as she has a brother). [**bhāga**.]

bhāgiratha, *m.* Bhāgiratha, name of an ancient king, who brought the Ganges down from heaven. [perhaps fr. **bhāgin** + **ratha**, 'having a splendid chariot.']

bhāgna, see 967c.

bhāgna-bhāṇḍa, *a.* having broken pots or [1308] who broke the pots.

bhāgnāṣa, *a.* having broken hopes, disappointed. [**āṣa**, 334².]

bhāṇḡá, *m.* a breaking. [√**bhañj**, 216.1.]

√ **bhaj** (**bhājati**, -te; **babhāja**, **bhejé** [794e]; **ābhāksit**, **ābhakta** [883]; **bhajisyāti**, -te; **bhaktá**; **bhaktum**; **bhaktvá**; -**bhājya**; *caus.* **bhājáyati**). — 1. deal out; apportion; divide; then (as Eng. share means both 'give a part of' and 'have a part of') — 2. *middle*, have as one's part, receive; have or take part in; — 3. give one's self up to; — 4. (choose as one's part, *i.e.*) declare one's self for, prefer, 15⁸; — 5. be-take one's self to; turn to; go to, 20¹⁰; — 6. belong to, be attached to; reverse;

love, 9²¹; —*caus.* cause to have a share, *w. acc. of person and gen. of thing*, 83³.

[cf. φᾱγ-εῖν, 'get one's portion, eat,' *w.* a specialization of *mg* like those seen in Eng *partake* and *take* as used with the implied object *food* or *drink*, in *bhakta*, 'thing divided, portion, food,' and in *bhaks*: akin are the names of the two food-trees yielding eatable nuts (acorns, buck-mast), φᾱγός, φηγός, 'oak,' Lat *fagus*, 'beech,' AS *bōc*, Eng *buck*, 'beech,' in *buck-mast*, 'beech-nuts,' and *buck-wheat* (so called from the likeness of the kernels to beech-nuts), AS *bēce*, Eng *beech*: with *bōc*, 'beech,' is ident. *bōc*, 'book,' orig. 'runes scratched on branches of a fruit-bearing tree,' see Tacitus, *Germania*, x.; such a branch was called by a name which became in Old High Ger. *puah-stap* or *buoh-stab*, and meant orig. 'beech-staff', but the word came to be used for the significant thing on the branch, 'the rune or letter,' AS *bōc-staf*, Ger. *Buch-stabe*.]

+ *ā*, *act.*, sometimes *mid.*, deal out to, give a person (*acc.*) a share in a thing (*loc.*).

+ *vi*, part asunder; divide.

+ *pra-vi*, divide.

+ *sañ-vi*, —1. divide a thing (*acc.*) with a person (*instr.*); give a share; —2. present a person (*acc.*) with a thing (*instr.*).

√ *bhañj* (*bhanákti*; *babhāñja*; *ābhāñk-ṣīt*; *bhañkṣyāti*; *bhagná* [957c]; *bhañk-tvá*; —*bhājya*). break. [opinions are divided as to whether √*bhañj*, 2 *bhuj*, and *bhām* (see these) orig. began w. *bhr-*; cf. *giri-bhráj*, 'breaking forth from the mountains': if *bhañj* does stand for *ābhrañj*, then Lat. *frangere*, 'break,' *nau-frag-a*, 'ship-breaking' (*tempestas*), and Ger *brechen*, Eng *break* are akin.]

bhañtāra, *m.* lord. [a transition-stem (399) fr. *bhartṛ*: corresponding to the strong *acc. s.* form *bhartār-am*, taken as if it were *bhartāra-m*, is made the *nom. s.* *bhartāra-s*, etc.; both transition to the *a*-declension, and assimilation of *rt* to *ṭṭ* are regular in *Prakrit*.]

bhañtāraka, *m.* lord, applied to gods and learned men. [*bhañtāra*, 1222c 1.]

bhañtāraka-vāra, *m.* lord's day, Sunday.

bhadrá, *a.* —1. praiseworthy, pleasing; gladsome, 76⁴, 90¹⁷; —2. good, happy, 84³; *voc. f.*, good lady, 9¹³; *bhadram*, *adv.*, *w.* *kṛ* or *ā-car*, do well, 22¹⁷, 23¹⁹; —3. favorable, auspicious, 80⁸; —*as n.*, *sing. and pl.*, welfare, prosperity, 20¹⁶; *w. kṛ*, grant welfare to a person (*dat.*), bless, 69¹¹. [√*bhand*, 1188a.]

bhadra-kṛt, *a.* granting welfare; blessing. [1200.]

√ *bhand* (*bhāndate*). receive jubilant praise.

bhāndiṣṭha, *a.* most loudly or best praising.

bhayá, *n.* —1. fear, anxiety; in *composition w. the thing feared*, 10¹², 31⁹, 46⁵; fear of a thing (*abl.*), 40¹⁴; *bhayāt*, from fear, 20¹⁰, 30⁴, 41¹⁷; then, as conversely in Eng., fear (*orig.* 'danger,' so Job 39.22) has come to mean 'anxiety,' —2. danger, peril, 25¹⁹, 42³⁴. [√*bhī*, 1148. 1a: for *mg* 2, cf. *sañdeha*.]

bhayārta, *a.* stricken with fear. [*ārta*.]

bhāra, *m.* —1. a bearing, carrying; —2. burden; weight, 50¹; —3. mass, quantity; —4. (*w. specialization as in Lat. pondus*, 'weight,' then also 'pound') a particular quantity or measure, in *nir-*. [√*bhr*: cf. φᾱρ-φᾱρ-ος, Lat. *luci-fer(u)s*, 'light-bringing'; AS. *horn-bora*, 'horn-bearing, trumpeter': for *mgs* 2–4, cf. Eng. *weigh*, orig. 'bear up, lift,' as in *weigh anchor*, AS. *wegan*, 'carry, bear,' and *weight*, 'burden,' then 'mass,' then 'definite mass.']

bharatá, *a.* to be supported or maintained; *esp.* to be kept alive by the care of men, as epithet of the god Agni; as *m.* Bharata, name of a patriarchal hero. [√*bhr*, 1176c.]

bhārgas, *n.* radiant light; glory. [√*bhrj* or *bhrāj*, *q.v.*, 216. 1³: cf. φᾱργος, *n.*, 'flame'; Lat. *fulgur*, 'lightning.']

bhartṛ, *m.* —1. bearer; —2. supporter, maintainer; lord; husband, 10²¹. [√*bhr*, 1182b: cf. Lat. *fertor*, 'bearer.']

bhavá, *m.* the coming into existence. [√*bhū*.]

So we speak of an "inter-
locking paper", meaning
papers on the paper.

bhavat-pūrva, *a.* having bhavant as first or preceding; -*am, adv.* [1311], in a way having bhavant first, i.e. with the voc. s. f. of bhavant at the beginning of one's begging formula.

bhavadāhārārtham, *adv.* for your food. ['in a way having your food as object,' 1311, 1302c4: bhavant + āhāra and artha.]

bhavaduttaram, *adv.* with bhavant as last (word of one's begging formula). [acc. s. n. of adj. bhavad-uttara, 1311.]

bhavana, *n.* dwelling, abode, house. [prop. 'an existing,' then 'place of existing,' √bhū, 1150.1a. so Eng. *dwelling* and *abode* and Lat. *man-sio* meant 'a waiting, an abiding,' and then 'abiding-place, maison': cf. also *mandira* and *asta*.]

bhāvānt [456], *a.* lordly; -*used in respectful address as substitute* [514] for pronoun of the second person, and translatable by your honor, thou (e.g. 623), ye (e.g. 76, 1210); *used in the pl. of a single person to express greater courtesy*, 1922, 2845; *used in the voc. s. m. (bhavas, contracted) bhos, f. bhavati, as word of address, (lord, master, mister,) sir, lady.* [prob. a contraction of bhāgavānt: cf. 6110 n.]

bhavan-madhya, *a.* having bhavant as middle (word); -*am, adv.* [1311], with the voc. s. f. of bhavant as the middle (word of one's begging formula).

bhavitavyā, *grdv.* deserving to become, destined to be, about to be; *impers.* [909], *mayā bhavitavyam, sc. asti*, I must be, 2318; *bhavitavyam*, it must be, 2714. [√bhū, 964.]

√ **bhas** (bābhasti [678]; bhasitā). chew, bite; crush; devour, consume; bhasita, consumed to ashes. [cf. φάω-μῆ, φασ-μῆ, 'barley-groats': w. the 3d pl. bā-ps-ati cf. the collateral form psā and ψά-μα-θός, 'sand'.]

bhāśman, *n.* ashes. ['consumed': see √bhas.]

√ **bhā** (bhāti; babhāu; bhāsyāti; bhātā). be bright, shine; appear. [cf. φη-μι, Lat. *fā-ri*, 'make appear, reveal, say'; Eng. *ban*, 'public proclamation, manda-

tory or prohibitory, 'notice (of marriage),' etc.: cf. √bhāṣ, bhāṣ.]

+ ā, shine upon; illumine.

+ ud, shine out, become manifest, 5620.

+ nis, shine forth from (abl.), fig.

+ pra, shine forth; begin to be light (of the night).

+ vi, shine far and wide.

bhāgā, *m. part.* -1. allotted part, 9620; share, 8410; lot; esp. happy lot; -2. in post-Vedic, portion (not lot), 6422; -3. place, spot (cf. Eng. parts, 'regions'). [√bhaj.]

bhāga-dhéya, *n.* (bestowal or allotment of a part, i.e.) portion; 887; esp. bestowal of a goodly lot, blessing, 824. [1213c.]

bhāgaças, *adv.* part by part; gradually. [bhāga, 1106.]

bhāgīratha, *a.* of Bhagīratha; -ī, *f.* the stream (nadī) of Bh., the Ganges. [bhagīratha, 1208f.]

bhāgya, *n.* lot; fate; esp. happy lot; luck; bhāgyena, luckily. [bhāga, 1211.]

bhājana, *n.* vessel, dish. [lit. 'receiver,' √bhaj, mg 2: 1150.1b.]

bhāṇḍa, *n.* -1. vessel, pot; vat; dish; -2. generalized (like pātra), utensil; wares or ware.

bhāṇḍa-mūlya, *n.* capital consisting of wares; stock in trade.

bhānū, *m.* light; beam. [√bhā, 1162.]

√ **bhām** (bhāmitā). rage, be angry. [orig., perhaps, 'be agitated,' and so, a Prakritic form of bhram, q.v.: for loss of r, see under √bhañ.]

bhāma, *m.* rage, fury. [√bhām.]

bhārā, *m.* burden. [√bhar.]

bhārata, *a.* descended from Bharata; as *m.* descendant from Bharata, epithet of Yudhishtira, to whom Brihadācva tells the story of Nala. [bharatā, 1208f.]

bhārika, *m.* carrier. [bhāra.]

bhāryā, *grdv.* to be supported or maintained; -ā, *f.* wife. [√bhar, 963b.]

bhāryātva, *n.* condition of being wife or (among animals) mate. [bhāryā.]

bhāva, *m.* -1. the becoming, 612; existence, 1518; being; in cpda, used as equiv. to the suffix tva or tā, condition of being; 3521, 4912; -2. (way of being, i.e.) con-

dition; —3. (way of being, i.e.) nature; —4. natural disposition; feeling; —5. feelings; heart, 30¹⁸; —6. the existent; existent thing, 66⁹. [√bhū, 1148.2.]

bhāvin, *a.* becoming, coming into existence; about to be, destined to be, 18⁹; future, 38¹⁸; —inī, *f.* a beautiful woman. [√bhū, 1183⁸ end.]

√ **bhāṣ** (bhāṣate; babhāṣé; ābhāṣita; bhāṣitá; bhāṣitum; bhāṣitvá; -bhāṣya). speak; talk; say. [perhaps for *bhāsk, a sk-formation fr. √bhā: 182a.] + **abhi**, speak unto, address, *w. acc.*; speak, *without object*. + **prati**, speak back, answer.

bhāṣā, *f.* speech, language. [√bhāṣ.]

bhāṣita, *ppl.* spoken; *as n.* [1176a], what is spoken, the words. [√bhāṣ.]

√ **bhāś** (bhāśati, -te; babhāśé; bhāśitá). shine. [cf. √bhā.] + **prati**, shine over against, make a show, appear well.

bhāś, *n.* light. [√bhāś: but cf. 1151.1c².]

bhāś-karā, *m.* the sun. ['light-making': 171⁸.]

√ **bhikṣ** (bhikṣate; bibhikṣé; bhikṣisyé; bhikṣitum; bhikṣitvá). desire to have a share for one's self, wish for; *then (like the Eng. desire, 'express a wish for'), request; beg; esp. go begging for food.* [old desid. of √bhaj, 108g¹ end: cf. bhakṣ.]

bhikṣā, *f.* —1. the act of begging, begging; —2. that which is got by begging, alms. [√bhikṣ, 1149⁴: *w.* the relation of 1 to 2, cf. that of Eng. *getting*, 'act of getting,' to *getting*, 'that which is got.']

√ **bhid** (bhináti, bhintté; bibhédā, bi-bhidé; ābhet [832]; bhetayáti, -te; bhinná [957d]; bhéttum; bhittvá; -bhídyā). cleave, cut asunder; break in twain, 102¹⁴; smite sore (in battle), 81⁶; pound, bruise, crush (as a reed), 70¹⁶; pierce. [orig. 'split, crush': cf. Lat. *fīdo*, 'cleave,' perfect *fīdi*; Ger. *beissen*, Eng. *bite*; also *bit*, 'morsel,' and *bit*, 'part of a bridle'; *bitter*, used of a sword, *w.* a trace of the orig. mg, Beowulf, 2705; *caus. bait*, in *bait a bear*, 'make dogs bite him,' and *bait a horse*, 'let him eat.']

+ **pra**, split forth or open.

+ **vi**, split asunder; break to pieces, destroy.

bhiyás, *m.* fear. [√bhi, 1151.2c.]

√ **bhiṣaj** (bhiṣákti). heal.

bhiṣáj, *a.* healing; *as m.* healer. [√bhiṣaj, 1147.]

√ **bhī** (*V.* bháyate; *V. and later*, bibhétí; bibhāya; ābhāṣit; bhesyáti; bhítá; bhétum; *caus.* bhiṣáyate [1042f]). fear; be afraid of (*abl.*); bhíta, having feared, frightened; *caus.* affright. [*w.* bi-bhé-ti, cf. Old High Ger. *bi-bē-t*, 'trembles,' whose *bi-* is syllable of reduplication, Ger. *bebt*, AS. *beofað*, 'trembles': the connection of these words with *φέ-β-μαι*, 'am afraid, flee in fright,' and *φόβος*, 'fear,' is still a moot-point.]

bhī [351], *f.* fear. [√bhi, 348.1.]

bhitá, *ppl.* feared; *as n.* [1176a], fear.

bhimá, *a.* fearful, terrible; *as m.* Bhima, name of a Vidarbhan king. [√bhi, 1166b.]

bhīma-parākramá, *m.* terrible strength or courage. [1264, 1267.]

bhimá-parākrama, *a.* possessing bhīma-parākramá, 1¹¹, 2³. [1293.]

bhīma-ṣāsana, *n.* command or summons of Bhīma. [1264, 1267.]

bhīrá, *a.* timid. [√bhi, 1192.]

√ **bhuj** (bhujáti; bhugná; -bhájya). bend; turn; make crooked. [so far as the meaning goes, the following words may well be taken as cognate: *φύγ-ειν*, Lat. *fug-ere*, 'turn about, flee'; AS. *būg-an*, 'bend, turn about' (*intrans.*), sometimes also 'flee,' Eng. verb *bow* (as in *bow down*), 'bend'; AS. *boga*, Eng. *bow*, 'arcus,' *el-bow*, *rain-bow*; Ger. *bieg-sam*, 'pliable,' Old Eng. *būh-sum*, 'pliable, yielding,' Eng. *burom*, 'lithe, lively, vigorous': but the Germanic *g* raises phonetic difficulties which are not yet satisfactorily cleared up.]

√ **2bhuj** (bhunákti, bhuñkté; bubhója, bubhujé; ābhujat; bhoksyáti, -te; bhuktá; bhóktum; bhuktvá). —1. enjoy; in *Veda*, (have use with, i.e.) have the use of a thing (*and so w. instr.*); —2. in *later Skt.* (like Ger. *geniessen*, cf. also *bhoga* and *bhojana*), enjoy *esp.* food,

w. acc.; — 3. *without object*, take one's meal; *then* — 4. enjoy (things that are not food), *w. acc.*, 10⁹; — 5. reap the fruit (of sin) at the hands of a person (*gen.*), 79¹⁷; — 6. *caus.* cause to take food, feed. [if for √bhruj (but this is doubtful — see √bhañj), then cf. Lat. *frui*, *frugui*, 'have use with' (a thing, hence instr.-abl.), 'enjoy'; *frug-es*, 'fruit'; AS. *brūcan*, 'enjoy' (food or drink), 'use,' Eng. *brook*, orig. 'use,' now 'put up with.']
 + *anu*, reap the fruit (of good or evil deeds).
 + *upa*, — 1. enjoy, *esp.* (enjoy food, *i.e.*) eat; — 2. reap the fruit (of good or evil deeds).
bhujam-gama, *m.* serpent. ['going with bending or with crooking': *bhujam*, *grd* of √1bhuj, 995: for *mg.* cf. *khaga*.]
 √ **bhur** (*bhurāti*). make short and quick motions, twitch, jerk, kick, struggle, stir. [cf. *φύρω*, 'stir around, mingle'; *φλῶω*, 'bubble'; Lat. *fur-ere*, 'be agitated, rage'; *de-fru-tum*, 'boiled off'; Eng. *brew*, 'boil'; *broth*, 'bouillon'.]
bhurapa, *a.* (like the Eng. stirring, *i.e.*) both — 1. moving quickly and — 2. active, busy. [√bhur, 1150.2c.]
 √ **bhuraṇya** (*bhuraṇyāti*). be stirring, busy. [√bhuraṇya, 1050d.]
bhūvana, *n.* — 1. being, existence; — 2. world; — 3. with *viśva*: *sing.*, tout le monde; *pl.*, all beings. [√bhū, 1150.2c.]
bhuvana-traya, *n.* world-triad, *i.e.* heaven and atmosphere and earth.
bhūvas, the second of the so-called "utterances" (see *vyāhṛti*), *bhuvas*!, interpreted as air or atmosphere, on account of its position between *bhūr* and *svar*. [prob. nothing more than the *voc. pl.* of *bhū*, 'O ye spaces'.]
 √ **bhū** (*bhāvati*, -*te*; *babhūva* [789a]; *ābhūt*; *bhaviṣyāti*, -*te*; *bhūtā*; *bhāvitum*; *bhūtvā*; -*bhūya*; *caus.* *bhāvayati*, -*te*). become, 93⁸, 40²¹, 57⁸, 67²¹, 31⁷; come into being, 92¹⁷; arise, happen, take place; exist; *very often* to be rendered simply by *be*, 2¹⁶, 31^{8.22}, 71; — *pūrvam ābhūd rājā*, once there was a

king, 48¹; *tathā bhavatu*, so be it, 27¹⁶; *so* 32¹⁷; *prāñjalir bhūtvā*, (having become *prāñjali*, *i.e.*) assuming suppliant posture, 13²²; — *w. possessive gen.*, become (the property) of a person; *ādhipatyam tasya babhūva*, lordship became his, he attained lordship, 37¹; *seldom w. dat.*, 96²⁰; — *imperative*, *bhavatu*: (be it, *i.e.*) good; enough; what's the use of talking, 30¹⁶, 42²; the thing is clear, 23⁷, 31⁶; *tad bhavatu*, never mind that, 34⁶; — *bhūta*, see *s.v.*; — *in self-explaining periphrases w. ppls*, 49¹⁹, 52¹⁷, 99²¹; — *desid.* *būbhūṣati* [1027], desire to be, 70¹⁴. [*w. ābhūt* cf. *ἔφυ*, 'became, grew'; cf. Lat. *fu-it*, 'was'; Old Lat. *fu-at*, 'may be'; AS. *beōm*, 'am'; Eng. *be*.]
 + *anu*, — 1. (*perhaps* be along after, and so) come up with, attain; — 2. experience; enjoy, 24⁹; — 3. (experience, *i.e.*) make practical acquaintance with, come to understand; perceive; hear, 4²¹.
 + *abhi*, be against [1077⁸], oppress, and so overpower.
 + *ud*, arise up, make itself perceptible.
 + *pari*, — 1. be around, surround, encompass; — 2. (like the Eng. *colloq.* get around, *i.e.*) get the better of, prove superior to; be superior to, and so — 3. treat with contempt, 37⁶.
 + *pra*, — 1. come forth into being; arise; — 2. be before (others), have the power; have power, be strong.
 + *vi*, (become asunder, *i.e.*) expand, develop; pervade; — *caus.* cause to expand or open; discover; *vibhāvita*, discovered, found out.
 + *sam*, — 1. (unite [*intrans.*] together, and so take form, *i.e.*) be shapen in its old sense, be created; be born, 97²; come into being; become; originate; *sambhūta*, sprung from, 19¹²; — 2. exist, 39²; be, 39⁶; *sambabhūva*, *am*, RV. x. 125.8; — 3. happen, 20¹²; occur; pass current, 52⁷; — *caus.* — 1. (cause to be together, bring into form, *i.e.*) make, accomplish; — 2. honor, 30¹²; — 3. (bring together, and so, like Eng. *con-jecture*) suppose. [development of *caus. mg* 2 unclear.]

- + **abhi-sam**, (*lit.* become unto, *i.e.*) attain (*e.g.* a condition) by a process of change, enter into (*e.g.* wifehood), 86¹⁹; be born unto (immortality), 97³.
- bhū** [351-2], *a.* at end of cpds, becoming, being, existent; *as f.* -1. a becoming, being; -2. the place (*for mg, cf. bhavana*) of being, the world, space; *pl.* worlds, spaces (*cf. bhuvas*); -3. the earth, as distinguished from heaven and atmosphere; *bhuvī*, on earth; -4. the land, lands. [v**bhū**, 347.]
- bhūtá**, *ppl.* -1. become, been, *i.e.* past; real; -2. having become, being, *used in composition w. its predicate as a grammatical device to give the predicate an adj. form w. number and gender* [1273c], 6⁷, 19⁴, 29⁴, 56¹⁵; -3. *as n.* (that which has become, *i.e.*) a being, divine (90¹⁹) or human or other; creature in general, 21^{18,23}, 57¹⁸, 63¹²; created thing, 58¹⁰; world, 91¹⁰; -4. *as m. n.* uncanny being, ghost, goblin, 55¹⁹; -5. *as n.* element; **pañca bhūtāni**, five elements (earth, water, fire, air, ether, of which the body is composed and into which it is dissolved), 66⁵, 68⁹; *so* 68^{1,2}. [v**bhū**: *cf. φῦ-τὸ-ν*, 'plant, creature.']
- bhūta-grāma**, *m. sing. and pl.* community of creatures.
- bhūta-bhāṣā**, *f.* language of the goblins or Piṇchās.
- bhū-tala**, *n.* earth-surface, ground, earth. [*cf. tala.*]
- bhūti**, *f.* being, *esp.* well-being. [v**bhū**: *cf. φύσις*, 'a being, nature.']
- bhū-pa**, *m.* protector of the earth or land, king, prince.
- bhū-pati**, *m.* lord of the land, king, prince.
- bhū-bhāga**, *m.* spot of the earth, place.
- bhūman**, *n.* earth; world. [v**bhū**, 1168. 1d: *for mg, cf. bhū.*]
- bhūmi**, *f.* -1. earth, 57¹¹; ground, 43¹³; -2. land; -3. place, 23¹⁴; *esp.* fit place, proper vessel (*cf. sthāna, pātra*), 21⁴, 28⁸. [v**bhū**, 1167: *for mg, cf. bhū.*]
- bhūmi-pati**, *m.* lord of the land, king, prince.
- bhūmi-bhāga**, *m.* spot of ground.

- bhūmi-ṣṭha**, *a.* standing on the ground. [*stha.*]
- bhūyāns**, *a.* more; greater. ['becoming in a higher degree, increasing,' v**bhū**, 470².]
- bhūr**, *the first of the three "utterances"* (*see vyāhṛti*), **bhūr!**, O earth. [crystallized voc. sing. of **bhū**.]
- bhūri**, *a.* abundant; much. [v**bhū**, 1191: *cf. bhūyāns.*]
- bhūri-kāla**, *m.* long time.
- bhūri-sthātra**, *a.* having many stations, being in many places.
- bhūrṇi**, *a.* stirring, and so vigilant, jealous (of a god). [v**bhur**, 1158.2, 245b.]
- v **bhūṣ** (**bhūṣati**; **bhūṣayati** [1041²]). *'attend upon'*
 -1. **bhūṣati**, be busy for; -2. **bhūṣayati**, (make ready for, *i.e.*) adorn. *extended form of bhū*
- bhūṣaṇa**, *n.* ornament. [v**bhūṣ**, *mg* 2: 1150.]
- v **bhr** (**bībharti** [645]; **bhārti**, -te; *V.* **jabhāra**, **jabhre** [789b]; *later*, **babhāra**; **ābhāṣit**; **bharīṣyati**; **bhṛtā**; **bhārtum**; -**bhṛtya**). *bear (cf. the various senses of bear in Eng.): thus*, -1. hold, and so possess; -2. bear (in the womb); **abharat**, she bare, 85¹⁵; -3. endure; -4. carry, convey; -5. (bear, *i.e.*, as in *Latimer*) win; -6. bring (as an offering, *cf. of-fer*), 69¹⁴, 82¹⁴; *w. ūdhar*, offer the breast, suckle, 78³; -7. (bear, *i.e.*) support; and so (like *Eng.* support), furnish sustenance to, 22²; maintain, *RV.* x. 125.1; *so also*, keep (on hire); -8. wear (*as Ger. tragen means 'bear' and 'wear'*); *w. nakhāni*, wear the nails, keep them untrimmed, 64¹⁹. [*cf. φέρω*, *Lat. fero*, *Eng. bear*, 'bear' in its various mgs, *Ger. gebären*, 'bring forth': *AS. bear-n*, *Eng. bairn*, 'child' is an old ppl., *lit.* 'that which is borne or born'; *cf. also φέρω*, *Lat. fūr*, 'carrier off, thief': see also under the derivs, **bhara**, **bhartṛ**, and **bhṛti**; *cf. bhāra* and the following.]
- + **apa**, carry off, take away, ἀποφέρω.
- + **ava**, bear down (an assailing weapon), ward off.
- + **ā**, bear unto, bring to.
- + **upa**, bring unto.
- + **ni**, only in *ppl.*, **nibhṛta**, (borne down, lowered, *i.e.*) hidden.

+ **pra**, *act. mid.* bring forward; offer; **prabhṛta**, brought forward, made ready. [cf. *προφέρω*, Lat. *profero*, 'bring forward'.]
 √ **bhṛjj** (**bhṛjjāti**; **bhṛṣṭá**; **bhṛṣṭvá**). roast; parch, *esp.* grain. [cf. *φρύγω*, Lat. *frigere*, 'roast': akin w. √ **bhrāj**.]
bhṛtī, *f.* the supporting, maintenance. [√ **bhr**, 1157.1a: cf. Ger. *Ge-bur-t*, Eng. *bir-th*.]
bhṛtya, *m.* (one who is to be maintained, *i.e.*) servant. [grdv. of √ **bhr**, 963b.]
bhṛṣa, *a.* powerful.
bhṛṣa-duḥkhita, *a.* (powerfully, *i.e.*) exceedingly pained.
bhetavya, *grdv.* to be feared; **bhetavyam**, *impers.* [999], timendum est, one should fear, 42³; **na bhetavyam**, never fear. [√ **bhī**, 964.]
bhedá, *m.* fissure, split, breach; a creating of divisions. [√ **bhid**.]
bheṣajá, *f. -ī*, *a.* healing; *as n.* healing (*subst.*). [√ **bhiṣaj**, 1209i.]
bhāikṣa, *n.* begging; **bhāikṣam** car, go a-begging. [√ **bhikṣá**, 1208c.]
bhāima, *a.* descended from Bhīma; *f. -ī*, Bhīma's daughter, Damayantī. [√ **bhīmá**, 1208f.]
bhāirava, *a.* fearful, *i.e.* awful; *as m.* Terrible, name of a hunter. [√ **bhīrú**, 1208c.]
bho, see 176a.
bhóga, *m.* enjoyment; use; *esp.* use of food, *i.e.* eating. [√ 2 **bhuj**, 'enjoy,' 216.1.]
bhoga, *a.* enjoying or having enjoyment; *esp.* enjoying food, well-fed. [not directly fr. √ 2 **bhuj**, but fr. **bhoga**, on account of the g, 1230c end.]
bhójana, *n.* the enjoying, *esp.* of food; the eating; *then* (like Eng. eating), food. [√ 2 **bhuj**, 'enjoy,' 1150.1a.]
bhojya, *grdv.* to be eaten; *as n.* food, supply of food. [√ 2 **bhuj**, 'enjoy, eat,' 963d.]
bhobhavat-pūrvaka, *a.* accompanied [1302c2] by **bhos** or **bhavant**; -**am**, *adv.* [1311], with **bhos** or **bhavant**.
bho-bhāva, *m.* the becoming **bhos**; *w.* **nāmnām**, the becoming **bhos** of names,

i.e. the use of **bhos** instead of a person's real name.
bhos, *excl. of address.* thou, sir!, O!, ho!, halloo!; *often repeated*, *e.g.* 6²³. [for origin, see **bhavant**: for euphonic combination, see 176a.]
bhoḥ-ṣabda, *m.* the word **bhos**.
 √ **bhraṇṣ** or **bhraṣ** (**bhrāṇṣate**; **bhrāṣyati** [767]; **ābhraṣat**; **bhraṣṭá**). fall.
 + **apa**, fall off; see **apabhraṣṭa**.
bhraṇṣa, *m.* fall; ruin; loss. [√ **bhraṇṣ**.]
 √ **bhram** (**bhrámati**, -*te*; **bhrámyati**, -*te* [763]; **babhráma**; **bhramiṣyati**; **bhrántá** [956a]; **bhrámitum**, **bhrántum**; **bhrāntvá**; -**bhrámya**, -**bhrámya**). — 1. move unsteadily or without aim; wander; roam, 36¹², 23⁵; flutter, of insects, etc.; — 2. move in a circle, rotate; — 3. *fig.* be wandering (of the mind); be agitated or confused.
 [the orig. meanings seem to have included irregular and aimless and rotary motion as applied to water, wind, and fire, and also to have been transferred to the sound thereof: cf. the derivs **bhṛmi**, 'whirlwind,' **bhrámá**, 'whirling flame' and 'whirlpool,' and **bhrámara**, 'bee': cf. *βρέμειν*, 'rage,' 'roar' (of storm and wave), *βρόμος*, 'rage, roar'; Lat. *frem-ere*, 'rage, roar'; Ger. *brummen*, 'hum, rumble'; AS. *brim*, 'surf, surge,' Eng. *brim*, 'place of surf, edge, margin'; Old Eng. *brim*, 'flame, fire,' preserved in Eng. *brimstone*, 'fire-stone': see also √ **bhām**.]
 + **pari**, wander around.
 + **sam**, be much confused; **sambhṛānta**, agitated, perplexed, in a flutter.
 √ **bhrāj** (**bhrájate**, -*ti*; **babhrája**; **ābhrāt** [890 or 833?]; **bhrājiṣyáte**). shine; be radiant; flame; *fig.* be radiant (with beauty or glory). [cf. *φλέγω*, 'flame, burn'; *φλέγμα*, 'flame'; Lat. *flam-ma*, *flag-ma*, 'flame'; *fulg-ēre*, 'shine, lighten'; AS. *blāc*, 'shining, splendid' (of fires and flames), then 'white' (of the dead), Eng. *bleak*, 'pale'; *bleach*, 'whiten'.]
 + **vi**, shine.
bhrāṭṛ [373], *m.* brother. [origin unknown, cf. 1182d: cf. *φρά-τηρ*, 'brother, esp. one of a brotherhood or clan,' and

so, 'clansman'; Lat. *frā-ter*, 'brother'; Eng. *brother*.]

bhrātr-sthāna, *a.* (having, *i.e.*) taking the brother's place; as *m.* representative of a brother.

bhrūva, *for* bhrū at end of *cpds*, 1315c.

bhrū [351], *f.* brow. [cf. *ð-ppú-s*, 'eye-brow'; AS. *brū*, 'eye-lid'; Eng. *brow*.]

ma [491], *pron. root*, see *ahām*. [cf. *μé*, Lat. *me*, AS. *mē*, Eng. *me*.]

√ *mañh* (*māñhate*). make great or abundant a thing (*acc.*) for a person (*dat.*), grant abundantly to. [for **magh*, cf. *magha*: orig. 'be great,' and trans. 'make great or high,' and essentially ident. w. √*mah*: see under √*mah*: for *mg*, cf. Lat. *largus*, 'large, liberal,' w. *largiri*, 'give liberally,' and Eng. *large* with *largess*.]

māñhiṣṭha, *a.* granting most abundantly, most generous. [√*mañh*, 407.]

ma-kāra, *m.* the letter *m*. [Whitney 18.]

makhá, *a.* jocund. [cf. √*mah*.]

magádha, *m. pl.* Magadhans, name of a people; Magadha, name of their country, Southern Behar.

magadha-deṣa, *m.* the land of Magadha.

√ *magh*, see *mañh*.

maghá, *n.* liberal gift; bounty. [√*magh*, *i.e.* *mañh*.]

maghávan [428], *a.* —1. abounding in liberal gifts, generous; *esp.*, as *m.*, generous (patron), designation of the rich lord who institutes a sacrifice and pays the priests, 88¹—cf. *sūri*; applied in particular to Indra, as Rewarder (of priests and singers), 70⁶, 71⁶, 73²⁰, 75¹⁰; —2. in the *Epos*, The Generous One, standing epithet of Indra, 5¹¹. [*maghá*, 1234.]

mañgalá, *n.* —1. welfare, luck; —2. anything lucky, auspicious, or of good omen; —3. old or traditional usage, 59¹⁸.

mañgalya, *a.* lucky, auspicious, of good omen. [*mañgalá*, 1212d 4.]

mac-chiṣya, *m.* pupil of me, my pupil. [*mad* + *chiṣya*, 150, 203.]

√ *majj* (*mājīati*, -te; *mamájja*; *ámajjīt*; *mañkṣyāti*, -te; *majjiṣyāti*; *magná*

[957c]; *májjitum*; -*májya*). sink under; dip one's self; dive; duck or sub-merge, *intrans.* [perhaps orig. **mazgh*, 'get into': cf. *madgu*, 'duck'; Lat. *mergere*, 'duck'; *merg-us*, 'diver' bird: for the phonetic relations, cf. *majjan*, Avestan *mazga*, Church Slavonic *mozgā*, AS. *mearg*, Eng. *marrow*, Ger. *Mark*, all meaning 'marrow,' and, as meaning originally 'the inmost part or pith,' prob. from this root: see *rajju*.]

+ *ud*, e-merge.

+ *ni*, sink down; dip one's self, bathe.

majjāo, *Prakrit* for *mārjāra-s* ('cat') and for *maj-jāra-s* ('my paramour').

maṭhara, *a.* perhaps persistent; as *m.* Mathara, name of a man.

maṭi, *m.* —1. pearl; jewel; —2. water-jar.

maṭika, *m.* large water-jar. [*maṭi*.]

maṇḍapa, *m. n.* open hall or pavilion.

maṇḍapikā, *f.* small shed or shop. [*maṇḍapa*, 1222 and d.]

māṇḍala, *n.* disk, circle, ring.

maṇḍūka, *m.* frog; *f.* *maṇḍūkī* [355b], female frog.

matī, *f.* —1. (thinking upon, *i.e.*, like the Ger. *An-dacht*, see *dhi* 2) devotion; pious hymn or song of praise, 73¹⁰, 79⁶; —2. thought; thoughts, 49⁸; purpose, 73⁶; mind; intention; —3. opinion; —4. understanding, 19⁹; intelligence. [√*man*, *q.v.*: cf. Lat. *mens*, stem *men-ti*, 'mind'; AS. *ge-myn-d*, 'mind,' Eng. *mind*.]

mati-prakarṣa, *m.* wit-superiority, *i.e.* a fine dodge.

mātsya, *m.* fish. ['the lively one,' √*mad*.]

√ *math* or *manth* (*mathnāti*, *mathnīte*; *mānthati*; *māthati* [746]; *mamātha*, *mathā*, *mamanthā*, *mathā*, *mathā*; *mathā*; *mathiṣyāti*, -te, *manthiṣyāti*; *mathitā*; *māthitum*; *mathitvā*; -*māthya*). —1. stir or whirl; w. *agnim*, produce fire by whirling the stick of attrition in a dry piece of wood; —2. shake, agitate, distress.

+ *pra*, agitate.

√ *mad* (*mādati*; *mādyati*; *mamāda*; *āmādit*; *maditā*, *matā*; *māditum*; *mād-*

āyati, -te). —1. bubble, undulate, of water, and as a type of joyousness; **apām ūrmir madann iva stomas**, praise (joyous) as a bubbling water-wave, 81¹⁰; boil, be agitated; —2. *fig.* be (pleasantly excited, *i.e.*) glad; rejoice; *w. instr.*, 83¹²; be exhilarated or intoxicated with joy; —3. *esp.*, as describing the life of the gods and the blessed, be in bliss; *w. cognate acc.*, 83¹⁸; —4. *trans.* gladden, rejoice, 75¹²; intoxicate; **matta**, drunk; —*caus.* —1. *act.* gladden; —2. *mid.* take delight, 84¹⁹.

[the rather rare physical *mg* (1) is prob. the orig. onc, *w.* a transfer to *fig.* use, as in Eng. *bubble over with joy* or *mirth*: cf. *μαθ-ω*, 'be moist'; Lat. *mad-ēre*, 'be soaked, full, drunk'; *mat-ta-s* (*mg* 4) and Lat. *mat-tu-s*, 'drunk': see the collateral form *√mand*, and *√mud*.]

+ **ud**, be out (of one's senses) with excitement; be frantic.

+ **pra**, take pleasure.

mad, so-called stem of 1st pers. pron., 494.

māda, *m.* excitement, inspiration, intoxication, 81⁴; *pl.* intoxicating drinks, *esp.* Soma-draughts, 81¹¹. [*√mad*.]

madiya, *a.* mine. [*mad*, 494⁸, 1215d.]

madgú, *m.* a water-fowl. ['diver,' *√majj*, *q.v.*]

mādhū, *a.* sweet; *as n.* sweet food and drink: *esp.* Soma; milk and its products; oftenest honey, 26¹⁸. [cf. *μέθυ*, 'wine'; AS *medu*, Eng. *mead*.]

madhura, *a.* sweet; of speeches, honeyed. [*mādhū*, 1226a.]

mādhya, —1. *as n.* middle; *w.* *nabhasas*, middle of heaven, mid-heaven; **madhye**: in the middle, 57¹²; *w. gen.* [1130] or at end of *cpd.* in the midst of . . . in . . . , 18⁷, 2⁹; —2. *m. n.* (the middle, *i.e.*) the waist; —3. *as adj.*, used like Lat. *medius*: **samudram madhyam**, in medium mare. [cf. *μέσος*, *μεσ-jo-s*, Lat. *medius*, Goth. *midjis*, AS *mid*, Eng. *mid*, 'middle'.]

madhya-ga, *a.* situated in the middle of, tarrying among.

madhya-cārin, *a.* moving in the middle of (*w. gen.*, 1316²), *i.e.* moving among.

madhyamā, —1. midmost, situated between; —2. of middling quality, size, etc.; —3. *as m. n.* the middle (of the body), waist; —4. *as n.* the middle (of anything). [*mādhya*, 474: cf. 525⁸.]

man (*mānyate*; *mené* [794e]; *āmaṇṣta*; *maṇsyāte*, -ti; *matā*; *māntum*; *matvā*; -*mānya*, -*mātya*; *desid.* *mīmāṇsate*). *be minded*: —1. think, believe, imagine, 34¹⁸, 43¹⁶; conjecture; **yadi nānyathā manyase**, if thou art not otherwise minded, if thou art agreed, 25⁸; **manye**, inserted parenthetically, methinks, 51¹⁸; expect, 52¹¹; —2. consider something (*acc.*) as something (*acc.*), 13¹², 37⁷, 55²², 79⁸; **prāptakālam amanyata**, considered (*sc. it*) an arrived time, thought that the time had come, 13²⁰; **bahu man**, consider as much, esteem, honor; —3. think fit or right, 10¹⁶; —4. think upon, set the heart on, 3⁴; —5. have in mind or view, 88⁶; —*caus.*, see *mānaya*; —*desid.* consider, examine, call in question. [cf. *μν-μν-α*, 'mind, *i.e.* fix the thoughts on, wish, strive' (see *man* 4); Lat. *me-min-i*, 'keep in mind'; AS. preterito-present *man*, 'am mindful,' and the indirectly connected *mānan*, Eng. *mean*, 'have in mind, intend'.]

+ **anu**, (be minded after another, *i.e.*) follow another in opinion, assent, approve; consent; give leave, *w. acc. of person*, 49⁴; permit, 62⁶.

+ **abhi**, —1. put one's mind upon, desire; **abhimata**, desired, agreeable; —2. have intentions against [1077⁸], plot against.

+ **ava**, (mind, *i.e.* regard downwards, *i.e.*) *regarder de haut en bas*, look down upon, like the Lat. *de-spicerē*, despise, treat with contempt.

mānas, *n.* mind, in its widest sense as applied to the powers of conception, will, and emotion: *thus*, —1. the intellect; the thoughts, 8¹⁶, 10⁶, 66⁷; understanding, 82¹⁷; mind, 10¹⁶, 15¹⁰, 65¹², 13; —2. reflection; excogitation; *perhaps* the thing excogitated, praise, or (like *dhī* 2) devotion, 73⁷; —3. wish, inclination towards; —4. desire; —5. feelings; disposition;

heart, 78¹. [√*man*: cf. *μένος*, 'mind, spirit'; Lat. *Miner-va*, the goddess 'gifted with understanding.']

manīṣā, *f.* —1. thought; understanding; *instr.* *manīṣā*, *adv.* wisely; —2. expression of thought and wisdom in saw, prayer, and hymn (cf. *dhī* 2). [√*man*, 1197b.]

manīṣin, *a.* —1. having understanding, wise; —2. prayerful, devout. [*manīṣā*, 1230a.]

mānu, *m.* —1. man; collectively (as in *Eng.*, and like Hebrew *adam*), man, mankind, 73¹⁰; —2. (like Hebrew *Adam*) The Man *κατ' ἐξοχήν*, *Manu*, father of mankind; *Manu*, as originator of prayer, praise, and sacrifice, 80²; *Manu*, as type of piety and majesty, 1¹⁰; *Manu*, supposititious author of the law-book of the *Mānavas*. [cf. Goth. *manna*, Ger. *Mann*, AS. *man*, Eng. *man*: the noun is generalized to a quasi pronoun in AS. *man*, Ger. *man*, like Lat. *homo* in French *on*, but retains a distinct form as noun in Ger. *Mann* (as *homo* does in French *homme*): cf. also *Mannus*, mythical ancestor of the West-Germans (Tacitus, *Germania*, ii.): perhaps related are *Μίνυς* and *Μίνως*, mythical Greek forefathers: the derivation of *manu* fr. √*man*, 'think,' is unobjectionable so far as the form goes (1178b), but the usual explanation of *manu* as 'the thinker' defies common sense.]

manu-ja, *m.* man. [prop. adj., 'Manu-born, sprung from *Manu*,' 1205.]

manujendra, *m.* (prince of men, i.e.) prince, king, 1⁶. [*manuja* + *indra*, 1204.]

manuṣyā, —1. *a.* human; —2. *as m.* man. [*manus*, 1212d 1: cf. *mānuṣa*: for mg 2, see *mānava*.]

manuṣyatvá, *n.* condition of being man. [*manuṣya*, 1239.]

manuṣya-devá, *m.* human god [1280¹] or man-god [1280b] or god among men [1204], i.e. Brahman, 95¹.

manuṣya-loká, *m.* world of men.

mānus, *m.* man. [cf. *mānu* and 1154.]

mano-ratha, *m.* wish. [lit. 'heart's joy,' *manas* + 2 *ratha*.]

mano-hara, *a.* (heart-taking, i.e.) captivating.

māntu, *m.* counsel, i.e. deliberation; then (like *Eng.* counsel), result of deliberation, plan, intent. [√*man*, 1101a.]

māntṛa, *m.* —1. thought; esp. thought as uttered in formal address, in prayer or song of praise (see *dhī* 2), or in pious text; —2. usual designation of the hymns and texts of the Vedas; —3. later (when these Vedic texts came to be used as magic formulas), spell, charm; —4. like *māntu*, deliberation, plan. [√*man*, 1185b: for mg 3, cf. Lat. *carmen*, 'solemn utterance' (see √*caṇa*), then 'magic spell,' whence *Eng.* *charm*.]

mantra-da, *a.* giving, i.e. imparting the sacred texts, i.e., as *m.*, Veda-teacher.

√ *mantraya* (*mantráyate* [1067]). —1. speak with solemn or formal utterance; —2. deliberate. [denom. of *mantra* — see its various mgs.]

+ *anu*, follow with a *mantra*, accompany with a sacred text, like Lat. *prosequi vocibus*.

+ *abhi*, address a spell unto; charm or conjure.

+ *ā*, speak unto; esp. bid farewell to, 56³.

+ *ni*, invite. [for mg, cf. (under √*budh*) *Eng.* *bid*, 'make formal announcement of,' and then 'invite.']

+ *sam-ni*, invite together, 4²⁰.

mantravant, *a.* accompanied by sacred texts. [*mantra*, 1233.]

mantra-varṇa, *m.* the wording of a sacred text. *BB-VI.741*.

√ 1 *mand* (*mādati*; *mamānda*; *āmand-īt*). gladden, 74⁴. [collateral form of √*mad*.]

√ 2 *mand* or *mad* (*mamātti*; *mādati*). tarry, loiter. [amplification of *man*, 'remain,' the congener of *μένειν*, Lat. *man-ēre*, 'remain.']

manda, *a.* —1. tarrying, slow; —2. (sluggish, and so) weak; insignificant; little; —3. (like *Eng.* colloq. slow) stupid. [√2 *mand*, 'tarry.']

manda-bhāgya, *a.* having little luck, unlucky.

mandara, *m.* Mandara, a sacred mountain.

mandādāra, *a.* having little regard for (*w. loc.*, 303a), careless about. [manda + ādāra.]

mandāra, *m. n.* —1. coral tree, *Erythrina indica*; —2. *m. used, perhaps, as name of a man*, Mandāra.

mandira, *n.* dwelling; house; palace. [√2 mand, 'tarry,' 1188e: prop. 'a waiting, an abiding,' and then 'abiding-place, mansion': cf. *μνδ-πα*, 'fold, stable,' later 'monastery': for *mg*, observe that Lat. *mansio*, stem *man-si-on-* (fr. *man-ēre*, 'tarry'), meant first 'a tarrying,' and then 'a stopping-place, mansion,' French 'maison'; see also *bhavana*.]

manmatha, *m.* love; the god of love. ['the agitator, distresser,' intensive formation fr. √math or manth, 1148.4, 1002b.]

mānman, *n.* thought; *esp.* (like *dhī* 2) An-dacht, devotion, prayer or praise. [√man, 1108.1a.]

man-māṇsa, *n.* my flesh. [mad, 494.]

manyú, *m.* —1. mood, *i.e.* temper of mind; then —2. (like *Eng.* mood) anger, heat of temper. [√man, 1105a.]

māma, see 491 and *ma*.

māya, —1. called a derivative suffix (see 1225, 101²), but really a *nomen actionis* meaning formation, make, used as final element of a *cpd*, having ·· as its make, made of ··, consisting of ··, containing ·· in itself; —2. *nomen agentis*, maker, former; *esp.* Maya, The Former, name of an Asura, artificer of the Daityas, and skilled in all magic, 45°. [fr. *mi*, weak form (cf. 954c, 250) of √1 mā, 'measure, arrange, form,' 1148.1a and b: so the *Eng.* deriv. suffix *-hood*, *-head*, *Ger.* *-heit*, was once an independent noun, see under *ketu*.]

māyas, *n.* invigoration, refreshment, cheer, gladness, joy. [prop. 'a building up,' fr. √1 *mi*, 'establish,' or fr. the weak form *mi* (cf. 954c, 250) of the kindred and partly equivalent √1 mā, 'measure, arrange, form, build,' 1151.1a.]

mayo-bhū [352], *a.* being for or conducing to *mayas*, *i.e.* refreshing, gladdening.

mara, *m.* death. [√mr, 'die.']

marakata, *n.* smāragd or emerald. [cf. *σμάραγδος*, whence Lat. *smaragdus*, Old French *esmeralde*, French *émeraude*.]

marāṇa, *n.* death. [√1 mr, 'die.']

mārīci, *f.* —1. mote or speck in the air, illuminated by the sun; —2. *later*, beam of light. [cf. *marūt*.]

marīci-mālā, *f.* garland of rays.

maricimālin, *a.* having a garland of rays. [maricimālā, 1230a.]

marú, *m.* a waste; desert. [perhaps 'the dead and barren' part, whether of land or water, √1 mr, 'die': cf. *Ἀμφι-μαρος*, son of Poseidon; Lat. *mare*, 'sea'; AS. *mere*, 'sea, lake, swamp,' *Eng.* *mere*, 'lake, pool,' *Winder-mere*, *mer-maid*; AS. *mūr*, *Eng.* *moor*, 'marshy waste, heath.']

marút, *m. pl.* the Maruts or gods of the storm-wind, Indra's companions, *selections* xxxv., xlii., xlvii., lxvii. [perhaps 'the flashing ones,' as gods of the thunder-storm, and connected w. a √mar seen in *μαρ-μαρ-ω*, 'flash.']

maru-sthalī, *f.* desert-land, desert.

martavya, *grdv.* moriendum; *impersonally*, see 999. [√1 mr, 'die,' 904.]

mārtya, *m.* like *Eng.* a mortal, *i.e.* a man; as *a.* mortal.

mardana, *m.* crusher; *fig.*, as in *Eng.*, subduer. [√mrđ, 1150.1a.]

marma-jñā, *a.* knowing the weak spots. [marman.]

mārman, *n.* mortal part, vulnerable or weak spot, *lit. and fig.* [cf. √1 mr, 'die.']

mārya, *m.* man, *esp.* young man; *pl.* (like *Eng.* men, *Ger.* Mannen), servants, attendants, henchmen.

marṣa, *m.* patient endurance. [√mrṣ.]

māla, *n. m.* smut; impurity, physical and moral. [cf. *μέλα-αυ*, 'dark'; Lat. *mālu-s*, 'bad.']

malla, *m.* —1. *pl.* the Mallas, a people; —2. professional boxer and wrestler; one who engages in the *παγκράτιον*, *pancratiast*.

maçāka, *m.* biting and stinging insect, gnat.

maṣī, *f.* —1. bone-black; —2. ink, made of lac or of almond-charcoal boiled in cow's urine.

maṣy-abhāva, *m.* lack of ink.

√ mah (māhate; māmahé [786]; mahitá; mahitvá; *caus.* maháyati, -te). *orig.* be great or high, and so — 1. *mid.* be glad, rejoice; then (*trans.* make great or high, and so) — 2. *act.* elate; gladden; exalt (*mid.*), 74⁸; — 3. esteem highly, honor.

[for *magh, cf. magha, also √mañh: for *orig.* mg, cf. participial adj. mahánt, 'great': for mgs 1 and 2, cf. American colloq. use of *high* as 'high in spirit, elated, esp. intoxicated':

— with *orig.* √magh in the mgs 'be great, mighty, i.e. powerful or able,' *trans.* 'make able, help,' cf. *μοχ-λός*, 'helping-bar, lever'; *μηχ-αρός*, 'means'; Goth. *mag*, AS. *mæg*, 'am able,' Eng. *may*:

— with the collateral form *mag, whose deaspiration is prob. Indo-European, cf. *μεγ-ας*, Lat. *mag-nus*, AS. *mic-el*, Eng. *mickle*, 'great.')

máh, *f.* mahí, *a.* great; mighty, 78⁸; strong; — mahí, *as subst.* the great, i.e. the earth; for *mg*, cf. *prthivī*. [cf. √mah: see 400².]

mahá, *a.* great. [√mah.]

mahánt [450b], *f.* mahatí, — 1. *a.* great (in space, time, quantity, or quality, and so), large, long, mighty, important; significant, 6¹¹; *as m.* great or noble man, 19²¹, 36¹⁰; — 2. *m.* (*sc.* ātman), the intellect, 66⁹, 67¹⁷. [*orig.* ppl. of √mah, q.v.]

maharṣi, *m.* great Rishi. [mahā + ṛṣi.]

máhas, *n.* greatness; might; glory; gladness; mahobhis, *adv.*: with power, 79¹²; joyfully, 73¹⁸. [√mah, see its various mgs.]

mahá, *used as prior member of a cpd, instead of mahánt*, 1249b, 355a. [√mah.]

mahā-kathā, *f.* great tale.

mahā-kavi, *m.* great poet.

mahā-kula, *n.* (great, i.e.) noble family.

mahā-guru, *a.* exceedingly reverend [1279]; *as m.* person worthy of unusual honor.

mahā-tapas, *a.* (having, i.e.) practising great austerity; *as m.* Great-penance, name of a sage.

mahātmán, *a.* having a (great, i.e.) noble nature, noble; magn-animus. [mahā + ātman.]

mahā-dhana, *a.* having great wealth, very rich.

mahā-pañka, *m. n.* (great, i.e.) deep mire.

mahā-pañḍita, *a.* exceedingly learned [1279].

mahāparādha, *m.* great crime. [mahā + aparādha.]

mahā-prājña, *a.* very wise [1279].

mahā-bāhu, *a.* great-armed [1294], i.e. stout-armed.

mahā-bhūta, *n.* grosser element, i.e. earth, air, fire, water, or ether (as distinguished from a subtle element or rudimentary atoms).

mahā-manas, *a.* great-minded.

mahā-muni, *m.* great sage.

mahā-yaññá, *m.* great sacrifice, 59⁶x.

mahā-yaças, *a.* having great glory, famous.

mahā-rājá, *m.* great prince. [rājan, 1315a.]

mahā-rāva, *m.* great howl.

mahā-vikrama, *a.* having great might or courage; *as m.* Great-might, name of a lion.

mahā-virá, *m.* great hero.

mahā-vratá, *n.* great vow. [1287.]

mahā-vrata, *a.* having a mahāvratá, having undertaken a great vow. [1295.]

mahā-siñha, *m.* great lion.

máhi, *a.* great. [√mah.]

mahitvá, *n.* greatness, might. [1239.]

mahimán, *m.* might; *instr.* mahinā, see 425e. [√mah, 1168. 2b.]

mahiṣá, *a.* mighty; mahiṣo mrgas, the powerful beast, i.e. buffalo, RV.; *as m.*, without mrga, buffalo, 55⁸; — mahiṣī, *f.* [*acct.* cf. 362b²], the powerful one, *as designation*: of a woman of high rank; of the first wife of a king, 1¹⁶; sometimes of any queen of a king, 50¹. [√mah, 1197b.]

mahí, *see under* mäh.

mahi-kṣít, *m.* earth-ruler, king.

mahi-pati, *m.* earth-lord, king.

mahi-pāla, *m.* earth-protector, king.

√ mahíya (mahiyáte). be glad, happy, blessed. [*prop.* 'be great, high,' denom. of mahi (1061), with the modification of mg mentioned under √mah, q.v.]

mahendrá, *m.* —1. Great-Indra; —2. great chief, 10¹⁶ (*w. mg 1 also*). [**mahá** + **indra**.]

mahendratva, *n.* the name or dignity of Great-Indra. [1239.]

maheçvara, *m.* great lord; *esp.*, as *pl.*, designation of the four lokapālās, Indra, Yama, Agni, and Varuna. [**mahā** + **içvara**.]

mahāujas, *a.* having great strength, mighty. [**mahā** + **ojas**.]

√ **1mā** (**mí**mīte [660-3]; **mamā**ḍ, **mamé**; **āmā**sta; **mitā** [954c]; **mātum**; **mitvā**; -**māya**). —1. measure; —2. measure with, compare; —3. mete out; —4. arrange, form; build; make, 72². [for 1, cf. *μέτρον*, 'measure'; Lat. *ni-mi-us*, 'not to be measured, excessive'; for 4, cf. *μάτην* and Lat. *mā-nu-s*, 'former, i.e. hand'; *εὐ-μαθής*, 'handy, easy': see also the collateral form √**1mi**, 'build, set up,' and under **mātṛ** and **māś**.]

+ **anu**, (form after, i.e.) re-create in imagination, conceive.

+ **upa**, measure with, compare.

+ **nis**, fashion or make out of (*abl.*); construct.

+ **vi-nis**, lay out (garden).

+ **pari**, measure around, limit.

+ **pra**, measure.

+ **prati**, make (so as to be a match) against, cf. **pratimā**.

+ **vi**, measure out; then (*like Eng.* measure), pass over, traverse (the sky).

√ **2mā** or **mī** (**mí**māti [660-3]; **mimāya**). bellow.

+ **vi**, bellow or cry aloud.

mā, *adv.* and *conj.* not, mostly in prohibitions [1122b]: —1. regularly *w. subjunctive*, i.e. *augmentless form of a past tense* [579-80], 76¹⁶, etc.; in order that not, 53⁷; —2. *w. imperative*, 22², 35¹¹, 50⁴; —3. rarely *w. optative*, 79¹⁷; —4. *w. evam*, not so, 38⁵; —5. *w. u*, mo, see *u*. [cf. *μή*, Elian *μή*, 'not, that not'.]

māśa and **māśā** [307], *n.* meat, flesh; used also in *pl.* [cf. Church Slavonic *meso*, Prussian *mena*, 'flesh': cf. 64⁷π.].

māśasatva, *n.* the being meat, the etymological meaning of **māśa**. [1239.]

māśa-ruci, *a.* having pleasure in meat, greedy for meat.

māśa-lubdha, *a.* desirous of meat. [√*lubh*.]

māṅgalya, *a.* bringing happiness, pleasant. [**māṅgalā**.]

māciram, *adv.* (not long, i.e.) shortly, straightway. [**mā** + **cirām**, 1122b⁴.]

māṭhara, *m.* Māthara, name of a man. [**māṭhara**, 1208f.]

māṇava, *m.* boy, youngster. [not akin *w. manu*, 'man': perhaps for **malnava*: *cf. Prussian malnyz*, 'child'.] *cf. Prussian malnyz*, 'child'.]

māṇavaka, *m.* manikin, dwarf. [**māṇava**, 1222b.]

mātariçvan, *m.* Mātariçvan, mystic name of Agni.

mātula, *m.* mother's brother. [**mātṛ**, 1227²: cf. *μήτρως*, Doric *μήτρως*, 'mother's brother'.]

mātṛ [373], *f.* mother; applied also to the earth, the Dawn, the sticks of attrition (82⁹). [perhaps 'the one who metes out' food to the household, or else 'the former' of the child in the womb, √**1mā**, 'measure or mete,' 'form,' 1182d: cf. *μήτηρ*, Doric *μήτηρ*, Lat. *māter*, AS. *mōder*, Eng. *mother*; also *μαῖα*, 'mother'.]

mātṛtas, *adv.* from the mother, on the mother's side. [**mātṛ**, 1098b.]

mātṛvat, *adv.* as one's mother.

mātrā, *f.* —1. measure; at end of *adj. cpds* [see 1302c 3], having ·· as its measure, so and so long or high or large, etc.: **jānu-mātra**, knee-deep; **vyāma-mātra**, a fathom broad; —2. the full measure, i.e. limit; at end of *adj. cpds*, having ·· as its limit, not more than ··; and then, these *adj. cpds* being used substantively (1247 III⁴), ·· merely, ·· only, mere ··; 27²², 50⁹; such a *cpd* as first member of another *cpd*, 34³, 37⁶; hence —3. from this frequent use of **mātrā** at end of *cpds* in the form **mātra** (334²), the *quasi-stem*, **mātra**, *n.* measure, i.e. height, depth, length, breadth, distance (43¹²). [√**1mā**, 'measure,' 1185c: cf. *μέτρον*, 'measure'.]

māda, *m.* revelry. [√**mad**.]

1 **māna**, *m. n.* —1. opinion; —2. (*like the Eng. opinion*) estimation, *esp.* good esteem; —3. honor. [√**man**, 1148.2.]

2 **māna**, *m.* *like the Eng. building, and so structure, castle.* [√1 **mā**, 'make, build,' 1150.1a.]

3 **māna**, *m.* —1. *like the obs. Eng. maker, ποιητής, poet*; —2. as name of Agastya's father, Māna. [do.]

māna-da, *a.* (giving, *i.e.*) showing honor (to others); as *m.* honor-giver, address of a woman to her lover.

√ **mānaya** (**mānāyati**). honor. [denom. of 1 **māna**: cf. 1067.]

mānavā, —1. *a.* human; descended from man or Manu (*see manu*); —2. as *m.* one of the sons of men, a man; —3. *m.* Mānava, name of a school of the Yajurveda. [**mānu**, 1208c: for mgs 1 and 2, observe that Old High Ger. *mennisch*, though prop. an adj. fr. *man*, 'homo,' and meaning 'humanus,' is used also as a subst. meaning 'man,' and used in its Ger. form *Mensch*, 'man,' as subst. only: cf. also *nāra*, *manuṣya*, *mānuṣa*.]

mānava-dharmaśāstra, *n.* law-book of the Mānavas or Mānava-school.

mānasā, *a.* sprung from the mind; of the mind. [**mānas**, 1208a.]

mānuṣa, *f. -ī, a.* pertaining to man, human; as *m.* man (cf. **mānava**). [**mānus**, 1208a end: cf. *manuṣyā*.]

mānuṣa-dāivika, *a.* of men and of gods. [1257.]

māndāryā, *a.* descended from Mandāra; as *m.* descendant of M. [**mandāra**, 1211.]

mānyā, *a.* descended from a poet or from Māna; as *m.* the poet's son or Māna's son. [3 **māna**, 1211.]

māma, *a.* *lit.* of mine; *voc. s. m.*, as word of address of a dog to an ass, uncle. [**mama** (491), 1208f.]

māyā, *f. -ī, a.* —1. (a working, and so) a power; *esp.* in *Veda*, supernatural or wonderful power; wile; —2. later, trick; illusion. [√1 **mā**, 'make, *i.e.* have effect, work,' 1149, cf. 258.]

māyā-kapota, *m.* illusion-pigeon.

māyākaptā-vapus [418], *a.* having the form of a phantom-pigeon.

māyīn, *a.* wily. [**māyā**.]

māyobhavya, *n.* gladness, happiness. [**mayobhū**, 1211, cf. 1208c.]

māra, *m.* a killing, murder. [√1 **mṛ**, 'die.']

mārakata, *f. -ī, a.* smaragdine, emerald (*adj.*). [**marakata**, 1208f.]

māraṇa, *n.* a killing; *v.* **pra-āp**, incur killing, get killed. [caus. of √1 **mṛ**, 'die,' 1150.1b.]

mārātmaka, *a.* having murder as one's nature, murderous. [**māra** + **ātmaka**, 1302.]

mārga, *a.* of or pertaining to game or deer; as *m.* track of wild animals, slot; then, in general, track, way, path. [**mrga**, 1208f.]

mārja, *adj. subst.* cleaning, a cleaner, in *cpds.* [√**mṛj**, 627^{1.2}.]

mārjāra, *m.* cat. ['the cleaner,' so called from its habit of cleaning itself often: fr. **mārja**: formed like **karmāra**, 1226b.]

mālava, *m.* Malwa, name of a country in west-central India.

mālava-viśaya, *m.* the land of Malwa.

mālā, *f.* crown, wreath, garland.

mālin, *a.* crowned, wreathed. [**mālā**.]

mālya, *n.* crown, wreath. [**mālā**, 1210.]

mās [307], *m.* —1. moon, *see candra-mās*; then (as in *Eng.*), a moon, *i.e.* month. ['the measurer,' √1 **mā**, 1151.1c²: cf. *μή-ν*, 'moon'; Lat. *Mēna*, 'menstruationis dea'; Goth. *mena*, AS. *mōna*, Eng. *moon*; AS. *mōnan dæg*, 'dies Lunae,' Eng. *Monday*; also *μήν*, stem *mevs*, Lat. *mens-is*, 'month'; AS. *mōnað*, prop. 'a lunation,' Eng. *month*.]

māsa, *m.* —1. moon, *see pūrṇa-māsa*; —2. month. [transition-stem fr. **mās**, 399.]

māsa-traya, *n.* month-triad, three months.

māsa-ṣaṭka, *n.* month-hexade, six months.

māhina, *a.* glad, blithe. [√**mah**, 1177b.]

√ 1 **mi** (**minóti**, **minuté**; **mimāya**; **mitā**; **-mītya**). build; establish; set up (a post, pillar). [collateral form (250a) of √1 **mā**, 'make, build,' q.v.: cf. **mīt** and Lat. *mē-ta*, 'post'; *mū-rus*, 'wall.']

√ 2 *mi* or *mī* (*mināti*, *mināti*; *mimāya*, *mimyé*; *ameṣṭa*; *meṣyāte*; *mitá*; *-mīya*). *minish*, *lessen*; *minish*, *bring low*; *bring to nought*. [cf. *μν-ω*, Lat. *mi-nu-o*, 'lessen'; AS. positive *min*, 'small'; Old High Ger. comp. *minniro*, **minv-iro*, Middle High Ger. *minre*, Ger. *minder*, 'less'; *μειων*, **μν-ων*, 'less'; Lat. *min-or*, 'less'; *per-mi-t-ie-s*, 'ruin': fr. AS. *min* comes perhaps Eng. *minnow*, 'very small fish.']+ *pra*, *bring to nought*; *pass.* *come to nought*, *perish*.

√ *migh*, see *mih*.

mīt, *f.* *post*, *pillar*, *prop.* [√1 *mi*, 'set up,' 383b³: for *mg*, cf. Eng. *post*, Lat. *postis*, with *pōnere*, 'set up.']

mitrá, -1. *m.* *friend*, *comrade* (*Vedic only*); *esp.* -2. *Mitra*, *name of an Aditya*; -3. *n.* *friendship* (*rare and Vedic only*); -4. *n.* *friend* (*commonest meaning and gender*).

mitrabandhu-hīna, *a.* *destitute of friends and relatives*. [1265, 1252.]

mitra-lābha, *m.* *Friend-acquisition*, as *title of the first book of the Hitopadeṣa*.

mitrātithi, *m.* *Mitrātithi*, *name of a man*. ['having *Mitra* as his guest' or else 'guest of *M.*': the *mg* of the *cpd* depends on its accent (see 1302¹ and 1267¹), and this is not known: *mitrá + ātithi*.] ~~or *mitrā + ātithi*~~

mitrá-vāruṇā, *nom. du. m.* *Mitra and Varuna*. [see 1255 and *a*, and Whitney 94a.]

√ *mith* (*méhati*; *mimétha*; *mithitá*; *mithitvá*). -1. *meet together as friends*, *associate with*, *pair*; -2. *meet as rivals*, *dispute*, *wrangle*, *altercari*. [observe that Eng. *meet* is just such a *vox media* and means both 'harmonize' and 'have a conflict.']

mithás, *adv.* *together*, *mutually*, *among each other*; *in turns*. [√*mith*, 1111d.]

míthu, *a.* *wrong*; *false*; *used only in the adv. acc. s. n. míthu* (1111d), and *instr. s. f. mithuyá* (1112e), *wrongly*, *falsely*. [√*mith*: for *mg*, observe that Ger. *verkehren* means both 'to turn the wrong way' and 'to associate with,' whence *Verkehr*, 'intercourse,' and *verkehrt*, 'wrong.']

mithuná, -1. *a.* *paired*, *forming a pair*; -2. *m.*, *later n.* *pair* (*consisting of a male and female*), *pair of children*; *pair* (*of anything*). [√*mith*, 1177c.]

mithuyá, *adv.* *falsely*. [see *míthu*: *acct*!]

mithyá, *adv.* *wrongly*, *falsely*. [*younger form of mithuyá*.]

mithyopacāra, *m.* *false service or simulated kindness*. [*mithyá + upacāra*, 1279, *mithyá* being used as a *quasi-adj.*]

√ *mil* (*milāti*; *miméla*; *miliṣyāti*; *militá*; *militvá*; *-mīlya*). *meet*; *assemble*. [cf. Lat. *mille*, 'assemblage, host, thousand,' pl. *mīl-ia*, whence the borrowed Eng. *mile*, 'a thousand (paces), milia passuum'; perhaps *mīl-it-es*, 'going in companies or troops' and so, like Eng. *troops*, 'soldiers.']

√ *miṣ*, *mix*, in the *desid.* *mimikṣ* (see 1033), and the *deriv.* *miṣra* or *miṣla*. [cf. *μλγνμι*, **μικ-νν-μι*, Lat. *misceo*, **mic-sc-eo*, 'mix'; Old High Ger. *misken*, Ger. *mischen*, 'mix'; AS. *miscian*, **mih-sc-ian*, whence Eng. *mix* for *misk* (like *az*, formerly good English for *ask*); also Eng. *mash*, 'mixture' *esp. of grains*, whence verb *mash*, 'mix, and *esp.* *make into a confused mass by crushing*.']

miṣrá, *a.* *mixed*. [√*miṣ*, 1188.]

miṣrībhāva, *m.* *the becoming mixed*, *the mingling* (*intrans.*). [*miṣrībhū*.]

miṣrībhāva-karman, *n.* *mingling-action*, *process of becoming mixed*.

miṣrībhū, *become mixed*. [*miṣra*, 1094.]

miṣla, *same as miṣra*. [1189.]

√ *miṣ* (*miṣāti*; *miméṣa*; **mīmīṣat*; *miṣitá*; *-mīṣya*). *open the eyes*, *have the eyes open*.

+ *ni*, *close the eyes*; *fall asleep*; *wink*.

√ *mih* or *migh* (*méhati*; **mīkṣat*; *mekṣyāti*; *mīdhá* [222³]). *make water*. [fr. *migh* (223³) come ppl. *mégghamāna*, and noun *megghá*, 'cloud': cf. *δ-μυχ-έω*, Lat. *ming-ere*, AS. *mig-an*, 'make water': orig. *mg*, 'pour out,' whence on the one hand 'mingere' and on the other 'rain, drip, drop' (cf. noun *mih*); then, *fig.* 'drop fatness, bestow richly' (see under *mīdh-vāns*).]

mih, *f.* mist. [√**mih**: cf. *δ-μῆ-λη*, 'mist'; AS. *mist*, **mig-st*, Eng. *mist*.]

mīdhvāṇs, *a.* bestowing richly, bountiful. [said to be perfect ppl. of √**mih**, 222³, 790b, 803².]

mīmāṇsya, *grdv.* to be called in question. [fr. desid. of √**man**, 1028e, 963.]

mīlhūṣe, see **mīdhvāṇs** and Whitney 54.

mukta-ṣāpa, *a.* having a laid aside curse, leaving his curse behind him. [√**muc**.]

mūkha, *n.* —1. mouth, 39³, 40¹⁰, 51¹²; jaws, 18²³; —2. visage, countenance, face, 13³; snout or face of an animal, 44¹²; at end of cpds, esp. *w.* an adj. [1298a], or adjectively used prep. [1305], or adv. [1306] denoting direction: **udañ-mukha**, having a northward face, turning northward; **abhi-mukha**, having the face towards; —3. (like Eng. face) surface, 25²¹; —4. (like Eng. head, and like chief from caput) the head, i.e. chief, best, most excellent, 51²².

mūkhyā, *a.* (at the mouth or front, and so) chief, most excellent. [**mūkha**, cf. mg 4: 1212a.]

√ **muc** (**muñcāti**, -te [758]; **mumōca**, **mumucé**; **ámucat**; **mokṣyāti**, -te; **muktá**; **móktum**; **muktvá**; -**múcyā**; **mocáyati**, -te [1041²]). release; free; let go; let loose, 34¹⁴; lay aside; release esp. from the bonds of sin (93¹³) or existence; (let go, i.e. emit or) utter, e.g. sounds; shed (tears); discharge (phlegm, urine, ordure, smells). [orig. mg, 'to free or clear': specialized in Greek and Latin — 'to clear the nose, to snot': cf. *ἀπο-μύσσω*, **-μυκ-ῖω*, Lat. *e-mung-o*, 'snot'; *μυκ-ῖν*, 'snout, nose'; Lat. *mūc-us*, 'snot': for mg, cf. relation of *snout* to the cognate verbs *snot* and *snite*.]

+ **nis**, let out; release.

+ **pra**, let go forth from, release from, *w. abl.*

+ **vi**, loosen, e.g. a bond (*acc.*) from (*abl.*), 79¹³; untie; free; *pass.* be freed or separated from, be deprived of, *w. abl.*, but also *w. instr.* (283²). [for last mg, cf. Eng. *loose* with *lose*.]

mūñja, *m.* sedge; esp. *Saccharum Munja*.

√ **mud** (**módate**; **mumudé**; **modiṣyáte**; **muditá**). be glad, rejoice; **mudita**, glad, happy. [cf. √**mad** and √**lmand**.]

+ **ā**, in **āmōda**.

mūni, *m.* —1. pressure, the pressing onward, impetus, 78⁷; —2. a man driven on by inward pressure or impulse, person in a (religious) ecstasy, enthusiast; later —3. any distinguished sage or seer or ascetic, esp. one who has taken a vow of silence (cf. **māuna**); hermit, 40², etc.

mumūrṣu, *a.* wishing to die, about to die, moribund. [fr. desid. of √**lmr**, 1028b, 1178f.]

√ **muṣ** (**muṣṇāti**; **mumōṣa**; **ámōṣit**; **muṣitá**; **muṣitvā**; -**múṣya**). rob; steal. [cf. **mūṣ**, 'the thief, i.e. mouse'; *μῦς*, 'mouse,' and from the shape, 'muscle'; Lat. *mūs*, 'mouse,' whence diminutive *musculus*, 'muscle'; AS. *mūs*, 'mouse' and 'muscle,' Eng. *mouse*; Ger. *Maus*, 'mouse' (whence denom. *mausen*, 'steal,' in which we are brought back again to the orig. mg of the primitive), and also 'muscle of the thumb'; further, *μῦια*, *μῦσια*, Lat. *mus-ca*, 'fly': see also **muṣka**.]

muṣká, *m.* —1. testicle; —2. pudenda muliebria. [from noun **muṣ**, i.e. (383a²) **mūṣ**, 'mouse': for mgs, see under √**muṣ**: cf. *μύσ-χον· τὸ ἀνδρείον καὶ γυναικείον μόριον*: *w. muṣka*, cf. also Persian *mushk*, Eng. *musk*, 'perfume got from a bag behind the navel of the musk-deer.']

muṣka-deṣa, *m.* region of the testes, groin.

muṣṭi, *m. f.* fist.

músala, *m. n.* pestle. [181c.]

√ **muh** (**múhyati**, -te; **mumóha**, **mumuhé**; **ámuhat**; **mohiṣyāti**; **mugdhá**, **mūdhá**). be confused; err; lose one's senses; **mūḍha**, foolish, and as subst., fool, simpleton. [cf. Lat. *mūger*, 'false player.']

múhus, *adv.* suddenly; in a moment; **muhur muhus**, at one moment — at another, i.e. repeatedly. ['in a bewildering way,' √**muh**, 1111d.]

muhūrtá, *m. n.* —1. moment; —2. thirtieth of a day, an hour (of 48 minutes), 59¹⁰. [**muhus**.]

mūḍha, see √**muh** and 223¹.

mūtra, *n.* urine.

mūrkhá, *a.* stupid, foolish; *as m.* fool.

[√murch, mg 3.]

mūrkhā-ṣata, *n.* fool-hundred.

√**murch** (**murchati**; **mumurcha**; **murchitá**, **murtá** [220²]). become rigid: —1. coagulate, acquire consistency; and so —2. take shape, be formed; —3. (become stiff, numb, torpid, and so) become stupid, senseless. [for mg 3, cf. Eng. *torpid*, 'numb,' and then 'dull, stupid': see **mūrti** and **mūrkhā**.]

mūrti, *f.* firm body, definite shape, embodiment. [√murch, 220².]

mūrtimant, *a.* having bodily form, incarnate. [**mūrti**, 1235.]

mūrdhān, *m.* forehead, skull; head; *oftenest figuratively*, highest part; **mūrdhni**, at the head.

mūla, *n.* root; *fig. (like Eng. root)*, that from which a thing grows or proceeds, root, basis; capital.

mūlya, *n.* price, 47^a 11; capital, 46¹⁴. [properly, perhaps, adj. 'pertaining to the root, radical, basal,' and then, as subst., 'basis' of a transaction: fr. **mūla**, q.v.]

mūs, *m. f.* mouse. ['the thief,' √muṣ, q.v.: see 383a².]

mūṣaka, *m.* thief; mouse, 46¹⁷; Mousey, as name of a man, 47²¹. [√muṣ, q.v.]

mūṣakākhyā, *f.* the name Mousey. [**ākhyā**: 1280b.]

mūṣika, *m.* mouse, rat. [√muṣ, q.v.]

mūṣika-nirviṣeṣa, *a.* undistinguished from a mouse.

√**lmṛ** (**mriyáte** [773]; **mamāra**; **ámṛta**; **marisyáti**; **mṛtá**; **mártum**; **mṛtvá**). die; **mṛtá**, dead. [*w.* **mṛtá**, cf. *βροτός*, *μωρος*, 'mortal'; cf. *φλδξ ε-μαρ-δν-θη*, 'flame died away'; Lat. *mor-i*, 'die'; *mors*, stem *mor-ti-*, 'death'; Goth. *maurþ-r*, AS. *morþor*, Eng. *murther*, *murder*: see **amṛta**.]

+ **abhi**, (*lit.* die against, *i.e.*) affect unpleasantly by dying; **guruṇā abhimṛta**, (affected by a teacher by dying, *i.e.*) bereaved by the death of a teacher.

√**2mṛ** (**mṛnāti**; **mṛnāti** [731]; **mūrná**). crush; smash. [cf. *μαρ-ρα-μαι*, 'fight,'

used of "bruisers," Odyssey 18.31; *μύλ-η*, 'mill'; Lat. *mol-a*, 'mill'; Eng. *meal* (for mg, cf. *piṣṭa*); AS. *mol-de*, Eng. *mol-d*, 'fine earth' (for mg, cf. *mṛd*): cf. also √**mṛd**.]

√**3mṛ**, exists perhaps in **marut**. [cf. *μαρ-μαίρω*, *μαρ-μαρ-ζω*, 'flrsh'; Lat. *mar-mor*, 'marble.']

mṛgá, *m.* —1. (*like AS. deor*) wild animal, beast of the forest, *as opp. to paçu*, 'cattle,' 67²; then —2. (*w. the same specialization of mg as in Eng. deer*) animal of the genus *Cervus*, deer, gazelle. [perhaps 'the ranger, rover,' √**mṛj**, q.v.: for 2, observe the use of *deer* in the more general sense in King Lear, iii.4.128, "rats and such small deer."]

√**mṛj** (**mārṣṭi** [627]; **mamārja**; **ámārjit**, **ámārksit**; **mārksyáte**; **mṛṣṭá**; **mārṣtum**; **mṛṣṭvá**; —**mṛjya**; also **mārjitum**, **mārjitvá**, —**mārjya**). rub off; wipe away; clean; polish.

[original meaning 'move hither and thither over': then, on the one hand, —1. 'range, rove, streifen,' as in Avestan *mērēgh*, and Skt. *mṛga*; and, on the other, —2. 'go over with the hand, *i.e.* rub, wipe, strip (a tree, a cow), milk': for 2, cf. *δ-μόργ-νυμι*, 'wipe off'; *δ-μέργ-ω*, 'strip off, pluck'; *δ-μέλγ-ειν*, Lat. *mulg-ēre*, 'to milk'; AS. noun *meolc*, Eng. *milk*.]

+ **apa**, wipe away; also *fig.*, of guilt. [cf. *δμοόργνυμι*, 'wipe away.']

+ **pra**, wipe off, polish.

√**mṛd** (**mṛlāti**, **mṛláyati** [1041²]). be gracious; forgive. [for **l**, see Whitney 54.]

mṛlīká, *n.* grace, mercy. [√**mṛd**, 1186⁴, Whitney 54.]

mṛtá, *ppl.* dead; *as n.* [1176a], death. [√**lmṛ**, 'die.']

mṛtavat, *adv.* as if dead. [**mṛta**, 1107.]

mṛtyú, *m.* death. [√**lmṛ**, 'die,' 1165a: see 95¹⁶.]

√**mṛd** (**mṛdnāti**; **márdati**, —**te**; **mamárda**; **mardisyáte**; **mṛditá**; **márditum**; **mṛditvá**; —**mṛdya**). press or rub hard, squeeze, crush, smash, destroy.

[extension of √2mṛ, 'crush': cf. ἀ-μαλῶ-
ύω, 'destroy' e.g. a wall: w. mṛdú, 'soft,
weak,' cf. Lat. *mollis*, *molvis*, *molde-i-s*,
'soft, weak,' and βραδύς, *μπαδύ-s, 'slow'
(for mg, cf. Ger. *weich*, 'soft,' w. Eng.
weak, and Lat. *lên-is*, 'soft,' w. *len-tus*,
'slow'):

with √mṛd in *hima-mardana*, 'melting
of the snow,' we might compare μέλδω,
'melt,' Eng. *melt*; but the *s* of the col-
lateral form *smelt* makes this doubtful:
see also *mradas*.]

+ vi, destroy.

mṛd, *f.* earth; loam; clay; mound of
earth, 62¹⁸. [prop. 'crumbled earth,'
√mṛd: similar specializations of mg are
frequent: thus AS. *mol-de*, 'crumbling
earth, dust,' Eng. *mol-d*, come fr. a √*mal*,
the cognate of √2mṛ, 'crush, crumble';
Ger. *Grand*, 'sand,' is fr. the same root
as Eng. *grind*; Ger. *Scholle*, 'clod,' and
zer-schellen, 'break to pieces,' go back to
the same root; *logá* and *loṣṭá*, 'clod,'
are derivs of √ruj, 'break.']

mṛdú, *a.* soft; weak. [√mṛd, q.v.]

mṛnmáya, *a.* made of earth; w. *gṛha*,
house of clay, the grave. [mṛd + *maya*:
see *maya*.]

√ mṛṣ (mṛṣāti, -te; *mamárṣa*, *mamṛṣé*;
ámṛṣat; *mṛṣṭá*; *márṣtum*; -mṛṣya).
—1. touch, mulcère, stroke; grasp, take
hold of; —2. take hold of mentally,
consider. [cf. the Hesychian βρακεῖν,
√μπακ, 'grasp, understand'; Lat. *mulc-
ère*, 'stroke.']
+ *abhi*, touch.

√ mṛṣ (mṛṣyate, -ti; *mamárṣa*, *mamṛṣé*;
ámarsṣṭa; -mṛṣya; *caus. mārṣáyati*).
—1. forget, 92¹⁰; —2. (*like Eng.* not
mind) disregard, treat as of no conse-
quence, bear patiently.

meka, a setting up, in *su-méka*. [√1 mi,
'establish.']

mékhalā, *f.* girdle, see 59⁸ n.

meghá, *m.* cloud. [√migh, see *mih*.]

médas, *n.* fat. [√mid or *med* (761a),
médya, 'be fat.']

médha, *m.* —1. juice of meat, broth;
—2. sap and strength, essential part, esp.
of the sacrificial victim; —3. sacrificial

victim; animal sacrifice. [cf. √mid
under *médas*.]

medhas, wisdom, in *su-medhas*. [equiv.
of *medhá*.]

medhá, *f.* wisdom.

melaka, *m.* assembly; w. *kṛ*, assemble.
[√mil, 1181.]

modaka, *m.* small round comfit, sweet-
meat. [prop. 'gladdener,' √mud, 1181:
so Eng. *cheer* and *refreshment* are applied
esp. to eatables.]

māuñjá, *a.* made of Munja-grass; —*f.*
-ī, *sc. mekhalā*, girdle of Munja-grass.
[mūñja, 1208f.]

māuñjī-nibandhana, *n.* ligation of
the Munja-girdle.

māuná, *n.* silence. [mūni, 1208d.]

mna, uncertain verbal. minded; assumed
on account of *sumná*. [√mnā.]

√ *mnā* (*mánati*; *ámñāsīt*; *mnātá*). col-
lateral form of √*man*, 'be minded,' 108g.
[see √*man*: cf. μ-μνή-σκω, 'keep in
mind.']

√ *myakṣ* (*myákṣati*; *mimýákṣa* [785];
ámyak). be fixed in or on; be present.
+ *sam*, keep together, 73⁴.

mradas, *n.* softness [√*mrad*, collateral
form of √*mṛd*, q.v.]

√ *mlā* (*mláyati*; *mamlāú*; *ámlāsīt*;
mlāná). wither. [collateral form of
√*lmṛ*, 'die,' and so 'perish, decay,
fade.']

mlāna-sraj, *a.* having a withered gar-
land.

√ *mluc* (*mlócati*; *mumlóca*; *mluktá*).
go.

+ *apa*, go off, retire; *apamlukta*, re-
tired, hidden.

mlecchá, *m.* barbarian. [√*mlech*.]

√ *mlech* (*mlécchati*). speak unintelligibly
or barbarously. [root *mlēk*: *mlécchati*
is for *mlēk-sketi*, like *prechati*, q.v., for
prkṣketi: cf. ἀ-μ(β)λακ-εῖν, √μλακ, 'err,
miss'; βλάξ, βλακ-ός, 'stupid.' *see 13 p. 175.* *cf. u. Cirrula.*]

yá [509], relative pron. —1. who, which;
sometimes following its correlative: 7⁶, 17¹⁸,
29⁶, 30¹⁶, 33¹⁶, 52⁷, 73⁹, 78¹⁰, 79⁷;
evambhūto vidvān, yas . . samarthas,

tam doctus . . qui possit, 19⁴; —2. but much oftener preceding its correlative: ya . . ta, 77¹², 69⁷, 3¹³, 17¹³, 21²³, 22⁴, 30¹¹, 32¹⁹; yāni . . eṣām, 74³; yac ca ucyate . . ; etad ālasyavacanam, and (what is said, i.e.) as for the saying . . ; that is [fatalists'] sloth-talk, 18^{8.11};

—3. converting the subject or object of a verb into a substantive clause: —sometimes, perhaps, merely for metre: 29³, 38⁷, 58⁶; but often for emphasis: 9¹⁸, 56¹⁹, 57⁷; yé pakṣā āsaṇs, té jīmūtā abhavan, what were wings, those became clouds, for té pakṣā abhavan jīmūtās, 93³; ayām yó hótā, kīr u sá yamāya, who this priest [is], is he also that of Yama, 88¹⁹; so yad, even w. words of different gender and number, as, prajāpater vá etāj jyeṣṭhām tokām, yāt párvatās, of P. that [was] the first creation, what the mountains are, 92¹⁹; so 95¹⁵, 97¹;

—4. which, what, as adj. pron. agreeing w. incorporated antecedent: ná asmāi vidyút siṣedha, ná yām mīham ákirad dhrādúnim ca, not for him did the lightning avail, not what mist be scattered abroad, and hail, 71⁴; so 71²¹ to 72², 74⁴, 79⁹, 83³, 88⁷; as subst. pron. the antecedent not being expressed, 74^{1.2}, 78¹⁸;

—5. ya in special connections: ya ya [511], whoever, whichever, whatever, who-soever, etc., 13¹², 45¹³; so ya ka ca, 68¹⁹; ya ka cid, 60²², 68¹²; ya ka cana, 9¹⁶; ya ka cid, anyone soever, no matter who, quilibet, 21¹¹; so ya ta, 18⁴; —6. two or more relatives in the same clause: yo 'tti yasya yadā māṇsam, when (who) someone eats the flesh of (whom) someone, 29⁷; so 37¹¹, 66¹⁸; —7. ya, if anybody, si quis (really an anacoluthon): so 79¹⁹; —8. ya, and . . he, 74¹⁵; —9. for further illustration, see 512, 511; for derivatives, 510; for influence on the accent of the verb, 595; cf. yad, yasmāt, yāt, yena.

[orig. and primarily a demonstrative (like Eng. *that* and Ger. *der*): cf. ḍs, 'he,' in ṛ ḍ ḍs, 'said he'; ḍs, 'so,' in oḍḍ ḍs, 'not even so'; —secondarily a relative (like Eng. *that* and Ger. *der*): cf. ḍs, & or ṛ, ḍ for ṛḍ, 'who, which'; hence yāt,

with which cf. ḍs, 'as'; —but these comparisons are rejected in toto by some.]

√ yakṣ (yákṣate). perhaps an extended form of yah (yagh), 'stir, move quickly': and so, on the one hand, pursue, esp. pursue avengingly, avenge, and on the other, dart swiftly (as a suddenly appearing light). [see the following three words and √yah: kinship of Ger. *jag-en*, 'pursue, hunt,' is doubted.]

yakṣá, n. spirit or sprite or ghost; as m. a Yaksha, one of a class of fabulous genii, attendants of Kubera. [perhaps 'a restless one,' √yakṣ: for connection of mgs of root and deriv., cf. the converse relation of Eng. *spirit* or *sprite* to *spirightly*, 'brisk, stirring,' and cf. Scott's "restless sprite."]

yakṣín, a. avenging. [√yakṣ.]

yákṣma, m. disease. [perhaps, the sin-avenging Varuna's 'avenger,' √yakṣ, 1166.]

√ yaj (yájati, -te; iyája, ijé [784³]; áyaksīt, áyaṣṭa; yaksyāti, -te; iṣṭá; yáṣṭum; iṣṭvá; caus. yājáyati). honor a god (acc.), 90¹²; worship; worship with prayer and oblation (instr.); and so consecrate, hallow, offer; sacrifice; in Veda, active, when one honors or sacrifices (e.g., as a paid priest) on account of another, and middle, when one sacrifices on one's own account; yājamāna, as m. one who institutes or performs a sacrifice and pays the expenses of it; —caus. cause or help or teach a person (acc.) to worship with a certain sacrifice (instr.); serve a person as sacrificing priest. [cf. áγ-os, 'worship, sacred awe, expiatory sacrifice'; áγ-omaí, 'stand in awe of,' e.g. gods; áγ-rós, 'worshipped, hallowed'; w. yaj-ya, 'colendus,' cf. áγ-ros, 'to be worshipped, holy': different is áγ-os, see ágas.]

+ ā, get as result of sacrifice a thing (acc.) for a person (dat.), einet etwas er-opfern.

yájatra, a. venerable, holy. [√yaj, 1185d.]

yájīyāṇs, a. excellently sacrificing, right cunning in the art of sacrifice. [√yaj, 1184, 468.]

See Perry's Dictionary p. 76 N.

yajur-vedá, *m.* the Veda of sacrificial texts, Yajurveda. [see yajus.]

yájuṣmant, *a.* (possessing, i.e.) accompanied by sacrificial texts; -*f.* -matī (*sc.* iṣṭakā), Yajushmatī, name applied to certain bricks used in building the sacred fire-pile, and so called because each was laid with the recitation of a special text of its own. [yajus, 1235.]

yájus, *n.* -1. sacred awe; worship; -2. sacrificial text, as distinguished from stanza (*ṛc*) and chant (*sāman*); -3. the collection of such texts, the Yajur-veda. [vyaj, 1154.]

yajñā, *m.* worship, devotion (*so in Veda*); later, *esp.* act of worship, sacrifice, offering (*these the prevailing mgs*). [vyaj, 1177a, 201.]

yajña-kratú, *m.* sacrifice-ceremony, i.e. rite. [1280b.]

yajña-cchāga, *m.* sacrifice-goat. [chāga, 227.]

yajña-pātrá, *n.* sacrificial utensil.

yajñārtham, *adv.* for a sacrifice. [artham, 1302c4.]

yajñīya, *a.* -1. worthy of worship or sacrifice, reverend, holy, divine; -2. active or skillful in sacrifice, pious; as *m.* offerer. [yajña, 1214.]

yajñopavitá, *a.* the sacrifice-cord, sacred cord worn over the left shoulder. [upavita.]

yájvan, *m.* worshipper, sacrificer. [vyaj, 1169. 1a.]

yāt (*yátati*, -*te*; *yeté*; *áyatiṣṭa*; *yatiṣyáti*, -*te*; *yatitá*, *yattá*; *yátitum*; -*yátya*). -1. *act.* join, *trans.*; -2. *mid.* join, *intrans.*; range one's self in order, proceed in rows, 80¹⁴; -3. *mid.* try to join, strive after; take pains; -4. *caus.* (cause to attain, i.e.) requite with reward or punishment. [perhaps orig. 'reach out after' and akin w. *vyam*.] + *ā*, reach to, attain, get a foot-hold. + *pra*, (reach out, i.e.) make effort, take pains.

yátas, *adv.* from what (time or place or reason): -1. where, 6¹⁴; -2. because, for, 28²³, 38⁶; *esp. common as introducing a proverb or the first (only) of a series of*

proverbs motivating a preceding statement or action, e.g. 19⁷; *yatas* . . *tēna*, since . . therefore, 30⁷; *so yatas* . . *atas*, 30²; *yatas* . . *tad*, 37⁶; *cf.* *tatas*. [pron. root *ya*, 510, 1098.]

1 **yáti** [510], *pron.* as many, *quot.* [pron. root *ya*, 510, 1157. 4.]

2 **yáti**, *m.* ascetic, man who has restrained his passions and abandoned the world; *see ācrama* and 65⁸ *n.* ['striver, one who takes pains, one who castigates himself,' *vyat*, 1155: its *mg* was perhaps shaded towards that of 'restrainer' by a popular connection of the word with *vyam*, 1157¹, *cf.* 954d.]

yātna, *m.* a striving after; effort; pains; *w.* *kṛ*: take pains; bestow effort upon (*loc.*), have a thing (*loc.*) at heart, 1¹³; *yātne kṛte*, pains having been taken. [*vyat*, 1177.]

yátra, *adv.* where, e.g. 11¹⁹; whither; -*correl. w.* *tatra*, 24⁴, 85¹⁹; *w.* *enā*, 83¹⁹; *yatra yatra*, where soever; *catuspathe*, *yatra vā*, at a quadrivium, or somewhere (else), 104²¹. [pron. root *ya*, 510, 1099.]

yáthā, *rel. adv. and conj.* -1. in which way, as; sometimes following its correlative: *tathā* . . *yathā*, 22¹⁴, 43²³, 44²³; *evam* . . *yathā*, 37⁸; -2. but much oftener preceding its correlative: *teṣāṃ saṃ hanmo akṣāṇi, yathā idam harmiam, tathā*, of them we close the eyes, as (we close) this house, so, 77¹³; *so* 61⁶, 27¹⁴, 21¹⁶, 18, etc.; *yathā* . . *evam*, 18¹³, 95^{7,9}; *yathā* . . *eva* (*Vedic*), 80^{12,13};

-3. correlative omitted: *buddhim prakuruṣva, yathā icchasi*, decide (so), as thou wishest, 9¹¹; 5²³, etc.; *so with verbs of saying, etc.*: *tad brūhi, yathā* . . *upadadhāma*, this tell us (*viz.* the way) in which we are to put on . . , 96¹⁴; *so* 88^{6,7};

-4. without finite verb, as mere particle of comparison, as, like, e.g. 6¹⁹; *so enclitic at end of a pāda*, 71^{12,15}, 87¹¹, 1⁵, 2⁹, 31¹, 43⁴; in solemn declarations: *yathā* . . ,

tēna satyena, as surely as . . , *so*, 14²³ ff.; *yathā* . . *tathā tathā*, according as . . , *so*, the more . . the more, 48¹³; *yathā tathā*,

97?

3/

in some way or other (cf. *ya* 5 end), at any rate, 62⁹;

—6. in order that, so that, ut, (so) that: in *Veda*, *w. subjunctive*, 88¹⁴, 89^{4, 10, 12}, 90¹⁹; *later, w. opt.*, 14⁹; *w. fut. ind.*, 3⁴; *w. pres. ind.*, *yathā svāmī jā-garti, tathā mayā kartavyam*, I must act so, that the master wakes, 30¹⁶; so 37^{6, 7}, 38²², 39¹; —7. that, *w. verbs of saying, knowing, etc.*, 30⁷; —for influence on accent of verb, see 595. [pron. root *ya*, 510, 1101: cf. article *ya*.]

yathā-kartavya, *a.* requiring to be done under given circumstances; as *n.* the proper course of action, 41¹¹.

yathākāmam, *adv.* according to wish, agreeably, 16²; in an easy-going way, slowly, 49¹⁴. [*yāthā + kāma*, 1313b.]

yathā-kārya, = *yathākartavya*.

yathākramam, *adv.* according to order, in regular series. [*yathā + krama*, 1313b.]

yathāgata, *a.* on which one came; —*am, adv.* by the way by which one came. [*yathā + āgata*, √*gam*, 1313b.]

yathāhṅgām, *adv.* limb after limb or limb on limb; *membratim*. [*yathā + aṅga*, 1313b.]

yathātatham, *adv.* as it really is, accurately. [*yathā + tathā*, 1313b, 1314a.]

yathābhimata, *a.* as desired, that one likes. [*yathā + abhimata*, √*man*.]

yathābhimata-deṣa, *m.* desired place, place that one likes. [1280¹.]

yathāyogyam, *adv.* as is fit, according to propriety. [*yathā + yogyā*, 1313b.]

yathārtha, *a.* according to the thing or fact, true; as *n.* the pure truth. [*yathā + artha*.]

yathārha, *a.* according to that which is fit; —*am, adv.* suitably, according to one's dignity. [*yathā + arha*, 1313b.]

yathāvat, *adv.* according to *le comment, comme il faut*, duly. [*yathā*, 1107.]

yathāvidhi, *adv.* according to prescription or rule. [*yathā + vidhi*, 1313b.]

yathā-vṛtta, *a.* as happened; —*am, w.* verb of telling: either the actual occurrence or circumstances (as *nom.* or *acc. s. n.*), or as it really happened (as *adv.*, 1313b).

yathāgraddhām, *adv.* according to inclination, as you will. [*yathā + graddhā*, 1313b, 334².]

yathepsita, *a.* as desired; —*am, adv.* according to one's wish. [*yathā + īpsita*, √*āp*.]

yathokta, *a.* as (afore-)said; —*am, adv.* as aforesaid. [*yathā + ukta*.]

yād, —1. as *nom. acc. s. n.* to *ya*, see *ya*; used in *cpds* and *derivs*, see 510; —2. as *conjunctive adv.* that; *tan na bhadram kṛtam, yad viçvāsaḥ kṛtas*, therefore it was not well done (herein), that trust was reposed, 22¹⁷; *nipyā ciketa, pṛṇir yad ūdho jabhāra*, he knoweth the secret, that P. offered her udder, 78³; *introducing oratio recta*, 38¹; *yad . . tad*, as for the fact that . . , therein, 36¹; so 94¹⁶; *yad vāi tad abruvan*, as for the fact that they said that, indeed, 96²⁸;

—3. in *causal connections*: like *Eng.* that (i.e. on account of which), 78¹⁶; *yad . . tad*, since . . therefore, 17⁶; *yad . . tasmāt*, inasmuch as . . therefore, 15³; since (i.e. considering that), 79¹⁴; *purpose*: in order that, 78⁹, 72^{12, 14}; *result*: that, 71^{6, 7}; *etādṛçā dharmajñā, yan mām hantum udyatās*, so understanding the law, as to undertake to slay me, 28⁵;

—4. *temporal*: as, 86⁶; *tad . . yad*, then . . when, 71²; *yad . . tatas*, when . . then, 92¹²; so *yad . . tādītā*, 70⁷; *correl. often lacking*: *yad . . , , when . .*, (sc. then), 75¹²; so 80³, 81¹⁷; while, 71⁵; —hence, the *temporal use passing insensibly* (cf. *yad vaçāma*, when or if we will, 73¹⁷, and *Eng.* when *w. Ger.* wenn) into the *conditional*, —5. if, 80^{9, 10, 11}; —*yad* placed within the *dependent clause*, 78³ (quoted under 2), 79¹⁴; —for influence on *acct of verb*, see 595. [pron. root *ya*, 510, 1111a.]

yadā, *adv.* when; *yadā . . tadā* or *tatas*, when . . then; *yadā . . atha*, *Vedic*, 84^{5, 6, 7}; *yadā yadā*, *quandocunque*, see *tadā*. [pron. root *ya*, 1103a.]

yādi, *adv.* if; —1. *w. pres. ind. in protasis*: *apodosis has pres. ind.*, 20¹⁷, 37¹², 42¹⁴, 43⁷, 65²⁸, 99²¹; *has fut.*, 39²⁰, 44⁴; *has im-*

perative, 10¹⁶; has no finite verb, 18¹⁷, 25⁸, 28⁹, 40¹; —2. *w. fut. in protasis and apodosis*, 9²¹, 11⁸; —3. *w. pres. opt. in protasis and apodosis*, 31⁷, 98²¹; —4. *w. no finite verb in protasis: apodosis has imperative*, 32¹⁷, 48¹¹, 84⁹; has no finite verb, 27¹⁸, 28¹², 63⁹; —*alternative conditions*: . . *vā*, *yadi vā* . . . *vā*, whether . . . or . . ., or . . ., 28¹²; —*apodosis introduced by tadā* (e.g. 25⁸), *tad* (37¹²), *tarhi* (32¹⁷), or without *adv.* (e.g. 3¹⁷). [pron. root *ya*, 1103d.]

yadbhaviṣya, *a.* who says *yad bhaviṣyati*, (*tad*) *bhaviṣyati* or “What will be, will be”; as *m.* fatalist; *Yadbhaviṣya* or *Whatwillb*, name of a fish. [1314b.]

√ **yam** (*yācchati*, -*te* [747]; *yayāma*, *yemé*; *āyāmsit*, *āyamsta*; *yāmsyāti*; *yātá*; *yāntum*; *yamitvá*; -*yāmya*). hold; hold up, sustain, support; hold back, restrain; hold out, offer, grant, furnish; show (the teeth), 77⁴. [cf. *ṇula*, ‘restraint, i.e. punishment.’] + *ā*, hold out, i.e. extend, and so (like *Eng.* extend), lengthen; *āyata*, extended, long.

+ *ud*, —1. raise (the arms, weapons), 35²¹; —2. (like *Eng.* take up, i.e.) undertake or set about (a thing); *udyata*, having undertaken, *w. inf.*, 28⁶.

+ *sam-ud*, like *ud-yam* [1077b]: —1. raise; —2. set about; *samudyata*, having set about, *w. inf.*, 40²¹.

+ *upa*, hold on to, take hold of; *esp.*, middle, take to wife, marry, 98⁸.

+ *ni*, hold, restrain; *niyata*, having restricted one’s self (to a certain thing), all intent upon one definite object.

+ *pra*, hold or reach out, offer, give; give in marriage (as a father his daughter), 98⁷.

+ *prati-pra*, offer in turn, pass (food), *w. gen.*, 100²¹.

+ *vi*, hold asunder, stretch out.

+ *sam*, hold together, co-hibere, hold in check; *saṁyata*, restrained.

yāma, —1. *a.* holding, restraining; —2. *m.* (holder, i.e.) bridle. [√*yam*.]

yamā, —1. *a.* paired, twin, geminus; as *m.* a twin; —2. The Twin, Yama, who, with

his sister Yamī, constituted the first human pair, *selection* lxiii.; honored as father of mankind (cf. *also manu*) and as *mild + gentle* king of the spirits of the departed fathers (*pitaras*), see 83⁸ n.; in later times, regarded as the ‘Restrainer’ (√*yam*) or ‘Punisher,’ and ruler of death and of the dead in the under-world, 7¹¹; —*yami*, *f.* Yamī, twin sister of Yama. [so Thomas, *and* *Hebrew from*, means ‘twin.’] *MS. 139.105*

yamā-rājan, *a.* having Yamā as their king; as *m.* subject of Yama. [1302a.]

yayāti, *m.* Yayāti, a patriarch of the olden time, son of Nahusha. [perhaps ‘The Striver,’ √*yat*, cf. 1155.2c: or from √*yā*, 1157.1c.]

yāva, *m.* orig. prob. any grain or corn, yielding flour; later, barley-corn, barley. [cf. *ṣud*, **ṣf-id*, ‘corn.’]

yava-madhyama, *a.* having a barley-corn middle, i.e. big in the middle and small at the ends, like a crescendo-diminuendo sign; as *n.* the Yavamadhyama, name of a *cāndrāyana* or lunar penance. [1297, 1280b.]

yāviṣṭha, *a.* youngest; *esp.* of a fire just born of the sticks of attrition or just set on the altar. [superl. to *yūvan*, q.v., but from the simpler *yu*, 468.]

yāviṣṭhya, *a.* = *yaviṣṭha*, but always at the end of a *pāda* and as *diambus*.

yāvīyāns, *a.* younger. [comp. to *yūvan*, q.v., but from the simpler *yu*, 468.]

yāças, *n.* fame, honor. [1151.2a.]

yāçās, *a.* honored, splendid. [1151.2a.]

yasṭī, *f.* staff. [perhaps ‘a support,’ fr. *yacch*, quasi-root of the present system of *yam*: cf. 220, 1157.]

√ **yah**, stir, move quickly, *inferred fr.* *yakṣ*, q.v., and *yahva*, ‘continually moving, restless.’

√ **yā** (*yāti*; *yayāu*; *āyāsīt* [011]; *yāsyāti*; *yātá*; *yātum*; *yātvā*; -*yāya*). —1. go, 39¹; *yātas*, *avasitasya*, of him that journeys (and) of him that rests, 71⁸; *w. astam*, 62¹⁴, see *astam*; —2. go to, *w. acc.*, 43¹⁷, 91⁶; *w. dat.* 40¹⁴; —3. go to, i.e. attain to (a condition): e.g. *devatvaṁ yā*, attain to godhead, i.e. become divine,

19²¹; so 17²², etc.; -4. yātu, let it go, no matter, 44⁸.

[collateral form of vi, 'go,' 108g: hence yāna, 'passage, way,' w. which cf. Lat. *jānus*, 'passage, archway,' and the god thereof *Jānus*: fr. *vyā* comes also yā-ma, 'period or watch of the night'; *ś-pa*, 'time, season,' Eng. *year*, show a development of mg like that of yāma, q.v., but their connection w. *vyā* is doubtful (see 2 vāra).]

+ anu, go after, follow.

+ ā, come hither or to or on.

+ sam-ā, come hither together; assemble; samāyāta, come.

+ ud, go forth or out.

+ upa, go or attain unto.

+ pra, go forth; set out.

√ yāc (yācati, -te; yayācé; āyāciṣṭa; yāciṣṭ; yācitā; yācitum; yācitvā; -yācyā). make a request; ask a person (acc.) for a thing (acc.), 46¹⁴; ask a thing (acc.) of a person (abl.), 55²¹.

yāt, adv. as; temporally, so long as, 70¹⁸. [abl. of pron. root ya, 1114a, 510: see under ya.]

yātanā, f. requital; esp. punishment, pains of hell. [vyat, 1150.]

yātī, m. avenger. ['pursuer,' vyā, 1182.]

yāna, m. way; as n. wagon. [vyā, 1150.]

yāmā, f. -i, a. of or coming from Yama. [yamā, 1208f.]

yāma, m. -1. course or going, 78⁵; -2. as in Eng., course (of a feast); -3. watch of the night. [vyā, 1166: for mg 2, cf. *repl-ōdos*, 'way around, circuit, course at dinner,' and Ger. *Gang*, 'course': for mg 3, cf. *replōdos*, 'time of circuit.']

yāvant [517], -1. a. as great, 101⁹; as many, 64⁴, 105⁴; as much; preceding its correl. tāvant; -2. yāvat, adv. as long, while; tāvat . . yāvat, so long . . as, 19², 42³; yāvat . . tāvat: as long as . . , so long, 15⁵, 32², 40¹⁸; as soon as or the moment that . . , then, 44¹⁵, 22⁷; -3. yāvat, as quasi-prep. w. acc.: during; up to (in space or time); sarpavivaram yāvat, as far as the serpent's hole, 39¹⁸; adya yāvat, until to-day, 24². [pron. root ya, 517. cf. tāvant.]

yāvayād-dveṣas, a. driving away foes. [√2yu, 'keep off': see 1300.]

√ lyu (yādi [620], 3rd pl. yuvānti, mid. yutē; yuvāti, -te; finite forms Vedic only; yutā; -yūya). fasten, hold fast; draw towards one, attract; join, unite.

+ sam, unite; samyuta, connected with, i.e. having reference to, 59¹⁴.

√ 2yu (yuyōti; yūcchati [608²]; āyāuṣit; yutā; -yūya; caus. yāvāyati). repel, keep off or separate, trans.; sometimes keep off or separate, intrans.; a Vedic word.

+ pra, remove; prayucchant, removing (intrans.), moving away, and so (like Eng. absent), heedless.

yu, root of 2d pers. pronoun, cf. 494. [cf. *ὑμεῖς*, Lesbian *ὑμεις*, 'ye': kinship of Eng. ye, doubtful.]

yukti, f. -1. a yoking, harnessing; -2. yoke, team. [vyuj, 1157, 219: cf. *ζεύξω*, *εζεύξω*, 'a yoking.']

yugā, n. -1. yoke; -2. couple, pair; -3. esp. w. mānuṣa, a human generation (as that which is united by common descent), *γένος ἀνθρώπων*; -4. and so, in a temporal sense, an age of the world, see 58¹ n. [vyuj, q.v., 216. 1: cf. yugma.]

yugapat-prāpti, f. simultaneous reaching or arriving at. [1279 and a.]

yugapad, adv. simultaneously. [apparently acc. s. n. of an adj. *yuga-pad*, 'pair-footed, even-footed, side by side,' a possessive form (1301) of a descriptive cpd (1280b) *yuga-pad*, 'pair-foot.']

yugmā, a. paired, even; as n. pair, couple. [vyuj, 1166, 216. 5: for mg, cf. couple, Lat. *cōpula*, *co-ap-ula*, *√ap* + *co*, 'fit or join together.']

√ yuj (yunākti, yuñktē; yuyōja, yuyujē; āyukta; yoksyāti, -te; yuktā; yōktum; yuktvā; -yūjya; yojāyati). -1. yoke; harness; make ready for draught, used of wagon (101¹⁷) as well as of steed (72⁶); then, generalized, -2. make ready, set to work, apply; use, e.g. the Soma-press-stones, 76¹⁸; yukta, engaged upon (loc.), busied with, 62¹¹; -3. unite; middle, unite one's self with (instr.); yujānā, in company with, 73¹²; -4. passive, be

united with (*instr.*), i.e. become possessed of, 60¹³; **yukta**: possessed of (*instr.*), 1¹²; having · ·, at end of *cpd*, 65¹²; — 5. *pass.* be joined or made ready, and so be fitted, suited; **yukta**, fit, suitable, right, proper, 23¹³; **yuktam**, *adv.* fitly, rightly, etc., 36²; — 6. **yojayati** [1041²], apply; lay on, 102¹¹. [cf. *ζεύω*, Lat. *jung-o*, 'yoke, harness, join'; w. **yugá**, 'yoke,' cf. *ζυγόν*, Lat. *jugum*, Ger. *Joch*, Eng. *yoke*: for euphony, see 219.]
+ **ud**, *mid.* make one's self ready, set to work, exert one's self.
+ **upa**, *mid.* harness, put to, 73¹³; apply, use.
+ **ni**, *mid.* — 1. fasten to; — 2. put (a task) upon, commission; — *caus.* [1041²], set, lay, e.g. snares, 24¹⁷. [for *mg* 2, cf. *niyoga*; also Eng. *en-join* w. its Lat. predecessor *in-jungere*.]
+ **pra**, apply, use; w. **namaśkāram**, employ, i.e. do adoration.
+ **sam**, join together, unite; **saṃyukta**, at end of *cpd*: joined with, i.e. endowed with, 34⁴; connected with, i.e. having reference to, 59^{12 14}.
yúj [389, 219, 386b], — 1. a. yoked together; as *m.* yoke-fellow, and so comrade, 88⁸; — 2. a. paired, even. [**yuj**: see **ayuj** and **ayuja**.]
yújya, a. united, combined. [**yuj**, 1213e.]
yuddhá, *ppl.* fought; as *n.* [1170a], fight, battle, contest. [**yudh**, 1176, 160.]
yuddha-varṇa, *m.* a sort of battle; a battle, so to speak.
y yudh (**yúdhya**; **yuyudhé**; **áyuddha**; **yotsyáte**; **yuddhá**; **yóddhum**; **yúdhya**). fight. [cf. *ὁμιλῶ*, *ἔμμεν*, 'battle.']
+ **ā**, fight against.
yúdh, *f.* fight. [**yudh**.]
yudhi-ṣṭhira, *m.* Yudhishtira, son of Pāndu and Kuntī, to whom Brihadācva tells the story of Nala; see 1¹⁴ n. ['firm in battle,' **yudh-i** (1250c) + **sthira**.]
y yup (**yuyópa**; **yupitá**; **yopáyati** [1041²]). set up an obstacle, block or bar the way; hinder, thwart, 80¹¹; obstruct or clog, see 80⁶ n.
yuvá, *pron. stem*, 2d *pers. dual*, 491.

yuvatī, serving as a feminine to **yúvan**. young woman; maiden. [1157.3 end: perhaps *pres. ppl.* of **y1yu**, 'attract.']
yúvan [427], a. young; as *subst.* young man (distinguished from **bāla**, 'child,' 28¹²); youth (used even of youthful gods). [perhaps fr. **y1yu**, 'attract,' suffix **an**, not **van**, 1160: see **yaviyāns**, **yaviṣṭha**, **yuvati**: cf. Lat. *juven-i-s*, 'young'; w. *juven-cu-s*, 'young,' cf. Germanic **juvunga*, *yunga*, Eng. *young*; also Old Eng. *yung-be*, Spenser's *younth*, Eng. *youth*.]
yusmá, see 491.
yūthá, *m. n.* herd. [prop. 'a union,' **y1yu**, 'unite,' 1163: for *mg*, cf. also Ger. *Bande*, 'gang or set of men,' and Eng. *band*, 'company,' both indirectly fr. the root of *bind*.]
yūtha-nātha, *m.* protector or leader of the herd.
yūtha-pa, *m.* keeper or protector of the herd; *esp.* the elephant that leads the herd.
yūtha-pati, *m.* lord of the herd; *esp.* the elephant that leads the herd.
yūnas, see 427.
yūyám, see 491.
yena, *adv.* — 1. wherefore, 6²; — 2. **yena** · · **tena**, because · · therefore, 64⁹; — 3. that, ut, introducing a result and corresponding to a 'such' or 'so' expressed (21¹⁰) or implied (11⁸). [*pron. root ya*, 1112a.]
yéṣṭha, pronounced **yaṣṭha**, a. (best going, i.e.) swiftest. [**yā**, 470³, 468.]
yóga, *m.* — 1. a setting to work; use; appliance (act of applying); — 2. appliance (thing applied), and so means; *esp.* supernatural means, magic, 56³; — 3. (the applying one's self to a thing, and so) pursuit or acquisition (of a thing), cf. **kṣema**; — 4. connection, relation; — **yogāt**, at end of *cpd*, from connection with · ·, i.e. in consequence of · ·. [**yuj**, 216.1.]
yógya, a. of use, suited for use, fit, fitting. [**yóga**, 1212a.]
yoddhṛ, *m.* fighter. [**yudh**, 1182, 160.]
yodhin, a. at end of *cpds*, fighting. [**yudh**, 1183³.]

yóni, *m. f.* —1. lap; womb or birth-place; —2. place of origin; origin, 93⁴; —3. birth-place, *i.e.* home; place of abiding; place, 86¹⁷, 89⁸, RV. x.125.7; —4. (*like Eng. origin or birth*) family, race; form of existence (as man, Brahman, beast, etc., in the system of transmigrations) as this form is determined by birth, 67²¹. ['the holder' of the born or unborn babe, **vlyu**, 'hold,' 1158.2²: cf. the analogous metaphors in Lat. *con-cipere*, 'take, hold, conceive'; and in *volva*, 'cover, envelope', and so 'womb,' fr. a root cognate with **1vr**, 'cover.']

yonitas, *adv.* from birth, by blood. [**yoni**, 1098b.]

yoṣit, *f.* young woman, maiden. [perhaps 'the attractive one,' fr. **vlyu**, 'attract,' 1200a, 383.3 (through the intermediate form **yó-ṣā**, 1197, of the same mg): cf. **yuvatī**.]

yāuvaná, *n.* youth, period between childhood and maturity, adolescence (of man or maid). [**yuvan**, 1208a.]

yāuvana-daṣā, *f.* time of youth.

√ **rañh** (**rāñhati**, -te). —1. make to run; hasten, *trans.*; —2. *mid.* run; hasten, *intrans.* [for **rañgh**: cf. the forms **lañgh** and **raghú**, and see under **laghú**.]

raktá, *ppl.* colored; *esp.* red; *as n.* blood. [**Vrañj**, 954a.]

√ **1rakṣ** (**rákṣati**, -te; **rarákṣa**; **árakṣit**; **rakṣitá**; **rákṣitum**; -**rákṣya**). defend, protect; keep, *i.e.* both retain and maintain; take care of (as a sovereign), *i.e.* govern; guard, ward; save. [a desid. extension of √**rak** or **ark**: cf. **ἀλέξω**, 'ward off,' which bears a similar relation to **ῥάλλω** or **ῥαρκ** in **ἑλ-αλλ-ε**, 'warded off,' **ῥαρκ-έω**, 'ward off, protect'; cf. also Lat. *arceo*, 'ward off,' *arx*, 'stronghold of defence, citadel'; AS. *calh-stede*, 'defence-stead, strong-hold'; *calgian*, 'protect': for the two chief mgs of √**rakṣ** cf. Lat. *de-fendere*, 'ward off, protect.']+ **pari**, protect around; save.

√ **2rakṣ**, harm, *in rakṣas*. [perhaps only another aspect of **1rakṣ**, 'ward off,' *i.e.* 'beat away.']

rakṣaka, *m.* keeper; warder; protector. [**V1rakṣ**, 1181.]

rákṣaṇa, *n.* protection; preservation. [**V1rakṣ**, 1150.]

rákṣas, *n.* —1. harm; —2. *concrete*, harmer, name of nocturnal demons who disturb sacrifices and harm the pious. [**V2rakṣ**, 1151.2a.]

rakṣā, *f.* protection; watch. [**V1rakṣ**, 1149.]

rakṣi, *a.* guarding, at end of cpds. [**V1rakṣ**, 1155.]

rakṣitf, *m.* protector; watcher. [**V1rakṣ**, 1182a.]

raghú, —1. *a.* running, darting, swift; *as m.* runner; —2. *m.* Raghu (The Runner, *Ῥαγμεύς*), name of an ancient king. [**Vrañh**, q.v.: older form of **laghú**, q.v.]

rañga, *m.* —1. color; —2. theatre, amphitheatre. [**Vraj** or **rañj**, 216.1: connection of mg 2 unclear.]

√ **raj** or **rañj** (**rājyati**, -te; **raktá**; -**rājya**; *caus.* **rañjáyati**). —1. be colored; *esp.* be red; **rakta**: red; dyed; *as n.* blood; —2. *fig.* be affected with a strong feeling (*cf.* **raj** + **vi**); *esp.* be delighted with, have pleasure in, be in love with; —*caus.* —1. color; redden; —2. delight, please, make happy.

[orig. 'be bright or white' (whence **rajaka**); then 'glow, be red': see the ident. **√3rj** and its cognates *ῥαγγος*, etc.; and cf. **√βεγ** in aor. **βέξαι**, 'dye,' and **βεγέω**, 'dye': w. this root may be connected the root **rāj** in its mgs given under 2.]

+ **anu**, —1. be colored after, take the tinge of; —2. feel affection towards.

+ **vi**, —1. lose color; —2. be cold or indifferent towards (*loc.*), 45³. [for mg 2, cf. the senses of the simple verb: the metaphor may be either 'not glowing,' and so, as in Eng., 'cold,' or else 'colorless,' and so, 'indifferent.']

rajaka, *m.* washerman, who is also a dyer of clothes. ['whitener' or else 'dye,' **Vraj**, 1181.]

rájas, *n.* —1. atmosphere, air, region of clouds, vapors, and gloom, clearly distinguished from heaven (**dyāus**, 72²) or

the ethereal spaces of heaven (rocānā divas, 81⁸, or svar), "where the light dwelleth," these being beyond the *rajas*, just as the *aiśarp* is beyond the *āhp*; used loosely in *pl.*, the skies, 71⁷; the sky conceived as divided into an upper and a lower stratum, and so dual, *rajasī*, 75^{6,12}; so far *Vedic*;

—2. *post-Vedic*: like the Greek *āhp*, the thick air, mist, gloom, darkness; —3. dust, *e.g.* 14¹³; —4. in the philosophical system, darkness (*cf.* 2), the second of the three qualities (*see* *guṇa*), soul-darkening passion (popularly connected with *rāga*, 'passion'), 63^{8,10}.

[since the orig. mg. as indicated by usage, is 'the cloudy (region), region of gloom and dark' as distinguished from the everlasting light beyond, the word is prob. to be derived fr. *√raj* in the sense 'be (colored, i.e.) not clear': cognate are *ἔρεβος*, 'darkness, Erebus,' and Goth. *rigis*, neut., 'darkness': for connection of mgs 2 and 3, *cf.* Ger. *Dunst*, 'vapor,' and Eng. *dust*.]

rājju, *f.* cord; rope. [*√razg*, 'plait': *cf.* Lithuanian *rezgis*, 'plaited work, basket'; Lat. *restis*, *aresctis*, *arezg-tis*, 'rope': *see* *√majj*.] *clasp*, *w.* *stick*.

√rañj, *see* *raj*.

rāpa, *m.* pleasure, gladness. [*√ran*.]

raṇvā, *a.* pleasant, lovely. [*√ran*, 1190.]

rāti, *f.* —1. rest, quiet; —2. comfort, pleasure. [*√ram*, 1157, *cf.* 954d.]

rātina, *n.* —1. gift; blessing, riches, treasure, as something bestowed or given (*cf.* *ratna-dhā*); so far *Vedic*; —2. *post-Vedic*: precious stone, jewel, pearl; *fig.*, as in Eng., jewel, i.e. the most excellent of its kind. [*√1rā*, 'bestow'.]

ratna-dhā [352], *a.* bestowing blessings.

1 *rātha*, *m.* wagon, *esp.* the two-wheeled battle-wagon (lighter and swifter than the *anas*, 'dray'); car or chariot of gods (72^{4,6}, 80¹¹) as well as of men (87¹⁴). [*√ṛ*, 'move', 1163; for mg. *cf.* Lat. *currus*, 'chariot,' and *currere*, 'run'.]

2 *ratha*, *m.* pleasure, joy. [*√ram*, 1163, *cf.* 954d.]

√ran (*rāpati*; *rarāpa*; *ārāpīt*). be pleased; *Vedic*. [*ident. w.* *√ram*.]

rāpas, *n.* bodily injury; disease.

√rabh (*rābhate*; *rebhē*; *ārabdha*; *rapayāte*; *rabdhā*; *rābdhum*; *-rābhya*). grasp; take hold of. [*prob. a collateral form of* *√grabh*, and *ident. w.* *labh*, *see* these: *cf.* *ῥά λᾶφ-upa*, 'spoils, booty'; *εἰ-ληφ-α*, 'took'; Lat. *lab-or*, 'undertaking, labor'; perhaps *ῥαφ-ov*, 'gat, earned'.]

+ *ā*, —1. take hold upon; touch, RV. x. 125.8; —2. take hold of, i.e. undertake, 14⁶; *w.* *yatnam*, undertake an effort, i.e. exert one's self, 11²; —3. (*like* Ger. *an-fangen* and Lat. *in-cipere*) begin; *ārabhya*: *w. abl.*, beginning from ·, or simply from ·, 39¹³; *w.* *adya*, from to-day on, 36¹⁹.

+ *anv-ā*, take hold of from behind, hold on to.

+ *sam-anv-ā*, hold on to each other (*said of several*); *sam-anv-ārabdha*, touching.

+ *sam-ā*, undertake (*see* *ā-rabh*) together.

+ *sam*, take hold of each other (*for dance, battle, etc.*), hold together; take hold (of a thing) together.

√ram (*rāmati*, *-te*; *rarāma*, *remé*; *ārāmsīt*, *ārāmsta*; *ramayāte*; *ratā*; *rāmtum*; *ramtvā*; *-rāmya*; *rāmāyati*).

—1. *act. stop, trans.* —2. *mid. stop, intrans.*; rest; abide; stay gladly with; —3. *mid.* (rest, take one's ease or comfort, and so) find pleasure in; *rata*, *w. loc.*, or at end of *cpds*, taking pleasure in, devoted to; —4. *caus.* bring to a stand-still, stay, 73⁷. [*cf.* *ἡ-πέμ-α*, 'quietly'; Goth. *rimis*, 'quiet'; *ἔραμαι*, *ἐπαται*, **ῥm-μαι*, **ῥm-rai*, 'love, loves'; *ἑ-παρό-ς*, 'lovely,' formally *ident. w.* *ratā*: for mgs 2 and 3, *cf.* *√2ṣam*.]

+ *abhi*, *mid.* —1. stop, *intrans.*; —2. find pleasure; please, *intrans.*, 106¹.

+ *ā*, *act. stop, trans.*

+ *upa*, stop; *uparata*, ceased, (of sounds) hushed.

+ *vi*, *act. stop, intrans.*; pause.

ramaniya, *grdv.* enjoyable, pleasant. [*√ram*, 965, 1215.]

ramyā, *grdv.* enjoyable, pleasant. [√ram, 903.]

rayī, *m.* wealth, treasure. [prop. 'bestowal' (cf. 70¹¹), fr. *ri*, a weaker form of √*irā*, 'bestow', 1155.1: cf. *ratna* and *rāi*.]

ravi, *m.* the sun.

raṣanā, *f.* cord; strap; rein. [cf. *raṣmī*.]

raṣmī, *m.* —1. line, cord; —2. *fig.* (line, *i.e.*) ray, of light; beam. [so Eng. *ray* involves a metaphor, its Lat. predecessor *radius* meaning orig. 'staff' and then 'spoke': cf. *raṣanā* and *rāṣi*.]

rāsa, *m.* —1a. the sap or juice of plants (30¹⁸), and *esp.* of fruits; fruit-syrup, 68¹; —1b. *fig.* the best or finest or strongest part of a thing, its essence or flos, 44⁷, 83³; —1c. sap, *generalized*, fluid, liquid; drink, 15¹⁷; —2a. taste (*regarded as* the chief characteristic of a liquid); —2b. taste, *i.e.* relish for, 97⁶; —2c. object of one's taste, *esp.* that which pleases one's taste, *e.g.* the beauties (of a story), 56¹¹.

rāsā, *f.* —1. moisture; —2. *Rāsā*, a mythical stream supposed to flow round the earth and atmosphere. [cf. *rāsa*.]

rasika, *a.* tasty; *as m.* connoisseur. [*rasa*, 1222.]

√ **rah** (*rahitā*; *rāhitum*). leave, give up, abandon.

+ *vi*, abandon, separate from, *in viraha*.

rahas, *n.* solitude; lonely place; *as adv.* [1111b], secretly. [√*rah*.]

√ **1rā** (*rārāte*; *rārāu*, *raré*; *ārāsta*; *rātā*). give, grant, bestow. [see *rāi*: cf. *rayī*.]

√ **2rā** (*rāyati* [701d1]). bark; bark at. [cf. Lat. *in-ri-re*, 'growl at'.]

rākṣasa, *a.* demoniacal; *as m.* a demoniacal one, a Rakshas. [*rākṣas*, q.v., 1208a.]

rāga, *m.* —1. coloring, color; —2. affection, feeling, passion. [√*raj*, 216.1.]

rāghava, *m.* descendant of Raghu, *i.e.* Rāma. [*raghū*, 1208c.]

√ **rāj** (*rājati*, -*te*; *rarāja*, *rejé* [704e²]; *ārājīt*).

—1. direct; rule; be first; be master or king of, *w. gen.*;

—2. shine; be illustrious; distinguish one's self; —*caus.* cause to shine.

[orig., perhaps, two distinct roots, but no longer distinguished in form, and with the two sets of mgs partly co-incident: *w. rāj1*, cf. √*1rj*, 'reach out'; *w. rāj2*, cf. √*3rj*, 'be bright', and √*raj*: see under *rājan*.]

+ *vi*, —1. become master of, master (*gen.*), 81¹¹; —2. shine out; —*caus.* adorn, 12¹⁷.

rāj [*nom. rāt*], *m.* king. [√*rāj*.]

rāja, *cf. end of cpds for rājan*, 1240a² in

rāja-kula, *n.* —1. royal family; *in pl.*, equivalent to princes; —2. (*as conversely in Eng.*, The Sublime Porte, *lit.* 'the high gate,' is used for the Turkish government) the royal palace. [1280b.]

rāja-dvāra, *n.* king's door, door of the royal palace.

rājan, *m.* —1. king, prince, 1⁸, etc.; applied also to Varuna, 83¹², 75⁸, 76¹⁷, 78¹⁹, 80¹; to Indra, 71⁸; to Yama, 83¹², 84²⁹; —2. *equiv. to rājanya*, a *kṣatriya* or man of the military caste, 59¹³, 22; —3. *at end of cpds: regularly rāja; sometimes rājan*, 6⁸, 84²⁹. [√*rāj*, 1100c: cf. Lat. *rēg-em*, 'king'; Keltic stem *rig-*, 'king': from the Keltic was borrowed very early the Germanic **rik-*, 'ruler'; of this, Goth. *reiki*, AS. *rice*, 'dominion,' are derivs; so also Goth. *reiks*, AS. *rice*, 'powerful,' Eng. *rich*: *rice*, 'dominion,' lives in Eng. *bishop-ric*.]

rājanya, *a.* royal, princely; *as m.* one of royal race, a noble, *oldest designation of* a man of the second caste; see *kṣatriya*. [*rājan*, 1212d1.]

rāja-putrā, *m.* king's son, prince. [*acct*, 1267.]

rāja-putra, *a.* having princes as sons; -*trā*, *f.* mother of princes. [1302: *acct*, 1295.]

rāja-puruṣa, *m.* king's man, servant of a king, royal official.

rājasa, *f.* -ī, *a.* pertaining to the second of the three qualities (see *rajas* 4), passionate, *as terminus technicus*. [*rajas*, 1208a.]

rājendra, *m.* best or chief of kings. [*rāja* + *indra*.]

rājñī, *f.* queen, princess, *Anglo-Indian* rannce; ruler. [*rājan*, 1150.]

rājya, *n.* kingship. [rāj, 1211.]

rātī, *a.* ready to give or bless; gracious; *as f.* grace. [√rā, 'give.']

rātra, *n.* for rātri at end of cpds. [1315b.]

rātrī, *later* rātri, *f.* night. [perhaps fr. √ram, 'rest.']

√ rādh (rādhnōti; rādhyate [701a], -ti; rārādha; ārātsit; rātsyāti; rāddhā; rāddhvā; -rādhyā; rādhyāti). —1. be successful; prosper, have luck; be happy, 103⁷; —2. *trans.* make successful or happy; gratify; —*caus.* accomplish; make happy, satisfy. [akin w. √rdh.]

+ apa, —1. hit away (from the mark), miss (the mark), fail; —2. be at fault, be to blame; offend, sin; aparāddha, guilty, to blame, 33¹. [for 1, cf. the simple verb, 'succeed,' i.e. 'make a hit': for 2, cf. the relation of Eng. *fail* and *fault*.]

+ ā, *caus.* make happy, satisfy.

rādhas, *n.* gracious gift, blessing. [√rādh, 'gratify': for mg, cf. French *gratification*, 'gift.']

rāmā, *a.* dark; *as m.* Rāma, hero of the epos Rāmāyana; cf. rāghava.

rāyas-poṣa, *m.* development, i.e. increase of wealth. [gen. s. of rāi, 1250d: 171².]

rāva, *m.* cry; yell; howl. [√ru, 1148.2.]

rāṣī, *m.* troop, host; heap. [perhaps akin w. raṣmī, q.v.: for connection of mg, cf. Eng. *line* and French *cordon*, as applied to soldiers.]

rāṣṭrā, *n.* kingdom; sovereignty. [√rāj 1: see 219⁵, 1185a.]

rāṣṭrī, *f.* directrix, sovereign. [√rāj 1: see 219⁵, 1182².]

rāṣṭriya, *a.* belonging to the sovereignty; *as m.* sovereign, ruler. [rāṣṭra, 1215.]

rāhū, *m.* The Seizer, Rāhu, who is supposed to seize and swallow sun and moon, and thus cause eclipses. [prob. fr. √rabh, 1178².]

√ ri or rī (rināti; rīyate [701c]). —1. *act.* cause to run or stream, let loose; —2. *mid.* flow; run; dissolve. [cf. Lat. *ri-vus*, 'stream, brook'; provincial Eng. *run*, 'brook,' as in *Bull Run*; Ger. *rinnen*, Eng. *run*: see also √lī + pra.]

√ ric (ripākti; rīcyate [701b]; rirēca, riricē; ārīkṣit, ārīkṭa; rekṣyāti; rik-tā; *pass.* rīcyāte; *caus.* recāyati). —1. leave; —2. let go, let free; —3. *very rarely* (like Eng. *colloq.* part with), sell.

[w. ripākti cf. Lat. *linquit*, 'leaves': cf. *l-As-s*, 'left'; Lat. *lic-et*, 'it is left, i.e. permitted' (Eng. *leave* means 'permission'); AS. *leōn*, *lih-an*, Ger. *leih-en*, 'leave a thing to a person for a time, einem etwas überlassen, i.e. lend'; AS. *læn*, 'gift, loan,' Eng. noun *loan*, whence denom. verb *loan*; fr. *læn* comes *lānan*, 'give, loan,' Old Eng. *læn-en*, preterit *læn-de*, whose *d* has become part of the root in Eng. *lend* (though good usage has not sanctioned the precisely similar blunder in *drown-d-ed*).]

+ ati, *mid.* (through *pass. sense* be left over) surpass; predominate; —*caus.* cause to be in surplus; overdo, 90¹².

√ rip (rirēpa; riptā). —1. smear; stick; smear, and so —2. *as in* Eng., defile; —3. (with the same metaphor as in the Ger. *an-schmieren*) cheat, impose upon. [the old form of √lip: see under √lip.]

ripū, *m.* impostor, cheat; later foe. [√rip, 1178b.]

riprā, *n.* defilement; impurity. [√rip, 1188c.]

ripa-vāhā, *a.* carrying off or removing impurity. [acct, 1270.]

√ riṣ (riṣāti, -te; riṣtā). —1. pull; —2. pull or bite off, crop. [older form of √liṣ.]

√ riṣ (reṣati; riṣyati, -te [701a]; riṣtā; *caus.* reṣāyati; ārīriṣat). be hurt; receive harm; *caus.* harm.

√ rī, see ri.

√ ru (rādūti [626]; ruvāti; rurāva; ārāvīt; rutā; rōtum). cry; yell; howl; hum, 20⁹. [cf. *ō-pū-ṣmai*, 'howl'; Lat. *raucus*, 'screaming, hoarse'; AS. *rȳn*, 'a roaring.']

rukṃā, *m.* ornament of gold; *as n.* gold. [√ruc, 1166, 216.5.]

√ ruc (rōcate, -ti; rurucē, rurōca; ārucat, ārociṣṭa; rocīṣyāte; rucitā; rōcītum). —1. shine; be bright or resplendent; —2. appear in splendor; —3. appear beautiful

→ 5 of us, from (?)
lost for!

cf. *Plantus*
palore or
pallore (cf. *pallo*)
or *pallo*!

or good, please. [cf. *δμφι-λόκ-η*, 'twilight'; *λευκ-ός*, 'bright'; Lat. *lūx*, *lūmen*, for *lūc-s*, *lūc-men*, 'light'; *lūna*, *lūc-na*, 'moon'; AS. *lēoh-t*, Eng. *light*; cf. also Lat. *lūc-us* (a *lucendo*, after all!), 'a clearing (Eng. of U.S.) or Lichtung (Ger.) or glade or grove'; AS. *lēah*, Eng. *lea*, 'field, meadow'; *ley* in *Brom-ley*, 'broom-field,' and *-loo* in *Water-loo*.]

+ *prati*, appear good unto, please, 74⁶.

rūci, *f.* pleasure. [√*ruc*, 210.2.]

rucira, *a.* splendid; beautiful.

rucirānana, *a.* fair-faced. [ānana: 1298.]

√ *ruj* (*rujāti*; *rurōja*; *rugnā*; *ruktvā*; *-rūjya*). —1. break, break to pieces; —2. injure, pain. [cf. *λυγ-ρός*, 'painful, sad'; Lat. *lūg-eo*, 'grieve.']

rūj, *f.* pain, disease. [√*ruj*: for mg, cf. Ger. *Ge-brechen*, 'infirmity,' w. *brechen*, 'break'; also *roga*.]

rujānā, *f.* perhaps breach, cleft, rift (of the clouds). [√*ruj*.]

√ *rud* (*rōditi* [631], *rudānti*; *rurōda*; *rod-īṣyāti*; *ruditā*; *rōditum*; *ruditvā*; *-rūdyā*). —1. cry, weep; —2. weep for, lament. [cf. Lat. *rud-ere*, 'roar'; AS. *reōt-an*, 'weep.']

rudrā, *a.* connected by Hindus w. √*rud*, 'cry,' and so howling, roaring, terrible, applied to Agni and other gods; true meaning uncertain; — as *m.* —1a. *sing.* in the *Veda*: Rudra, leader of the Maruts or Storm-gods, 77¹⁸, RV. x.125.6; —1b. in *pl.* The Rudras, a class of storm-gods, RV. x.125.1; —2. *sing.* Rudra, received into the Hindu Trinity in the later mythology, and known by the name *Śiva*, q.v.

√ *rudh* (*ruṇāddhi*, *runddhé*; *rurōdha*, *rurudhé*; *ārāutsāt*, *āruddha*; *rotsyāti*, *-te*; *ruddhā*; *rōddhum*; *ruddhvā*; *-rūdhya*). —1. hold back; obstruct; hold; —2. keep off; hinder; suppress; —3. shut up; close.

+ *anu*, as *pass.*, or *mid. intrans.*, i.e. as of the *yá-* or *ya-class*, *anurudhyate*, also *-ti*, be held to, keep one's self to; be devoted to, practice, 10¹³; have regard for.

+ *ava*, —1. hold off; —2. *mid.* (hold apart for one's self, lay up, and so)

obtain; — *desid. mid.* desire to obtain, 96¹¹.

+ *ni*, hold; stop; shut up.

+ *vi*, hinder or disturb.

√ *2rudh* (*ródhati*). grow. [collateral form of √*ruh*, q.v.: cf. Lat. *rud-is*, fem., 'rod, staff': for mg, cf. w. √*rudh* and Ger. *wachsen*, 'grow,' the nouns *vī-rudh* and *Ge-wächs*, 'a growth, i.e. plant': kinship of Eng. *rod*, 'a growing shoot, rod, measure of length,' older *rood*, 'measure of length or surface,' is improbable on account of the *ō* of AS. *rōd*.]

√ *ruṣ* (*rōṣati*; *rūṣyati*; *ruṣitā*, *ruṣtā*). be cross or angry. [cf. *λύσσα*, *ἄλυσ-ja*, 'rage.']

rúṣ [*ruṣ*, *ruḍbhyām*], *f.* anger. [√*ruṣ*.]

√ *ruh* (*róhati*, *-te*; *rurōha*, *ruruhé*; *ārūhat*, *ārūkṣat*; *roksyāti*, *-te*; *rūdhā*; *rōddhum*; *rūdhvā*; *-rūhya*; *rūrukṣati*; *rohāyati*, later *ropáyati* [1042e]). —1. rise, mount up, climb; —2. spring up, grow up; —3. grow, develop, thrive; — *caus.* —1. raise; —2. place upon. [see √*2rudh*: for euphony, see 222⁸.]

+ *adhi*, *caus.* cause (e.g. one's body, acc.) to rise to (e.g. the balance, acc.), i.e. put (one's body) upon (the balance), 48¹⁵.

+ *ā*, mount or get upon (a stone); seat one's self upon; climb (tree); ascend to (the head, hill-top, life, place); embark upon (boat, ship); *fig.* get into (danger); — *caus.* cause to get upon (stone, pelt) or into (wagon, boat), w. acc. of person and acc. or loc. (105¹¹) of thing; — *desid.* desire to climb up to.

rūpā, *n.* —1. outward look or appearance, as well color as form or shape; Lat. *forma*; form, 48¹⁷, 77², 96¹²; *rūpaṁ kṛ*, assume a form, 14⁸, 49⁶; (reflected) image, 62¹⁷; —2. (like Lat. *forma*, and Eng. shape in shape-ly) good form, i.e. beauty, 2⁴, etc.; —3. appearance, characteristic mark, peculiarity. [cf. *varpas*: see also *varcas*.]

√ *rūpaya* (*rūpáyati* [cf. 1056, 1067]). used esp. in theatrical language (to have the look or appearance of, i.e.) act. [*rūpā*, 1058.]

+ni, -1. *like Eng.* look into—*tentatively*, i.e.: investigate, 20¹⁸; seek, 29¹⁷; search, 33¹²; -2. look into—*successfully*, i.e.: find out, 44¹⁷; discover, 26¹⁰; -3. act, see simple verb.

rūpa-jitāpsaras, *a.* surpassing the Apsarases in beauty.

rūpavant, *a.* *like Eng.* shape-ly and *Lat.* formosus; beautiful, handsome, 1⁴. [rūpa, 1233.]

rūpa-sampad, *f.* beauty of form, i.e. beauty.

rūpa-sampanna, *a.* endowed with beauty, beautiful. [vpad.]

re, *word of address.* O; ho. [cf. are.]

√rej (réjati, -te). -1. *act.* shake, trans.; -2. *mid.* shake, intrans.; tremble. [perhaps akin w. √λγ in ἐ-λέ-λγε, 'caused to tremble, shook.']

reṇú, *m.* dust. [perhaps connected w. √ri, 'dissolve, go to pieces,' just as *Ger.* Staub, 'dust,' w. stieben, 'fly asunder': 1102.]

revā, *f.* Revā, a river, the same as the Narmadā, *q.v.*

rāī [361b], *m., rarely f.* possessions; wealth; prosperity. [stem strictly rā: prop. 'bestowal,' √1rā, see 361b and rayī: w. acc. rā-m, cf. *Lat.* nom. rē-s, 'property.']

rokā, *m.* brightness, light. [√ruc.]

rōga, *m.* infirmity, disease. [√ruj, 216.1: for mg, see noun rūj.]

rocanā, *a.* shining, light; as *n.* light; the place of the light, ethereal space or spaces, 71¹⁷, 81^{4,8}; see rājas for further description. [√ruc, 1150.]

rociṣṇú, *a.* shining, bright; *fig.* blooming. [√ruc, 1194a: or rather perhaps fr. rocīś, 1194c.]

rocīś, *n.* brightness. [√ruc, 1153.]

ródasī, *dual f.* the two worlds, i.e. heaven and earth.

rodha, *a.* growing. [√2rudh, 'grow.']

ropaya, see 1042c end.

róman, *n.* hair on the body of men and beasts (usually excluding that of the head and beard and that of the mane and tail); *later* loman, *q.v.*

romānta, *m.* loc. -e, in hair-vicinity, i.e. on the hairy side (of the hand). [roman (1249a²) + anta.]

rāukma, *a.* golden, adorned with gold. [rukma, 1208f.]

lakṣá, *n.* -1. rarely, mark, token; -2. a hundred thousand, an Anglo-Indian lac; -3. (*like Eng.* mark) mark which is aimed at. [√lag, 'be fastened to,' 1197a: for mg 1, cf. connection of *Eng.* verb tag, 'fasten,' w. noun tag, 'attachment, appendage,' and so, esp. as used in modern shops, 'a mark or label-tag'; for 2, cf. the specialization of *Eng.* marc or mark as 'a weight' (of gold or silver) and as 'a money of account'; also that of *Eng.* token as 'a coin' and as 'ten quires printed on both sides.']

lakṣaṇá, *n.* -1. mark, token; characteristic; attribute, 66¹¹; character, 101¹²; essential characteristic, 41¹⁴; special mark; *esp.* lucky mark, mark of excellence, 62⁷, 98^{7,8}; mark in the sense of determinant at 58²⁸; -2. (*like Eng.* designation) name, 57¹⁴; -3. form, kind, 65¹². [fr. the denom. lakṣaya (1150.2a), or rather fr. the simpler but very rare form of the same denom. (1054), √lakṣa.]

√lakṣaya (lakṣáyati [1056]). mark, note, notice. [lakṣa, 1053: so *Lat.* notare fr. nota.]

+upa, mark, notice; see; *pass.* appear.

lakṣasaṁkhyā, *a.* having lacs (see lakṣa) as their number, numbered by hundred-thousands. [lakṣa + saṁkhyā.]

lakṣmī [363²], *f.* -1. mark, sign; -2. with or without pāpī, bad sign or omen, something ominous, bad luck; -3. *oftenest* a good sign, in the older language usually with puṇyā; good luck; prosperity, 18¹⁴; wealth, 46²; (royal) splendor, 51¹⁹. [fr. lakṣ (1167), the quasi-root of lak-ṣa, which is a deriv. of √lag: for connection of mg 1 w. √lag, see lakṣa: as for 2 and 3, observe that *Eng.* luck sometimes means 'bad luck,' but oftener 'good luck.']

lakṣya, *grdv.* to be noticed or seen; to be looked upon or considered as, 41¹⁴. [derivation like that of lakṣaṇa.]

√ **lag** (lágati; lagsiyáti; lagná [957c]; lagitvá; -lágya). attach or fasten one's self to; lagna, attached to, put upon. [cf. lakṣa, lakṣmī, liṅga.]

laguḍa, *m.* cudgel.

laghú, *younger form of raghú*, *a.* — 1. swift, quick; — 2. light, *i.e.* not heavy; — 3. (light, *i.e.*) insignificant; small; contemptible; low.

[for derivation, see *raghú* and *vrāñh*: cf. *ἰ-λαχύ-ς*, 'small,' *ἐλαχίστος*, 'smallest'; Lithuanian *lenguas*, 'light'; Lat. *lēvis*, *denhu-i-s*?, '1. swift, 2. light, not heavy, 3. insignificant, small' (mgs quite parallel w. those of *laghu*); AS. *lung-re*, 'quickly'; Eng. *lungs*, 'lights': kinship of AS. *leōh-t*, Eng. *light*, 'not heavy,' *lights*, 'lungs,' not certain: for connection of mgs 1 and 2, observe that *swift* and *light*, just as *slow* and *heavy*, name qualities naturally associated: for *light*, 'not dark,' see *vruc*.]

laghu-krama, *a.* having a quick step; —*am*, *adv.* [1311], quickly.

laghu-cetas, *a.* small-minded.

√ **lañgh** (lañgháyati; lañghitá; -lañgh-ya). spring over. [see *vrāñh*, and under *laghú*.]

√ **lajj** (lajjáte; lalajjé; lajjitá; lájjitum). be ashamed.

+ *vi*, be ashamed.

lajjā, *f.* shame. [√ *lajj*, 1140.]

lajjāvant, *a.* having shame; embarrassed. [1233.]

√ **lap** (lápāti; lalāpa; lapiṣyáti; lapitá, laptá; láptum; -lāpya). chatter; talk; lament. [cf. *ὁ-λοφύ-ς*, 'a lamenting'; *ὀλοφύρμαι*, 'lament'; perhaps Lat. *lamenta*, 'laments'.]

+ *ā*, talk to, converse with.

+ *pra*, talk out heedlessly or lamentingly.

+ *vi*, utter unintelligible or lamenting tones.

+ *sam*, talk with; *caus.* (cause to talk with one, *i.e.*) address, 26¹.

√ **labh**, *younger form of rabh* (lābhate; lebhé; ālabdha; lapsyáte; labdhá; labdhvā; -lābhya). — 1. catch; seize; — 2. receive; get. [see under *vrabh*.]

+ *pra*, — 1. seize; take; — 2. dupe; fool. [for 2, cf. Eng. colloq. *take in*, 'gull,' and *catch*, 'ensnare'.]

+ *vi-pra*, fool, 37⁶. [see √ *labh* + *pra*.]

√ **lamb** (lāmbate; lalambé; lambiṣyáti; lambitá; lāmbitum; -lāmbya). — 1. hang down; — 2. sink; — 3. hang upon, hold on to; cling to; and so — 4. (like Eng. stick) tarry, lag. [younger form of *vramb*, 'hang down limp': cf. *λοβ-ός*, 'lobe or pendent part' (of ear, liver); Lat. *lāb-i*, 'sink, fall'; *limbus*, 'fringe, border'; AS. *læppa*, 'loosely hanging portion,' Eng. *lap* (of coat, apron); Eng. *limp*, 'hanging loosely, flaccid'; *lop-ears*, 'hanging' ears (of a rabbit).]

+ *ava*, — 1. hang down; — 2. sink; — 3. hang upon, hold on to.

+ *vi*, lag, loiter. [see √ *lamb* 4: for mg, cf. also Eng. *hang*, in *hang fire*.]

√ **lal** (lálāti, -te; lalitá). sport, dally, play; behave in an artless and unconstrained manner; *lalita*, see *s.v.*

lalāṭa, *n.* forehead.

lalita, *a.* artless, naive; lovely. [prop. 'unconstrainedly behaved,' ppl. of √ *lal*, 952²: so Eng. *behaved* has rather adjectival than verbal coloring.]

lavanā, *n.* salt, *esp.* sea-salt; *as a.* salt.

√ **las** (lāsati; lalāsa; lasitá). gleam, glance. [orig. 'glance,' but, like Eng. *glance*, with the subsidiary notion (see *lassa*), 'move quickly hither and thither,' and so, 'play' (see the cpds w. preps.): conversely, Eng. *dull* means 'slow,' and then, 'not glancing': cf. Lat. *lascivus* (through *las-cu-s*), 'wanton'.]

+ *ud*, — 1. glance; — 2. play; — 3. be overjoyed, 24²³.

+ *vi*, — 1. glance; — 2. play; — 3. be joyful or wanton.

lassa, *a.* moving quickly hither and thither; lively. [√ *las*.]

lājā, *m. pl.* parched or roasted grain. [perhaps akin w. √ *bhrj*.]

lābha, *m.* the getting, acquisition. [√ *labh*.]

√ **likh** (likhāti; lilékha; álekhit; likhiṣyáti; likhitá; likhitvá; -likhya). — 1. scratch; furrow; slit; draw a line; — 2. write; write down; delineate. [younger

Kluge, su. schlapp.

form of √rikh: cf. *ἔ-ρεκ-ω*, 'furnow' (*χθόνα*, 'ground'); *ἔ-ρέχ-θω*, 'tear, rend'; Lat. *rima*, *eric-ma*, 'slit, crack': for mgs, observe that Eng. *write* is fr. the same root as Ger. *ritzen*, 'scratch'.]

liṅga, n. mark (by which one knows or recognizes a thing), Kenn-zeichen, characteristic. [connected w. √lag in the same way as lakṣa, q.v.]

liṅga-dhāraṇa, n. the wearing of one's characteristic marks.

√ lip (līpāti, -te [758]; līlāpa; ālipat, ālīpta; līptā; -līpya). —1. besmear or rub over a thing (acc.) with a thing (instr.); —2. smear a thing (acc.) over or on a thing (loc.); stick (trans.) on to; pass. stick or stick to, intrans.

[younger form of √rip: orig. mg 'smear, stick': cf. *τὸ λίπος*, 'grease'; *ἀ-λείφ-ω*, 'anoint'; Lat. *lippus*, 'blear-eyed'; *λίπαρός*, 'greasy, shiny':

further akin are the following words, but with curious divarication of mg: *λίπαρέω*, like Eng. *stick to*, i.e. 'persist'; AS. *be-lif-an*, Goth. *bi-leib-an*, Ger. *b-leib-en*, (lit. 'stick', i.e.) 'remain'; AS. *libban*, Eng. *live*, Ger. *leben*, 'be remaining or surviving, superstitum esse'; AS. *lif*, Eng. *life*; finally AS. *lēf-an*, Eng. *leave*, 'cause to remain.']

+ *anu*, smear over, cover with.

+ *vi*, besmear.

lipi, f. —1. a rubbing over; —2. writing. [√lip, 1155.1.]

√ liḡ (liḡāte; liliḡé; āleḡiṣṭa; liṣṭā). tear, break. [younger form of √riḡ.]

liḡa, tearing, breaking, and so cutting, in ku-liḡa. [√liḡ.]

√ li (lāyate; liyate; lilyé; āleṣṭa; līnā; -līya). —1. cling to; —2. stick; —3. (stay, i.e.) of birds and insects, light upon, sit upon; —4. slip into; disappear.

+ *ni*, —1. cling to; —2. light upon (of birds); —3. slip into; disappear; hide.

+ *pra*, go to dissolution. [cf. √ri.]

līlā, f. —1. play; —2. (like Eng. child's play) action that can be done without serious effort; līlayā, without any trouble.

√ luṭh (luṭhāti; lulōṭha; luṭhitā). roll.

√ lup (lumpāti [758]; lulōpa; luptā; lōptum; luptvā; -lūpya). —1. break; harm; —2. attack; pounce upon; —3. rob, plunder. [younger form of √rup: cf. Lat. *rumpere*, 'break'; AS. *reōf-an*, 'break'; *reōf*, 'spoil of battle, booty, armor, etc., esp. clothing, garments,' Ger. *Raub*, 'robbery, booty'; AS. *reāfian*, 'despoil, rob,' whence Eng. *reave*, ppl. *reft*, and *be-reave*: fr. Old High Ger. *roubōn*, 'rob,' through Old French *rober*, 'rob,' comes French *dé-rober*, Eng. *rob*, and fr. Old High Ger. *roub*, 'robbery, booty, esp. pillaged garment,' in like manner, French *robe*, 'garment,' Eng. *robe*.]

lubdhaka, m. hunter. [lubdha, √lubh.]

√ lubh (lūbhyati; lulōbha, lulubbé; lubdhā; lōbdhum). —1. go astray; —2. be lustful; have strong desire; lubdha, longing for. [cf. *ἡ λίψ*, *ἐλιφ-ς*, 'longing'; *λίπ-τ-ομαι*, 'long for'; Lat. *lub-et*, *lib-et*, 'is desired or agreeable'; *libens*, 'willing, glad'; *libido*, 'desire'; AS. *leōf*, 'dear,' Eng. *lief*, 'dear, gladly'; Ger. *lieb*, 'dear'; also Eng. *love*.]

√ lul (lōlati; lulitā). move hither and thither.

√ lū (lunāti [728]; lulāva; lūnā). cut (e.g. grass, hair); cut off; gnaw off. [cf. *λύ-ω*, 'separate, i.e. loose'; Lat. *so-lū-tus*, 'loosed.']

lekha, m. a writing; letter. [√likh.]

√ lok (lōkate; luloké; lōkitum; caus. lokāyati [1056]; lokitā; -lōkya; only caus. forms are in common use, and these only with *ava*, *ā*, and *vi*). get a look at; behold; —caus. [1041²] —1. look, look on; —2. get a look at, behold. [on account of the guttural k, prob. a secondary root fr. rokā (√ruc, 216.1): for connection of mg, cf. *λευκ-ός*, 'bright,' and *λεῖσσω*, *ἐλευκ-ω*, 'see'; Lat. *lūmen*, 'light,' then 'eye' (see under √ruc); also locana: no connection w. Eng. look.]

+ *ava*, caus. —1. look; —2. look at or upon; —3. behold, see, perceive.

+ *ā*, caus. —1. look at; —2. see, perceive.

* However, the altar represents the world, Haug, AB. ii. 368 N.

† & represent 3 pr. 12, 13 = uka-loka

[235]

[vakṣaṇā

+ vi, caus. -1. look; -2. look at, inspect, 25^c; -3. behold.

theoret!
!!
lokā, perhaps a younger form of ulokā (which appears regularly in the oldest texts, but divided as u lokā, 84¹¹), m. -1. open space; free room; place, 83¹⁵; -2a. the vast space; the world, 103⁸; any imaginary world or worlds, 15¹⁶; cf. antarikṣa-, indra-, jīva-, pati-, para-, manuṣya-, svarga-loka; -2b. used of heaven: svar-go lokas, the world situate in the light, 103^{5, 14, 10}; so sukr̥tām ulokas, the world of the righteous, 84¹¹; later, sukr̥tasya lokas, world of virtue, 89⁸; so 5²¹; -2c. of earth: loke kṛtane, in the whole earth, 5¹⁶; asmin . . . loke, in this world (cf. iha), 68¹²; in same sense, loke, 57⁸, 63⁷; -2d. with senses merging imperceptibly into those given under 3, e.g., in the world or among men, 26², 36³, 47²¹; -3. (like Eng. world and French monde) people; folks; men or mankind; sing. 6⁷, 21¹⁸; pl. 2^{5, 14}, 39¹⁹, 57¹⁵. [etymology uncertain: no connection with Lat. locus, Old Lat. stlocus, 'place']

loka-kṛt, a. world-making, world-creating. [1269.]

loka-pālā, m. pl. world-protectors, either four in number (regents of the four quarters of the world), or eight (regents of the cardinal points and four points mid-way between).

loka-pravāda, m. world-saying, common saying.

place 4
lokam-prṇā, a. world-filling; f. -ā (sc. iṣṭakā), Lokamprīṇā, name applied to the common bricks used in building the sacred fire-pile, and so called because all laid with the recitation of the one general formula, lokām prṇa, 'fill thou the world.' [1314b: for prṇa, √1 pr, see 731.]

logā, m. clod (of earth). [√ruj, 'break,' 216.1: for mg, see under mfd.]

√loc (locayati; locitā; -lōcyā). used only with ā. [derived fr. √ruc; just how, is unclear: see √lok.]

+ ā, -1. rarely, cause to appear or be seen; -2. usually, bring to one's own sight or mind, consider, reflect; matsyār

ālōcitam (impers., 990), the fishes reflected; ity ālōcyā, thus reflecting.

+ pary-ā, see loc + ā; reflect, deliberate.

+ sam-ā, see loc + ā; reflect.

locana, -1. a. enlightening; -2. as n. eye, usual mg. [√loc: for mg, cf. lūmen, under √lok.]

lobha, m. strong desire; greed, avarice. [√lubh.]

lobha-viraha, m. freedom from avarice.

lōman, n. hair on the body of men and beasts (usually excluding that of the head and beard and that of mane and tail). [prop. 'clippings, shearings,' √lū, 'cut,' 1168.1a: cf. roman.]

lola, a. -1. moving hither and thither, uneasy; and so -2. anxious for, desirous of; greedy. [√lul.]

loṣṭā, m. n. clod (of earth). [√ruj, cf. 222⁴: for mg, see under mfd.]

lohā, a. reddish; coppery; as m. n. reddish metal, copper. [cf. lōhita, rōhita, and rudhirā, all meaning 'red': with the last, cf. ṭ-pvθ-pōs, Lat. ruber, rufus, Eng. ruddy, red.]

lohāyasā, n. coppery metal, any metal alloyed with copper. [āyasā.]

lāulya, n. greediness. [lola, 1211.]

lāuhāyasa, a. metallic; as n. metallic ware. [lohāyasa, 1208f.]

vaṅśā, m. -1. cane or stock or stem, esp. of the bamboo; -2. (like Eng. stock, and stem [rarely], and Ger. Stamm) lineage, family, race.

vaṅśa-viṣuddha, a. -1. made of perfectly clear or unblemished bamboo; -2. of pure lineage. [lit. 'vaṅśa-pure, pure in its or his vaṅśa,' 1205: √cudh.]

√vak (vāvakrē [786, 798a]). roll. [akin w. √vañc, q.v.]

vaktavyā, grdv. to be said or spoken; see 990 end. [√vac, 964.]

vakrā, a. -1. crooked; -2. fig. (nearly like Eng. crooked) disingenuous, ambiguous. [√vak, 1188.]

vakṣāṇā, f. pl. belly; bellies (of cloud-mountains).

√vac (vákṭi; uvāca, ūcās [784, 800e]; āvocat [847 end, 854]; vakṣyāti, -te; uktá; váktum; uktṛá; -úcyā; ucyāte; vācáyati). say or speak (w. acc. of person, 10²²; or w. acc. of person and acc. of thing, 7¹³); announce or tell, 66¹², 98¹⁷; name or call, 58⁷; punar uvāca, replied, 19¹²; ity uktvā, with saying so, i.e. with the words "...," saying "...," 4²; so saying, 19²³, etc.;

—uktá, —1. spoken, said; *impers. pass.* [999 mid.], kākena uktam, the crow said, 24¹³, etc.; uktam, introducing a proverb, 't is said, 19⁹, 20¹⁵, etc.; —2. spoken unto; evam ukta, thus addressed, 3⁶, etc.

—caus. —1. mid. cause or ask (e.g. the Brahmins) to pronounce for one's self (e.g. a benediction), 101², 106⁴; —2. cause (a written leaf) to speak, i.e. read, 54²⁰.

[cf. ὤσα, *Fok-ja, 'voice, rumor'; Lat. vocāre, 'call'; Ger. er-wäh-nen, 'mention': w. vác-as, 'word,' cf. *Fok-s, stem *Fok-s, 'word,' w. labialization: w. āvocam, *a-va-uc-am, cf. *Fok-s, *Fok-s, 'said': w. nom. vák, *vák-s, stem vác, 'voice,' cf. Lat. vox, *vóc-s, 'voice,' and *Fok-s, for *Fok-s, i.e. Fok-s, 'voice.']

+anu, —1. repeat or say (sacrificial prayers, etc.) for some one (*gen.*); —2. mid. say after (the teacher), i.e. learn, study; anūcānā, *perf. mid. ppl.*, who studies, studied, learn-ed.

+abhy-anu, say with regard to or with reference to something; describe (an occurrence) in (metrical and Vedic) words.

+nis, speak out or clearly; explain.

+pra, —1. tell forth, proclaim; tell, announce, mention; and so —2. (as conversely laudāre, 'praise,' comes to mean 'mention') praise; —3. tell of, *colloq.* tell on, i.e. betray, 93¹⁸; —4. say, 45⁹; —5. declare to be; name, 57⁵.

+prati, say in return, answer.

+sam, say together.

vācana, n. —1. speech; words, 9¹⁸, etc.; dictum; —2. (like Lat. c-dictum and Eng. edict and word) command; injunction, 28¹⁸. [√vac, 1150.]

vācas, n. —1. speech, 4⁶, etc.; words; word; counsel; —2. language, 54¹¹; —3. (like Eng. word) order; request, 53³. [√vac, 1151. 1a: cf. *Fok-s, 'word.']

√vaj (vājáyati). probable root, with the meaning be strong or lively, inferred from ugrá, ójas, vājra, vāja; see these words; vājáyant, hastening, 75⁹: cf. √vājaya. [cf. *Fok-s, 'strong, healthy'; AS. wac-ol, 'awake'; Eng. wake, 'not to sleep'; perhaps Lat. vig-ēre, 'be lively or strong,' vig-il, 'awake.'] *Kluge, 4. auch.*

vājra, m. Indra's thunderbolt, 70³, 88¹⁵. [orig., perhaps, a mere epithet, 'The Mighty' (√vaj), like *Mjölnir*, 'The Crusher,' name of Thor's hammer.]

vājra-bāhu, a. having the thunderbolt on his arm (of Indra), lightning-armed. [1303.]

vajrin, a. having the thunderbolt (of Indra). [vajra, 1230.]

√vañc (vāñcati; vāñcáyati; vāñcitá). totter; go crookedly; caus. (cause to go astray, i.e.) mislead, deceive; cheat. [cf. Lat. vacillare, 'totter, be unsteady'; AS. wōh, 'crooked, wrong,' whence Eng. woo, 'incline to one's self, court.']

+upa, totter unto.

vāñcaka, m. deceiver. [√vañc, caus.]

vāñcayitavya, *grdv.* to be deceived; as n. a to-be-practised deceit, w. objective *gen.* (296b beg.), 26². [√vañc.]

vaṭa, m. Ficus indica; cf. nyag-rodha.

vañik-putra, m. merchant's son. [vañij.]

vañij, m. merchant. [√vañ, 383.5.]

√vat (vátati; vātáyati). only with api. understand; caus. cause to understand or know, reveal, inspire (devotion). [cf. Lat. vāt-es, 'wise seer': see under vāta.]

vatsá, m. young; esp. young of a cow, calf. [prop. 'yearling,' from a not quotable *vatas, 'year': with *vatas, cf. *Fok-s, 'year,' Lat. vetus in vetus-tus, 'bejahrt, in years, old': akin are Lat. vit-u-lus, 'yearling, i.e. calf,' and Eng. wether: for mg, cf. χίμαρος, 'goat,' prop. 'winter-ling' (see hima): see vatsara.]

vatsará, m. year; personified, 67¹⁵. [cf. vata; also pari- and sam-vatsara.]

√ **vad** (vādati, -te; uvāda, ūdé [784]; āvādit, āvadiṣṭa; vadiṣyāti, -te; uditā; vāditum; uditvā; -ūdyā; vādāyati). —1. speak, 95^{7.9}; say, 20¹⁹, etc.; speak to, *w. acc., or w. loc.* (4¹); —2. communicate; announce, RV. x.125.5; speak of; uditā, stated (authoritatively), 58¹⁶; —3. tell, *i.e.* foretell, predict, 103¹²; —4. designate as, 55⁶; name.

+ **abhi**, speak to, salute; signify, in the *deriv* abhivādin, abhivāda; *caus.* speak to; salute.

+ **praty-abhi**, *caus. mid.* salute in return.

+ **ā**, speak to; vidatham ā-vad, give orders to (the household), rule (as master or mistress).

+ **pra**, —1. speak forth; say; —2. declare to be.

+ **vi**, *mid.* contradict.

+ **sam**, *mid.* talk or take counsel with one's self.

vādana, *n.* —1. mouth; —2. face. ['organ of speaking,' √vad, 1150: for *mg*, cf. *nayana*.]

vaditavya, *grdv.* to be spoken. [√vad.]

vadya, *grdv.* to be spoken of, worthy of (favorable) notice, and so praiseworthy. [√vad, 903³ c.]

√ **vadh** (āvadhīt, āvadiṣṭa; vadhisyāti, -te). —1. strike; harm; —2. (just as AS. sleān meant first 'strike' and then 'slay, *i.e.* kill') slay, kill. [see √bādh: cf. *ōθ-éw*, 'push': see *vadhar*.]

vadhā, *m.* —1. murderer; —2. weapon of death, *esp.* Indra's bolt; —3. slaying, slaughter. [√vadh.]

vādhār, *n.* weapon of death, *i.e.* Indra's bolt. [√vadh.]

vadhasnā, *only in instr. pl.* weapons of death, *i.e.* Indra's bolts. [vadhā, 1195.]

vadhū, *f.* —1. bride; —2. woman. [prop. 'the one fetched home' by the bridegroom, √vāh, q.v.]

vadhū-vastra, *n.* bride's garment.

vādhyā, *grdv.* —1. to be struck, *i.e.* punished, 27²¹; to be harmed; —2. to be slain, 27¹⁸. [√vadh, 903³ c.]

vādhri, *a.* whose testicles have been crushed; emasculated, *opp. of* vṛṣan. [√vadh, 1191.]

√ **van** (vanōti, vanutē; vavāna, vavnē; vātā). —1. hold dear, love; desire, seek, beseech, 79¹⁹; —2. get; —3. win. [cf. Lat. *ven-ia*, 'favor'; *Ven-us*, 'The Lovely One'; AS. *winnan*, 'exert one's self, strive,' Eng. *win*, 'gain by striving'; AS. *wēn*, 'hope, expectation, supposition,' whence *wēn-an*, Eng. *ween*, 'suppose': see √vāñch.]

vāna, *n.* wood; forest.

vanānā, *f.* desire. [√van, 1150.2b².]

vānanvant, *a.* having desire, desiring. [perhaps fr. *vanānā*, 1233, *w. irreg. loss* of final ā: both *mg* and derivation are doubtful.]

vana-prastha, *m. n.* forest-plateau, wooded table-land. [1280b.]

vana-vāsa, *m.* the living in a wood; -tas, owing to (his) forest-life.

vānas-pāti, *m.* tree. ['lord of the wood': see 1267 and *a* and *d*: perhaps *vanas* stands for *vanar*, a subsidiary form of *vana*, cf. 171².]

√ **vand** (vādate; vavandē; vanditā; vānditum; vanditvā; -vāndyā). —1. praise; —2. salute reverentially. [orig. ident. w. √vad, 108g.]

+ **abhi**, make reverent salutation unto; salute.

vanditṛ, *m.* praiser. [√vand.]

√ **lvap** (vāpati, -te; uptā; -ūpya; vāpāyati). shear (hair, beard); trim (nails); *caus.* cause to be clipped, or simply [1041², clip.

√ **2vap** (vāpati, -te; uvāpa, ūpē [784, 800e]; āvāpsīt; vāpsyāti; uptā; uptvā; -ūpya). —1. strew; scatter, *esp.* seed, sow; —2. (like *χάω*) throw or heap up, *i.e.* dam up.

+ **apa**, cast away; *fig.* destroy.

+ **abhi**, bestrew.

+ **ā**, throw upon, strew.

+ **ni**, throw down.

+ **nis**, throw out, *esp.* deal out (from a larger mass) an oblation to a god, *dat.*; offer.

vapā, *f.* caul, omentum.

vápus, *a.* —1. wondrous, admirabilis; —2. (*like Eng.* admirable) exciting wonder mixed with approbation, *esp.* wondrous fair;

—*as n.* —1. a wonder; wonderful appearance; **vapur** *drçaye*, a wonder to see, *θαῦμα ἰδέσθαι*, 70⁹; —2. beautiful appearance; beauty, 8⁸; —3. appearance; form, 48²⁴. [for 2 and 3, cf. the converse transition of *mg* in *rūpa*, 1, 2.]

vayám, *we*, see 491. [cf. *Ger. wi-r*, *Eng. we*.]

1 **váyas**, *n.* —1. fowl, *collective*; —2. bird. [see *vī*, 'bird'.]

2 **váyas**, *n.* food, meal. [prop. 'enjoyment,' *√1 vī*, 'enjoy': for analogics, see *√2 bhuj*, 'enjoy,' and *√1 vī*.]

3 **váyas**, *n.* —1. strength, of body and of mind; health; —2. the time of strength, youth; marriageable age, 2⁶; —3. *generalized*, any age or period of life; years (of life). [akin *w. vī-ra*, *q.v.*]

vayá, *f.* strengthening.

1 **vára**, *m.* choice; wish; a thing to be chosen as gift or reward, and so gift, reward; **varam** *vṛ*, wish a wish, make a condition, 94¹; **varam** *dā*, give a choice, grant a wish, 1¹⁷; **práti váram** or **váram á**, according to one's wish. [*√2 vṛ*, 'choose': cf. *Eng. well*, lit. 'according to one's wish'.]

2 **vara**, *a.* (*like Eng.* choice or select) most excellent or fair, best, *w. gen. or loc.*, 16², 32¹; *w. abl.*, most excellent as distinguished from . . ., *i.e.* better than . . ., 68¹⁴; **varam** . . ., *na ca* . . ., the best thing is . . ., and not . . ., *i.e.* . . . is better than . . ., 17²¹. [*√2 vṛ*, 'choose': for *mg*, cf. *AS. cyst*, 'a choice,' and then 'the best,' with *ceōsan*, 'choose.']

varaṇa, *n.* a choosing. [*√2 vṛ*, 'choose.']

vara-varṇa, *m.* most fair complexion.

varavarṇin, *a.* having a fair complexion; —*inī*, *f.* fair-faced woman. [**varavarṇa**, 1230.]

varāṅganā, *f.* most excellent woman. [**aṅganā**.]

varāroha, *a.* having fair hips or buttocks; *καλλίπυγος*. [**āroha**.]

varāhā, *m.* boar.

váriṇas, *n.* breadth; *fig.* freedom from constraint, ease, gladness, *w. kr.* [belonging to *urđ*, 'broad': see 1173³, 467².]

váriyāṇs, *a.* very broad, wide extended. [*√1 vṛ*, 'cover, extend over': see 467² and 1173³.]

váruṇa, *m.* The Encompasser (of the Universe), Varuna, name of an Aditya; *orig.* the supreme god of the Veda (see *selection xxxvii. and notes*), and so called king as well as god, 83¹²; omniscient judge who punishes sin and sends sickness and death, *selections* xliii., xlv., xlv.; *later*, god of the waters, 7¹⁹. [a personification of the 'all-embracing' heaven, *√1 vṛ*, 'cover, encompass,' 1177c: cf. *οὐρανός*, 'heaven,' and *Οὐρανός*, 'Heaven,' personified as a god.]

várūtha, *n.* cover; and so, as in *Eng.*, protection. [*√1 vṛ*, 'cover,' 1163c.]

varūthyā, *a.* protecting. [**varūtha**, 1212d4.]

vāreṇya, *grdv.* to be desired; and so, longed for, excellent. [*√2 vṛ*, 'choose,' 1217^{1,2,3}, 966b.]

varga, *m.* group. [*√vṛj*, 'separate,' 216.1: for *mg*, cf. *Eng. division*, 'a separating into parts,' and then 'the part separated, group.']

vārcas, *n.* vitality, vigor; the illuminating power in fire and the sun; and so, splendor; *fig.* glory. [perhaps akin with *ruc*: cf. *varpas* with *rūpa*.]

várṇa, *m.* —1. outside; external appearance; color, 36¹⁹, 37⁶, etc.; complexion; —2. (color, and so, as in *Eng.*) kind, species, sort, 98²; —3. (sort of men, *i.e.*) caste, 28¹⁸; —4. letter; sound; vowel, 59¹⁶; syllable; word, 98³. [*√1 vṛ*, 'cover,' 1177a: for *mg* 1, cf. *Eng. coating*, and *coat* (of paint), and *Lat. color*, prop. 'cover or coating,' cognate *w. oc-cul-ere*, 'cover over.']

√ varṇaya (**varṇayati**). —1. color, paint; —2. *fig. (like Eng. paint)*, depict, describe; tell about; *pass.* 12³. [**varṇa**, 1058.]

vartana, *n.* *prop.* an existing, and so (*like Eng. living*), means of subsistence [*√vṛt*, *mgs* 3, 5: cf. *vṛtti*.]

- vartī**, *m.* restrainer, stayer. [√1 vṛ, 'cover,' mg 3, 'restrain': 1182.]
- vārtman**, *n.* wheel-track; path, 43⁹;
- vartmanā**, *at end of cpds:* by way of, 39¹⁴; *or simply* through; **ākāṣa-vartmanā**, through the air, 39¹. [√vṛt, 1168.1a.]
- vārtra**, *a.* warding off, holding back; *as n.* a water-stop, dam, weir. [√1 vṛ, 'cover,' q.v.]
- 1 vārdhana**, *a.* —1. increasing, *trans.*; *as m.* increaser; —2. delighting in. [√1 vṛdh, 'increase,' q.v.]
- 2 vardhana**, *n.* the cutting. [√2 vṛdh, 'cut'.]
- vārpas**, *n.* assumed appearance; image, form. [akin with rūpā: cf. varcas.]
- vārman**, *n.* envelope; coat of armor; protection; *at end of Kshatriya-names*, 59¹³ *n.* [√1 vṛ, 'envelop,' 1168.1a.]
- varṣā**, *n.* —1. rain; —2. (rainy-season, *i.e.*) year; —**varṣā**, *f. pl.* —1. the rains, *i.e.* the rainy season; —2. *very rarely*, rain-water, 104¹⁴. [√vṛṣ: cf. ἔσπραι, 'rain-drops': for mg 2 of varṣa, cf. Eng. "girl of sixteen summers," "man of seventy winters," abda and çarad.]
- varṣa-karman**, *n.* the action of raining.
- varṣa-ṣatka**, *n.* year-hexade, period of six years.
- varṣmān**, *m.* height; top; crown of the head. [see 1168.1c² and 2b.]
- valā**, *m.* *prop.* an encloser, and so —1. (enclosure, *i.e.*) cave; —2. *personified*, Vala, name of a demon who shuts up the heavenly waters to withhold them from man and is slain by Indra, 81^{6,7}. [√1 vṛ, 'enclose'.]
- vala-vṛtra**, *m.* Vala and Vritra. [1252.]
- valavṛtra-niṣūdana**, *m.* destroyer of Vala and Vritra, *i.e.* Indra. [1264.]
- valavṛtra-han** [402], *a.* slaying Vala and Vritra; *as m.* slayer of Vala and Vritra, *i.e.* Indra. [1260.]
- valmika**, *m.* ant-hill.
- vavri**, *m.* *prop.* cover, and so —1. place of hiding or refuge; —2. corporeal tegument (of the soul), *i.e.* body. [√1 vṛ, 'cover,' 1165.2c.]
- √ **vaç** (vāṣti, uçānti [638]; uvāça [784]). —1. will, 73¹⁷; —2. desire, long for; —*ppls, pres. uçānt, perf. vāvaçānā* [780]: willing or (when qualifying subject of verb) gladly, 83⁴, 85⁶; longing, 78⁹; —3. (like Eng. will in its rare or obsolete sense 'order') order, command. [cf. ἐκδν, stem *Fek-ovr, 'willing'.]
- vāça**, *a.* willing, submissive; *as m.* —1. will; —2. command; and so controlling power or influence. [√vaç.]
- vaça-nī** [352], *a.* bringing into one's power; *as m.* controller.
- vaçā**, *f.* —1. cow, *esp.* farrow cow; —2. female elephant, Elephanten-kuh. [perhaps 'the lowing' beast, fr. √vāç: cf. Lat. vacca, 'cow': usual name for 'cow' is gó.]
- vaçin**, *a.* having command or control; *as subst. m. or f.* master, mistress. [vaça.]
- vaçī-kṛ**, make submissive, enthrall, ensnare. [vaça and √1 kṛ, 'make,' 1004.]
- vaçya**, *grdv.* to be commanded or ordered, and so obedient, submissive, yielding. [vaç, 963³ c.]
- vas**, *encl. pron.* you, 491. [cf. Lat. vōs, 'ye, you.']
- √ **1 vas** (ucchāti [753, 608]; uvāsa [784]; vatsyāti [167]; uṣṭā). grow bright; light up (of the breaking day), dawn. [for cognates, Lat. us-tu-s, 'burned,' east, Easter, etc., see the collateral form uṣ, 'burn,' and the derivs uṣas, usra, vāsanta, vasu, vāsara: cf. also ἡμαρ, *Fes-μαρ, 'day'; ἔλα, *Fes-ap, Lat. vēr, eve-er, ves-er, 'dawn of the year-light, i.e. spring'; Ves-uv-ius, 'the burning' mountain.]
- + vi, shine abroad, 75¹⁵; light up, 97¹⁸.
- √ **2 vas** (vāste [628]; vavasé; ávasiṣṭa; vatsyāti; vasitā; vāsītum; vasitvā; -vāsya). put on (as a garment), clothe one's self in. [cf. ἐννυμι, *Fes-vv-μι, 'put on'; ἔ-εσ-το, 'had on'; εἶμα, 'garment'; Lat. ves-tis, 'garment'; Goth. ga-vas-jan, 'clothe'; AS. we-rian, Eng. wear.]
- √ **3 vas** (vāsati; uvāsa [784]; ávātsīt [167]; vatsyāti; uṣitā; vāstum; uṣitvā; -uṣya; vāsāyati). stay in a place; *esp.*

stay over night, 38², 100⁸ (with *rātrīm*); dwell, abide; live. [cf. *ḍṣtv*, **Fas-tv*, 'dwelling-place, town'; Lat. *ver-na*, 'one who lives in the house, i.e. slave' or 'one who dwells in the land, i.e. native,' like Eng. *domestic*, 'servant,' and *domestic*, 'not foreign'; AS. *wes-an*, 'be'; Eng. *was, were*.]
 + ā, take up one's abode in (a place), occupy; enter upon, 62³.
 + ud, *caus.* (cause to abide out, i.e.) remove from its place, 97¹⁴?
 + upa, -1. stay with; wait; -2. (with a specialization of *mg* like that in Eng. *abstain*, 'hold off, esp. from food or drink') wait, and so stop (eating), fast.
 + ni, dwell (of men and of beasts).
 + prati, have one's dwelling.
 √4 vas (*vāsáyati*; *vāsítá*). cut. [cf. Lat. *vōmis*, **vōs-mis*, *vōmer*, 'plow-share, colter.']
 + ud, cut away or off, 97¹⁴?
vasantá, *m.* spring. ['the dawning or lighting-up' year-time, √1 vas, 1172^{8,4}: see 1 vas: cf. *ḥap*, **Fes-ap*, Lat. *vēr*, **ve-er*, **ves-er*, 'spring.']
vásiṣṭha, *a.* most excellent, best; -as *m.* Vasishtha, name of one of the most famous Vedic seers, 78¹⁹ n. [formed as superl. to *vasu*, fr. √1 vas as a verbal (407), the verbal having the same transferred sense as the adj. *vasu*, q.v.]
vásu, *a.* excellent, good; -1. as *m.* good (of gods), 76¹¹; -2. as *m. pl.* The Good Ones, the *Vasus*, a class of gods, RV. x. 125.1; -3. as *n. sing. and pl.* good, goods, wealth. [prop. 'shining, i.e. splendid,' √1 vas, 'shine,' but w. a transfer of *mg* like that in the Eng. *splendid* as used by the vulgar for 'excellent': connection w. *hús*, *éús*, 'good,' and *ēḍ*, 'well,' is improbable, see *āyu*.]
vasu-dhā [352], *a.* yielding good; *vasu-dhā* [364], *f.* the earth; the land.
vasudhādhīpa, *m.* (lord of the earth, i.e.) king, prince. [*adhīpa*.]
vasuṁ-dhara, *a.* holding good or treasures; -ā, *f.* the earth. [*vasuṁ* + *dhara*, 1250a: we should expect *vasu* (acc. s. neuter, or stem), not *vasu-m* (masculine!), 341.]

vásu-ṣṛavas, *a.* perhaps [1298a] having good fame, or else [1297 and 1280b] having wealth-fame, i.e. famed for wealth.
vasu-sampūrṇa, *a.* treasure-filled. [√1 pr, 'fill.']
 √ *vasūya* (*vasūyāti*). crave good. [denom. of *vasu*, 1058¹, 1061.]
vasūyā, *f.* desire for good; longing. [√ *vasūya*, 1149⁶.]
vastṛ, *m.* illuminer; or, as *adj.*, lighting up. [√1 vas, 'shine,' 1182, 375⁸.]
vāstra, *n.* garment, piece of clothing; cloth. [√2 vas, 'clothe,' 1185a.]
vastra-veṣṭita, *a.* covered with clothes, well dressed.
vastrānta, *m.* border of a garment. [*anta*.]
 √ *vah* (*váhati*, -te; *uváha*, *ūhé*; *ávākṣit*; *vakṣyāti*; *ūdhá* [222]; *vōḍhum*; *ūdhvā*; -*ūhya*; *uhyáte*). -1. conduct, 84¹¹; carry, esp. the oblation, 85¹, 93¹⁴, 94¹; bring with team, 73¹¹, 81¹⁴, or car, 72⁴, 87¹⁴; draw (wagon), guide (horses); -2. *intrans.* travel; proceed (in a wagon); -3. *pass.* be borne along; -4. flow, carry with itself (of water); -5. (like Ger. *heimführen*) bring home to the groom's house, wed; -6. carry, 43^{11,16}, 52⁹; bear, 26⁴; carry far and wide, i.e. spread (a poem, fragrance), 54².
 [for **vagh*: cf. *ῥχος*, **Foχos*, 'wagon'; *ῥχέομαι*, 'ride'; Lat. *veh-ere*, 'carry'; *vehiculum*, 'wagon'; AS. *weg-an*, 'carry, bear,' whence Eng. *weigh*, 'lift' (as in *weigh anchor*), 'find weight of by lifting' (cf. *bhara*); AS. *wægn* or *wæn*, Eng. *wain*, Dutch *wagen* (whence the borrowed Eng. *wagon*), 'that which is drawn, i.e. wagon'; further, Lat. *vi-a*, *ve-a*, **veh-ia*, 'that which is to be travelled over, way'; AS. *weg*, Eng. *way*, 'that which carries' one to a place.]
 + ā, bring hither or to.
 + ud, -1. bear or bring up; -2. esp. lead out (a bride from her father's house), wed.
 + pari, -1. lead about; -2. esp. lead about (the bride or the wedding procession), wed.
 + pra, carry onward.

+vi, lead away, *esp.* the bride from her parents' house, and so wed, marry; *mid.* get married.
 +sam, carry together; carry.
 vāh, *vbl.* carrying, drawing, in *cpds.* [√vāh.]
 vāhatú, *m.* wedding procession; wedding. [√vāh, 1161c.]
 vahyá, *n.* portable bed, litter. [√vāh, 1213: for *mg.*, cf. Eng. *bier* and verb *bear*.]
 vāhye-çayá, *a.* lying on litters. [vāhya, 1250c: *acct.* 1270.]
 √1vā (vāti; vavāú; ávāsīt [882]; vās-yāti; vātá; vátum; vāpáyati [1042d]). blow. [cf. ἀνέμω, ἀνέμωμι, 'blow'; Goth. *va-ian*, Ger. *weh-en*, AS. *wāwan*, 'blow'; αἰέρος, αἰέρος, 'air'; Lat. *ventus* (a participial form which has made a transition to the vowel-declension — cf. *vasanta* and 1172^{3,4}), 'wind,' Eng. *wind*; AS. *we-der*, Eng. *wea-ther*, 'wind' (e.g. in *weather-cock*), condition of the air': see *vāta* and *vāyú*, 'wind'.]
 +ā, blow hither.
 +nis, —1. (blow out, *intransitively*, *i.e.*) go out, be extinguished; —2. *intrans.* (blow till one gets one's breath, and so) cool off; —*caus.* —1. extinguish; —2. cool off, *transitively*, *i.e.* refresh.
 +parā, blow away.
 +pra, blow or move forward, *intrans.*
 +vi, blow asunder, *i.e.* scatter to the winds.
 √2vā (vāyati [761d2]; uvāya [784²]; vāyisyāti; utá; ótum; ūyáte). weave, interweave, *both lit., and also* (like Lat. *serere*), *fig.*, of hymns and songs; plait. [orig. idea perhaps 'wind' or 'plait': root-forms are *u*, *vā*, and *vi*: cf. *ἰρέα*, αἰρέα, 'willow'; *οἰσός*, 'osier'; Lat. *vi-ēre*, 'plait'; *vi-men*, 'plaited work'; *οἶνος*, 'vine'; *οἶνος*, 'wine'; Lat. *vinum*, 'wine'; *vi-tis*, 'vine,' Eng. *withy* or *withe*, 'pliant twig,' Ger. *Weide*, 'withy, willow'.]
 vā, *enclitic particle*, following its word. —1. or; . . . vā, . . . vā, 50¹⁷, 64¹⁰, 90^{12,23}, 97^{18,19}; . . . vā, 77⁶, 24⁶, 59^{9,20}, 64¹⁸, 97^{23,16}, 104²¹; similarly, 35⁶, 59¹⁸, 84⁹; . . . vā, 20⁴, 91⁹; — *further* : . .

vā, *yadi* vā . . . vā, 28¹²; . . . vā, . . . vā_{api}, 62²; . . . (vā omitted), . . . vā, . . . vā, 61²⁸, 62¹; finally, . . . na, . . . vā_{api}, . . . ca, neither . . . nor . . . nor . . . 63⁴; — *atha* vā, see *atha* 6; *uta* vā, see *uta*; —2. vā, for *eva*, 59¹⁰ N.; —3. with interrogatives: *kim* vā, what possibly, 17¹⁹; so 18¹. [cf. Lat. *-ve*, 'or'.]
 vākya, *n.* —1. speech, words; —2. *as technical term*, periphrasis, e.g. *vīrasenasya sutas* for *vīrasena-sutas*. [√vac.]
 vāg-doṣāt, by or as a bad consequence of his voice, *i.e.* because he was fool enough to let his voice be heard. [vāc: see *doṣa*.]
 vāghāt [like *dāsat*, 444²], *m.* the pledging one, *i.e.* institutor of a sacrifice, not the priest, but the *yajamāna*. [perhaps akin are *εὐχ-ομαι*, Lat. *vovēre*, *vovē-ere*, 'vow'.]
 vāñmāya, *a.* consisting of voice or utterance. [vāc: see 1225² and *māya*.]
 vāc [391], *f.* —1. speech, voice, word, utterance, sound; vācam vy-ā-hr, utter words, 3¹, and vācam vad, speak words, 94⁹, verb-phrases, used like a simple verb of speaking, and construed w. the acc. of the person (see 274b); perhaps (utterance, *i.e.*) sacred text, 91²; —2. *personified*, The Word, Vāch, Λόγος. [√vac, q.v.]
 vācam-yamā, *a.* restraining or holding one's voice, silent. [1250a, 1270¹ and b.]
 vācaka, *a.* speaking; as *m.* speaker. [√vac, 1181.]
 vācika, *a.* verbal, consisting of words. [vāc, 1222e.]
 vācya, *grdv.* —1. to be spoken; —2. to be spoken to. [√vac, 1213a.]
 vāja, *m.* —1. swiftness; courage, *esp.* of the horse; —2. race, struggle; —3. prize of race or contest; booty; reward in general; treasure, good. [prob. akin w. √vaj, q.v.: orig. 'strength and liveliness,' 'that in which strength and courage show themselves,' and then 'the result of quick and brave struggle'.]
 √vājaya (only in *ppl.*, vājayānt). crave treasure; seek good, 74¹⁰; cf. √vaj. [denom. of vāja, 1058.]

√ **vāñch** (**vāñchati**; **vāñchitá**). wish. [for **vānsk**, orig. inchoative (cf. √1is) to **√van**, q.v.: cf. Ger. *Wunsch*, 'a wish'; AS. *wūsc*, 'a wish,' whence verb *wýscan*, 'wish,' whence Eng. verb *wish*, whence noun *wish*.]
vāñijya, *n.* merchant's business, trade. [**vanij**, 1211.]
vāta, *m.* —1. wind; air; —2. *Vāta*, god of the wind. [**√1vā**, 'blow': acct, 1176c: cf. Icelandic *Öð-inn*, AS. *Wōd-en*, Old High Ger. *Wuot-an*, names of the highest Germanic god, *Odin*: the name still lives in the Eng. *Wednes-day*, AS. *Wōdn-es dæg*: some connect *Wōden* w. **√vat**, 'inspire, excite.']
vāta-svanas, *a.* having the roar of the wind, i.e. blustering, exhibiting noisy violence, tumultuous.
vātāikabhakṣa, *a.* having wind as sole food, i.e. fasting. [**vāta** + **ekabhakṣa**.]
vāda, *m.* speech, expression, statement. [**√vad**.]
vāda-yuddha, *n.* speech-fight, i.e. controversy.
vādayuddha-pradhāna, *a.* devoted to controversy; as *m.* eminent controversialist.]
vādin, *a.* speaking. [**√vad**, 1183³.]
vānaprastha, *m.* a Brahman of the third order, who has passed through the stages of student and householder (see **ācrama**) and dwells in the woods, 65⁸ n.; hermit. [**vanaprastha**: for *mg*, cf. *ἐρημίτης*, Eng. *hermit*, and *ἐρημία*, 'solitude, desert'.]
vānara, *m.* monkey, ape.
vāpī, *f.* oblong pond; lake. [**√2vap**, 'heap up, dam up,' and so, perhaps, orig. 'a dam' (cf. *χάμα*, 'dam,' from *χάω*, 'throw or heap up'), and then, by metonymy, 'the pond made by the dam.']
vāpī-jala, *n.* lake-water. [perhaps the first element is here to be taken in its orig. sense of 'dam,' so that the whole means prop. 'dam-water,' and so 'pond-water.']
vām, see 491.
vāmá, *a.* lovely, pleasant; as *n.* a lovely thing, a joy. [**√van**: cf. *dhūma* and *√1dhvan*.]

vāyasá, *m.* —1. bird; —2. *esp.* crow; —*āi*, *f.* crow-hen. [**√vāyas**, 'bird,' 1208a.]
vāyú, *m.* wind. [**√1vā**, 'blow,' 1165.]
vār, *n.* water. [cf. *ōp-o-v*, orig. 'water,' and so, as in Eng., 'urine'; Lat. *urināri*, 'stay under water'; *ūr-ina*, 'urine'; *Ur-ia*, 'Water-town,' a port in Apulia; prob. akin is AS. *wær*, 'sea.']
1 vāra, *m.* tail-hair, *esp.* of a horse. [prob. akin w. *ōpḥ*, 'tail.']
2 vāra, *m.* —1. choice treasure; —2. moment chosen or determined for any thing, appointed time, turn; —3. time (as used with numerals); **vāram vāram**, time and again; —4. the time or turn (of one of the planets which rule in succession the days of the week), and so, day of the week, day. [**√2vr**, 'choose': identified by some w. *ḍpa*, 'time, season,' see under **√yā**.]
vāraṇá, *a.* warding off (those that attack it), and so strong or ungovernable (of wild beasts); as *m.* elephant. [**√1vr**, 'cover, ward off,' 1150. lb.]
vārāṇasī, *f.* *Vārānasi*, the modern Benares.
vāri, *n.* water. [see **vār**.]
vāri-stha, *a.* situated in the water, i.e. (of the sun's disk) reflected in the water.
vāṇvá, *particle*, emphasizing the word which it follows. surely, just. [for double acct, see Whitney 94.]
√vāṣ (**vāṣyate** [761c]; **vavāṣé**; **āvivaṣat** [861]; **vāṣitá**; **vāṣitvá**). bleat; low; cry (of birds). [see **vaṣā**, Lat. *vacca*, 'cow,' and **vāṣṛá**.]
vāṣṛá, *a.* lowing (of kine). [**√vāṣ**, 1188a.]
vāsá, *m.* —1. *prop.* a staying over night; —2. an abiding, 32⁵; —3. abiding-place, 23²⁰. [**√3vas**, 'dwell': for *mg*, cf. *bhavana*.]
vāsa-bhūmi, *f.* dwelling-place.
vāsará, —1. in *Veda*, as *adj.* of the dawn; *ἠέριος*; —2. in classical *Skt.*, neuter, used as *subst.*, also masculine, (*prop.* time of dawn as distinguished from night, and so) day in general. [*prop.* a secondary deriv. (1188d) fr. an obsolete **vās-ar**, 'dawn,' **√1vas**, 'dawn'; see

cf. *Joy. Kennel* (<canis)
 like *hogs. pigsty*

- ivas:** and for the form *vas-ar*, cf. *śap* and *rēr*, there given, and *ah-ar*, *ūdh-ar*, 430.]
- vāsa-veṣman**, *n.* chamber for spending the night, sleeping-room.
- vāsas**, *n.* garment. [√2 *vas*, 'clothe.']
- vāsin**, *a.* dwelling. [√3 *vas*, 'dwell,' 1183^a.]
- vāstavyā**, *a.* belonging to an abode; *as m.* inhabitant. [√*vāstu*, 1212d2.]
- vāstu**, *m. n.* dwelling. [√3 *vas*, 'dwell,' 1161a.]
- vāstoṣ-pāti**, *m.* lord or Genius of the dwelling, 77²*n.* [√*vāsto*, gen. of *vāstu* (1250d) + *pāti*: acct. 1207a and d.]
- vāhā**, *a.* carrying; carrying off. [√*vah*.]
- vāhana**, *a.* carrying off; *as n.* —1. beast of burden, 56⁸; beast for riding; team; vehicle; —2. the carrying, 34¹³. [√*vah*, 1150.1b.]
- 1 **vī** [343e], *m.* bird. [cf. *oiwros*, *οἰσ-ovos*, Lat. *avis*, 'bird.']
- 2 **vī**, *preposition.* apart, asunder, away, out; denoting intensity in descriptive cpds (1289), cf. *vicitra*, *vibudha*; denoting separation or non-agreement in possessive cpds (1305), cf. *vimanas*, etc.; similarly in the prepositional cpd (1310a), *vipriya*.
- viṅcati** [485], *f.* twenty. [cf. *εἴκοσι*, Bœotian *fikari*, Lat. *viginti*, 'twenty.']
- vikaṭa**, *a.* —1. exceeding the usual measure; and so —2. (like Eng. enormous) monstrous, hideous; —*as m.* Hideous, name of a gander. [cf. 1245g.]
- vikramā**, *m.* a stepping out, appearance; esp. bold or courageous advance, courage, might. [√*kram* + *vi*.]
- vigata-saṃkalpa**, *a.* with vanished purpose, purposeless. [√*gam* + *vi*: 1209.]
- vigulpha**, *a.* abundant. [origin unclear.]
- vigraha**, *m.* —1. separation; and so —2. division; and so —3. discord, quarrel, war. [√*grah* + *vi*.]
- √ **vic** (*vinākti*; *viktā*; *vēktum*; *-vicya*). separate, esp. grain from chaff by winnowing; separate, in general. + *vi*, separate out or apart; *vivikta*, isolated, and so lonely.
- vicakṣaṇā**, *a.* appearing far and wide, conspicuous; or, far-seeing. [√*cakṣ* + *vi*.]
- vi-citra**, *a.* —1. very variegated; —2. differently colored, varied; —3. (full of variety and surprises, and so) entertaining, beautiful. [in mg 1, *vi*- has perhaps intensive force; in 2, perhaps variative.]
- √ **vij** (*vijāte*; *vivijé*; *āvikta* [834c]; *vijīyāti*; *vignā*). move with a quick darting motion, *ἀλσσειν*; (like Eng. start) move suddenly from fear. [cf. AS. *wic-an*, 'give way'; Eng. *weak*, 'yielding, soft, feeble.']
- + *ud*, start up; be affrighted; *udvigna*, terrified.
- vijayā**, *m.* victory; personified, Victory, name of a rabbit. [√*ji* + *vi*.]
- vijiti**, *f.* conquest. [√*ji* + *vi*.]
- vijitendriya**, *a.* having the organs of sense subdued. [√*jita* + *indriya*.]
- vijñéya**, *grdv.* to be known or considered as. [√*jñā* + *vi*, 903^a.]
- viṇ-mūtra**, *n.* faeces and urine. [√*ṇ*, 226b, 161: for cpd, 1253b.]
- vitatha**, *a.* false. ['differing from the so,' *vi* + *tathā*, 1314a.]
- vitathābhiniveṣa**, *m.* inclination towards that which is false. [*abhiniveṣa*.]
- vitasti**, *f.* a span, about nine inches or twelve fingers. [prob. fr. √*tan* + *vi*, and so 'a stretch' from the tip of the thumb to that of little finger: for mg, cf. Eng. noun *span* and verb *span*, 'extend over,' and see *vyāma*.]
- vitāna**, *m. n.* —1. spreading out, extension; —2. canopy. [√*tan* + *vi*: for mg 2, cf. Eng. *expanse* (of heaven) and *expand*.]
- vittā**, *ppl.* gotten; *as n.* (like Lat. *quæstus*) gettings, that which is got, property. [√2 *vid*, 'get.']
- √ **lvid** (*vétti*; *véda* [790a]; *āvedit*; *vedisyāti*, *-te*; *vetsyāti*, *-te*; *viditā*; *véditum*, *véttum*; *viditvā*; *-vidya*; *vedáyati*). —1. know; understand; perceive; *ya evaṃ veda*, who knoweth thus, who hath this knowledge, frequent formula in the *Brāhmanas*, 97⁸; *vidyāt*, one should know, it should be known or understood; —2. recognize as; *nalām māṃ viddhi*,

recognize me as N., know that I am N.; —3. notice; be mindful of, 75¹³; bethink one's self, 94^{6, 10}; —4. believe; assume; consider a person (*acc.*) to be . . . (*acc.*), 43¹⁹; —*ppl.* *vidvāṇs*, see *s.v.*

[with *véda*, *vidmā*, cf. *oīda*, *ἴδμεν*, AS. *ic wāt*, *wē wilton*, 'I know, we know'; Eng. *I wot*, gerund *to wit*, noun *wit*, 'understanding': cf. also *ēidon*, *εἶδον*, 'saw'; Lat. *vidēre*, 'see'; AS. *witan*, 'see'; whence *wit-ga*, 'seer, soothsayer, wizard' (Icelandic *vit-ki*, 'wizard'), *wicca*, 'wizard', *wicca*, 'witch', Eng. *witch*, masc. and fem.: *véda* is an old preterito-present, 'have seen or perceived,' and so, 'know'—see √2 *vid*: the forms of the other tense-systems are comparatively modern.]

+ *anu*, know along, *i.e.* from one end to the other, know thoroughly.

+ *ni*, *caus.* cause to know; do to wit; announce; communicate.

√2 *vid* (*vindāti*, -*te* [758]; *vivéda*, *vividé*; *ávidat*, *ávidata*; *vetsyāti*, -*te*; *vittá*; *véttum*; *vittvá*; -*vidya*). —1. find, 4¹², etc.; get, 74¹³; obtain (children), 100^{6, 9}; —2. get hold of, 80⁷; —3. *pass.* *vidyáte*: is found; later, *equiv.* to there is, there exists, *ppl.* *vidāna* [619⁸], found, 73²¹; —*ppl.* *vitta*, see *s.v.*

[orig. ident. w. √1 *vid*, of which this is only another aspect, namely that of 'seeing *esp.* an object looked for, *i.e.* of finding': see √1 *vid*.]

+ *anu*, find.

vid, *vbl.* knowing, at end of *cpds.* [√1 *vid*.]

vida, *a.* knowing, at end of *cpds.* [do.]

vidatra, *a.* noticing, in *cpds.* [√1 *vid*, 1185d.]

vidátha, *n.* directions, orders. [prop. 'knowledge given, *i.e.* instructions,' √1 *vid*, 1163b.]

vidarbha, —1. *m. pl.* the Vidarbhas, Vidarbha, name of a people, and of their country, which was south of the Vindhya mountains, and is now called Berar; —2. *m. sing.* Vidarbha, *i.e.* a king of Vidarbha, 4². [for mg 2, cf. "Norway, uncle of young Fortinbras," Hamlet, i.2.28.]

vidarbha-nagari, *f.* city or capital of Vidarbha, *i.e.* Kundina (*kundina*).

[*vidarbha-* does not stand in the relation of a gen. of appellation: see 295¹.]

vidarbha-pati, *m.* lord or king of Vidarbha.

vidarbha-rājan, *m.* king of Vidarbha. *vidāsin*, *a.* becoming exhausted, drying up. [√*das* + *vi*, 1183².]

vidyā, *f.* —1. knowledge; a discipline or science; *esp.* trayī *vidyā*, the triple science or knowledge of the holy word, as hymn, sacrificial formula, and chant, or the Rigveda, Yajurveda, and Sāmaveda; —2. *esp.* the science *kar' ḥṣṭhṛ*, *i.e.* magic; a magic formula, spell. [√1 *vid*, 1213d: for mg 2, observe the equally arbitrary specialization in Eng. *spell*, which in AS. meant 'a saying'.]

vidyā-dhara, *a.* keeping or possessed of knowledge or the magic art; as *m.* a *Vidyādhara*, one of a class of genii, who are attendants on Īva, and reputed to be magicians.

vidyā-mada, *m.* knowledge-intoxication, *i.e.* infatuated pride in one's learning.

vidyāvayo-vṛddha, *a.* grown old in knowledge and years, distinguished for learning and age. [*vidyā* + 3 *vayas*, 1252.]

vidyút, —1. *a.* lightning; and so, as in Eng., —2. *lightning*. [√*dyut* + *vi*, 'lighten'.]

vidvaj-jana, *m.* wise man. [√*dvāṇs*, 1249a, 202.]

vidvāṇs [461], *ppl.* knowing; wise, 17¹⁸, etc.; learned; *tvaṣṭā vidvān*, a cunning workman (cf. Eng. *cunning* and Old Eng. *cunnen*, 'know'), 75⁶. [√1 *vid*, 'know,' 790a, 803².]

√1 *vidh* (*vidhāti*). worship a god (*dat.*) with (*instr.*); honor (*acc.*) with (*instr.*). [cf. *vedhas*.]

√2 *vidh* (*vindháte*). lack or be without a thing (*instr.*), *viduāri*; be bereft or alone. [see *vidhavā*.]

√3 *vidh*, see √*vyadh*.

vidh, *vbl.* boring through, wounding, at end of *cpds.* [√3 *vidh* or *vyadh*, 252, cf. 785.]

vidhāvā, *f.* widow. [√2 *vidh*, 'be bereft,' 1190; cf. *ḥ-lṭhos*, 'youth without a wife.

- bachelor'; Lat. *viduus*, *vidua*, 'widower, widow'; AS. *widwe*, *wuduwe*, Eng. *widow*.]
- vidhā**, *f.* proportion, measure; way; and so kind, sort; *esp. at end of cpds* [see 1302c 5]: *e.g.* *tri-vidha*, of three kinds, three-fold. [prop. 'dis-position, arrangement, order, method,' see *√1dhā + vi*.]
- vidhātavya**, *grdv.* to be shown. [*√1dhā + vi*, mg 5.]
- vidhātṛ**, *m.* dis-poser, arranger. [*√1dhā + vi*.]
- vidhāna**, *n.* a dis-position, ordering, ordinance; *vidhānatas*, according to (established) ordinance. [*√1dhā + vi*, 1150.]
- vidhi**, *m.* —1. a dis-position, ordinance, prescription, rule (65⁷), method; —2. (method, *i.e.*) way, 38²²; procedure; —3. (the supreme disposition or ordaining, *i.e.*) destiny, fate. [*√1dhā + vi*, 1155.2e, 345²: for mg 3, cf. Lat. *destinare*, 'establish, ordain,' and Eng. *destiny*.]
- vidhivat**, *adv.* according to rule; *equiv. to Lat. rite*. [*vidhi*, 1107.]
- vidhū**, *a.* lonely (of the moon that wanders alone among the star-hosts); *as m.* moon. [prob. fr. *√2vidh*, 1178.]
- vidhura**, *a.* —1. alone, bereft; —2. suffering lack, miserable; —3. disagreeable; *as n.* trouble. [prob. fr. *√2vidh*, through the intermediate *vidhu*, 1188f.]
- vidhura-darṣana**, *n.* sight of adversity.
- vidheya**, *grdv.* to be done. [see *√1dhā + vi*, mg 5: also 963^a.]
- vinayā**, *m.* —1. training, breeding, *i.e.* formation of manners; and so —2. transferred (like the Eng. breeding), manners, good breeding, politeness. [*√ni + vi*.]
- vinā**, *prep.* without, *w. instr. or acc.* [1127, 1129.]
- vinīti**, *f.* (good breeding, *esp.*) modesty. [*√ni + vi*: see *vinaya*.]
- vinoda**, *m.* exactly like Eng. di-version; amusement. [see *√nud + vi*.]
- √vind*, see *√2vid*.
- vindhya**, *m.* Vindhya, name of the mountain-range crossing the Indian peninsula and separating Hindustan from the Deccan.
- vindhyāṭavī**, *f.* the Vindhya-forest. [*ṭavī*.]
- √vip* (*vépate*; *vivipé*; *ávepiṣṭa*; *vepáyati*). be in trembling agitation; tremble or shake; *caus.* shake, *trans.* [cf. Lat. *vibrāre*, 'shake, brandish,' from **vib-ru-s*, **vip-ru-s*, 'shaking'; AS. *wæfre* (formed like **vip-ru-s*), 'moving this way and that,' whence Eng. *waver*; Eng. frequentative *whiffle*, 'veer about, blow in gusts'; *whiffle-tree*, so called from its constant jerky motion (*-tree* means 'wooden bar,' see *dāru*).]
- vipaṇa**, *m.* trading-place, shop; *-ī*, *f.* shop. [*√paṇ + vi*, 1156.]
- vipatti**, *f.* a coming to nought, destruction. [*√pad + vi*, 1157.]
- vipad**, *f.* misfortune, trouble. [*√pad + vi*, 383a.]
- vīpāka**, *m.* the ripening, *esp.* of the fruit of good or bad deeds, and so the consequences; the issue, in general. [*√pac + vi*, 216.1.]
- vīpra**, —1. *a.* agitated, inspired; *as subst.* he who gives utterance to pious emotion at the altar, poet, singer, 74^{11,18}; —2. *a.* (inspired, *i.e.*) gifted with superior insight, wise, of a god, 79^{12,17}; —3. *as m.* a Brahman, 60¹⁸, etc. [*√vip*, 1188a: mg 3 is to be taken directly from 1.]
- vīpriya**, *a.* not dear, unpleasant; *as n.* something disagreeable, an offense. [2 *vi + priya*, see *vi* and 1310a end.]
- vi-budha**, *a.* very wise (*vi-* is intensive, 1289); *as m.* a god.
- vibudhānucara**, *m.* attendant of a god. [*anucara*.]
- vibudheṣvara**, *m.* a lord of the gods. [*iṣvara*.]
- vibhava**, *m.* —1. development or growth; —2. (the result of growth, *i.e.*) power, and so lordship, majesty, high position; —3. *sing. and pl.* (like Ger. Vermögen) property, possessions. [*√bhū + vi*: cf. *vibhu* and *vibhūti*.]
- vibhāvan**, *f.* -*varī*, *a.* shining far and wide. [*√bhā + vi*, 1169.1b and 2³, 1171b.]
- vibhīdaka**, *m. n.* the large tree *Terminalia Bellerica*; one of the nuts of this tree, which were used for dicing; a die, dice. [perhaps 'the destroyer,' fr. *√bhid*

+vi: if so, we must suppose that the name was first given to the die as die, and applied secondarily to nut and tree.]

vibhú, *a.* —1. pervading, far-reaching; unlimited, 74²; —2. powerful, mighty, of Indra, 5^{12.15}; *as subst.* lord or ruler. [vbhū + vi, 354: for 2, cf. vibhava 1 and 2, and vibhūti.]

vibhūti, *f.* —1. development or growth; —2. (the result of growth, *i.e.*) power, *esp.* of a lord or ruler. [vbhū + vi, 1157d: cf. vibhava and vibhu.]

vi-manas, *a.* (having an away-removed mind or heart, *i.e.*) out of one's senses or disheartened. [1305.]

vimarda, *m.* destruction; (of sleep) disturbance. [vmpd + vi.]

vimāna, *a.* traversing, *esp.* the sky; *as m. n.* a palatial car of the gods that moves through the air, sky-chariot. [vīmā + vi, 'measure,' q.v.: 1150.]

vi-mukha, *a.* having the face away; **vimukhā yānti**, they go (with averted faces, *i.e.*) homewards. [1305.]

vi-rajās, *a.* having dust away, dustless, pure. [1305.]

viraha, *m.* —1. abandonment, separation from; —2. absence, freedom from. [vrah + vi.]

virāma, *m.* stop, end, pause. [vram + vi.]

virodhin, *a.* hindering, disturbing. [vrudh + vi, 1183³.]

vilāsa, *m.* joy. [vlas + vi.]

vivarā, *m. n.* opening; hole (of creatures that live in the ground). [vivr + vi, 'uncover, open.']

vi-varṇa, *a.* having the color away, colorless, pale. [1305.]

vivarna-vadana, *a.* pale-faced. [1298a.]

vivāsvan, *a.* lighting up; **vivāsvabhis**, *as adv.* [1112c], so that it lights up; *as n.*, perhaps, flash, spark. [vivas + vi, 'light up,' 1169b.]

vivasvant, *a.* lighting up; *as m.* Vivasvant, name of a god of the dawning daylight or morning-sun, father of the twins Yama and Yamī and of the Aṣvins, 85^{13.14}. [vivas + vi, 'light up,' see 1233e.]

vivāhā, *m.* fetching home of the bride, wedding, marriage. [vrah + vi.]

vivāha-catuṣṭaya, *n.* marriage-quaternion, *i.e.* the marrying of four wives.

vivāhāgni, *m.* wedding-fire. [agni.]

vividha, *a.* having different kinds, *i.e.* of different sorts, various. [2 vi + vidhā, 334², 1305.]

vivṛddhi, *f.* growth; increase in size; increase. [vvrddh + vi, 1157.1d.]

viveka, *m.* —1. a separating apart; —2. discrimination, discernment, good judgment. [vvic + vi, 216.1: for mg 2, cf. discrimination w. Lat. *discriminare*, 'separate,' fr. *discrimen* of the same root as *discernere*, 'separate'; cf. also *discernment* with *discernere*.]

vīṣ (vīṣāti, -te; vīṣa, vīṣe; āvīṣat; vekṣyāti, -te; vīṣā; vēṣtum; -vīṣya; vēṣyati). settle down; go in; go into, enter. [with vēṣā, 'house,' cf. *olkos*, 'house' (analogous to entry from enter); Lat. *vicus*, 'settlement, village,' whence the borrowed AS. *wic*, 'village'; Goth. *veihis*, 'village'; Lat. *vīlla*, *vīc(u)la*, 'small settlement, farm': see further vīṣ and vēṣā.]

+ ā, go into, enter; pervade, RV. x. 125.6; āvīṣta: actively, having entered; passively, entered by, filled with; —*caus.* cause to go into, put into, communicate.

+ upa, settle down upon; sit down; upaviṣta, seated.

+ ni, mid. go in; go home (to house or nest); settle down to rest.

+ abhi-ni, settle down to; be inclined towards, *fig.*, *as in Eng.*; be bent upon.

+ pra, enter, get into; w. acc., 85²; w. loc., 18²³; without expressed object: enter, 8⁴; go in, 33¹⁴; go home, 103²¹; penetrate, pierce; —*caus.* cause to enter.

+ sam-pra, go in; w. gr̥ham, go home; w. niveṣanam, go to bed; enter, w. loc.

+ sam, enter together, *i.e.* make their appearance together or come hither together, 86¹⁶; —*caus.* cause to enter upon, put or set upon.

vīṣ (vīṣ, vīṣam, vīṣbhis [218³]), *f.* —1. a settlement, *i.e.* dwelling-place; and so house; —2. a settlement, *i.e.* the com-

munity, clan, folk; **viṣam** patis, lord of peoples, *i.e.* simply prince; tribe or host (of gods), 71¹⁸, 78⁴; —3. the folk, as distinguished from the Brahmans and Kshatriyas, the third caste, later called **vaiṣya**; a man of the third caste, 59²². [**viṣ**, *q.v.*: cf. *Δωριεὺς* *τριχά-ικ-ες*, 'three-tribed Dorians'; also Keltic *vic* in *Ordovic-ēs*, people of North Wales, and *Lemovic-ēs*, people of modern Limoges.]

viṣaṅkā, *f.* hesitation. [**viṣaṅk** + **vi**, 1149.]

viṣākha, *a.* having spread-asunder branches, *i.e.* forked; —*e.* dual *f.* **Viṣākhe**, name of an asterism. [2 **vi** + **çākha**, 1305, 334².]

viṣākhila, *m.* **Viṣākhila**, name of a merchant. [**viṣākha**, 1227: perhaps named after the asterism because various green-grocer's commodities belonged to it.]

viṣālā, *a.* capacious, spreading, broad.

viṣiṣṭatā, *f.* condition of being distinguished, distinction, superiority. [**viṣiṣṭa**, 1237: see **çiṣ** + **vi**.]

viṣeṣa, *m.* —1. that which separates or distinguishes one thing from another, distinction or difference; and so —2. (*like Eng.* distinction) eminence, excellence; **viṣeṣeṇa**, *as adv.* [1112b], to an eminent degree, *i.e.* very much, especially, *like French* *par excellence*. [**viṣiṣ** + **vi**.]

viṣeṣatas, *adv.* —1. at end of a *cpd.*, according to the difference of ; 66²³; —2. (*like viṣeṣeṇa*, see above) especially. [**viṣeṣa**, 1098b.]

viṣ-pāti, *m.* master of the house. [euphony, 218⁵: acct, 1267a: cf. Old Prussian *wais-patti-n*, 'house-mistress'; Lithuanian *vėsz-pat-s*, 'lord.']

viṣrabdham, see **viṣrambh**.

viṣrambha, *m.* confidence. [**viṣrambh** + **vi**.]

viṣrambhālāpa, *m.* confidence-talk, familiar conversation. [**ālāpa**.]

viṣva [524], *pron. adj.* —1a. all, every; every one; common in *Veda*, but replaced in the *Brāhmaṇa* and later by **sarva**, *q.v.*; —1b. **viṣve devās**: all the gods, 82¹; or the All-gods (as a class, see *deva* 2b), 88^{6,8}, 90⁸; —1c. **viṣvam**, *as n.* The All,

τὸ πᾶν, 92¹²; —2. sometimes, entire, whole; so 71¹⁷.

viṣvā-cakṣas, *a.* all-beholding. [see 1296³: acct, 1298c.]

viṣvātas, *adv.* from or on all sides, everywhere. [**viṣva**, 1098b: acct, 1298c.]

viṣvāto-mukha, *a.* having a face on all sides, whose face is turned every-whither. [1306.]

viṣvā-darṣata, *a.* to be seen by all, all-conspicuous. [acct, 1273, 1298c.]

viṣvā-deva, *m. pl.* the All-gods (see *deva* 2b), RV. x. 125. 1. [**viṣva** + **devā**: acct, 1280a, 1298c.]

viṣvā-bheṣaja, *a.* all-healing. [**viṣva** + **bheṣaja**: acct, 1280a, 1298c.]

viṣvā-çandra, *a.* all-sparkling. [**viṣva** + **çandra**: acct, 1280a, 1298c.]

viṣva-sfj, *a.* all-creating; *as m. pl.* All-creators, name of certain creative beings.

viṣvād, *a.* all-consuming. [**viṣva** + **ād**.]

viṣvāyu, *assumed as stem of viṣvāyus*, 75¹, *prop. a form of transition to the u-declension of the stem viṣvāyus*, and meaning either friendly to all, all-friendly (if taken with **mama**, *i.e.* **varuṇasya**), or else all living creatures (if taken with **rāṣṭram**, 'lordship over'); see **viṣvāyus** 1 and 2.

viṣvāyus, —1. *a.* belonging to or appearing to all life or living creatures, *i.e.* either friendly to all or all-known (applied to gods), or else dwelling in all (of the Genius of Life), 85¹⁸; —2. *as n.* all-life, *i.e.* all living creatures, men and beasts. [**viṣva** + **āyus**, acct, 1280a, 1298c: for *mg* 1, see 1294².]

viṣvāsa, *m.* confidence. [**viṣvas** + **vi**.]

viṣvāsa-kāraṇa, *n.* reason for confidence.

viṣvāsa-bhūmi, *f.* proper vessel for confidence, one who may safely be trusted.

viṣvāhā, *adv.* always, for evermore. [**viṣva**, see 1100a and cf. 1104^{2,3}: acct, cf. 1298c.]

viṣ (**viveṣṭi**; **viveṣa**; **veksyāti**, -**te**; **viṣṭā**; -**viṣya**). work, be active, accomplish.

viṣ (**viṭ**, **viṣam**, **viḍbhīṣ**), *f.* excrement, faeces.

viṣá, *n.* poison. [prop. 'the potent or overpowering,' √viṣ: no less arbitrary is the specialization in Eng. *poison*, fr. Lat. *potionem*, 'draught': cf. *lós*, *fiós*, Lat. *virus*, 'poison.']

viṣa-kumbha, *m.* jar of poison.

viṣaya, *m.* —1. *prop.* working, and so sphere of activity or influence; —2. one's department or line or peculiar province; and so, generalized —3. province, field, domain, empire, country; —4. field of activity of one of the sense-organs (*e.g.*, sound is the *viṣaya* of the ear), a mere specialization of *mg* 1; object of sense, pleasure of sense; —5. object in general. [√viṣ: but the formation of the stem is not clear.]

viṣāda, *m.* despondency, dejection. [√sad + vi.]

viṣu, *adv.* on both sides.

viṣuvat-samkrānti, *f.* equinox-passage (of the sun from one zodiacal sign to the next); the time of equinox-passage, the equinox. [viṣuvant.]

viṣuvánt, —1. *a.* having or taking part on both sides, *i.e.* keeping or being in the middle; —2. *m.* middle day (*e.g.* of a long sacrifice); —3. *m. n.* *esp.* middle day between the solstices, the vernal or autumnal equinox. [viṣu, 1233c and b end.]

√ **viṣṭ** (*véṣṭate*; *viṣṭitá*; -*véṣṭya*; *veṣṭa-yati*). wind one's self about; *caus.* wind around, envelope, wrap up, dress.

viṣṇu, *m.* Vishnu, name of a god, whose chief work in the *Veda* is the measuring of the sky in three paces, and who became one of the Hindu Trinity, and extremely important in the later sectarian development of India; cf. *brahmán* 2 and *śivá*. [prob. 'the mighty worker,' √viṣ, 1162.]

viṣṇu-ṣarman, *m.* Vishnuṣarman, name of a sage. ['having V. as his protection' or else 'the delight of V.': the *mg* of the cpd depends on its accent (see 1302¹ and 1267¹), and this is not known.] *to mītra* *to mī*

viṣṇuṣarma-nāman, *a.* possessing viṣṇuṣarman as name, named V. [1249a².]

viṣvañic [408], *a.* directed in both ways or parted asunder. [viṣu + añic, 407.]

visárjana, *n.* the letting go; evacuation. [√arj + vi.]

viṣpaṣṭa, see √1 paṣ + vi.

viṣpaṣṭārtha, *a.* having clear or intelligible meaning. [artha.]

vismaya, *m.* astonishment. [√smi + vi.]

vismayānvita, *a.* filled with astonishment. [anvita, vi + anu.]

vi-hasta, *a.* —1. having the hands away, handleless; and so —2. (*like* Eng. unhandy) awkward; and so —3. perplexed, confounded. [1305.]

vihārin, *a.* wandering about. [√1 hr + vi, 1183².]

√ **1 vī** (*véti*; *viváya*, *vivyé*; *vítá*). —1. seek eagerly; —2. accept gladly; enjoy; —3. strive to get; —4. fall upon.

[cf. Lat. *vénari*, 'hunt,' a denom. of *vē-na*, 'hunt'; AS. *wā-ð*, 'hunt'; Old High Ger. *weida*, '1. the seeking, esp. of food, *i.e.* hunting, fishing, and then 2. place for getting food, pasture, and 3. food, fodder'; *weida* appears w. *mg* 1 in Ger. *Waid-mann*, 'hunter' (also as family name, *Weidmann*, 'Hunter'), and w. *mgs* 2 and 3 in *Weide*, 'pasture, food': perhaps 2 *váyas*, 'food,' q.v., comes fr. √vī in *mg* 1, 'seek for, hunt,' and in this case the development of *mg* is like that of *weida* 3 and like that of Lat. *vénatiōnem*, 'hunting, game,' whence Eng. *venison*.] + *upa*, seek after.

√ 2 **vī**, see *vyā*.

viṇā, *f.* lute.

vīta, see *vi* + *vi*; also referable to roots *vi* and *vyā*.

vīta-darpa, *a.* having one's pride departed; humbled. [vi + vi.]

vīta-rāga, *a.* having one's passions departed, *i.e.* having conquered one's passions. [do.]

vīrá, *m.* —1. man; *esp.* man of might, hero; in *pl.* *Männer*; —2. hero, applied to gods; —3. *pl.* (*like* Eng. men) retainers, *Mannen*, 86⁵. [cognate with 3 *vayas*, 'strength': cf. Lat. *vir*, AS. *wer*, 'manly or heroic man'; Eng. *were-wolf*, 'man-wolf'.]

√ **vīraya** (**vīráyate** [1067]). be a hero, show one's self brave. [**vīra**, 1058.]

vīrávant, *a.* having or rich in men or heroic sons. [**vīrá**, 1233a.]

vīra-sū [352], *a.* bringing forth heroes (as sons).

vīrasena, *a.* possessing a **vīrasenā** or hero-army; as *subst. m.* Virasena, king of Nishadha, like the Greek 'Ἡρό-στρατος in formation and mg. [**vīra-senā**, 334², 1297: acct, 1295.]

vīrasena-suta, *m.* Virasena's son, 1⁸. [1264.]

vīra-senā, *f.* hero-army, army of heroes. [**vīrá** + **sēnā**, 1280b: acct, 1280².]

vīryā, *n.* — 1. manliness, courage; strength; — 2. concrete, heroic deed. [**vīrá**, 1212 d 4.]

vihasta, for **vihasta**, *q.v.*, 52¹². [see 1087 b.]

√ **lv̥ṛ** (**vīṇōti**, **vīṇutē**; **vavāra**, **vavrē**; **vārīt**; **vṛtā**; **vāritum**, **vārtum**; **vṛtvā**; **-vṛtya**; **vārayati**). — 1. cover, enclose, encompass; surround, *i.e.* guard, 11²¹; — 2. *offensively*, keep in, hold back or captive; **vṛta**, pent up, 75¹⁴; — 3. *defensively*, hold back, keep in check (75¹¹), ward off, hinder, restrain; — *caus.* [1041²], keep back, hinder, stop.

[cf. *ἐλ-μένος*, 'enclosed' and 'held in check,' referred to *ἐλω*, Aeolic *ἐλλω*, *ἐλελ-νω*; *ἐλαρ*, *ἐλελ-αρ*, 'cover, defense'; Lat. *ver-eri*, 'be on one's guard, fear'; *vellus*, '(cover, *i.e.*) pelt, fleece'; *villum*, 'defense, palisaded rampart, wall,' whence the borrowed Eng. *wall*; Eng. *ware*, *wary*, 'on one's guard, cautious'; Ger. *wehren*, 'check, ward off'; *Wehre*, 'defense'; with *vātra*, 'stopping,' and then 'a dam,' cf. Ger. *Wehr*, AS. *wer*, Eng. *weir*, '(water-) stop, dam': for other cognates, see **uru**, **ūr̥na**, **varuṇa**: cf. the derivs **vala**, **vṛtra**, **varūtha**, **varṇa**, etc.]

+ **anu**, cover over.

+ **apa**, uncover, open. [cf. the relation of Ger. *decken*, 'cover,' and *auf-decken*, 'uncover.']

+ **abhi**, cover.

+ **ā**, cover; — **āvṛta**: covered, 83²⁰; concealed; encompassed, surrounded, 8⁹;

(covered with, *i.e.*) filled with, provided with, 00¹.

+ **sam-ā**, cover; **samāvṛta**, surrounded.

+ **ni**, keep down, suppress, ward off; *caus.* [1041²], stop, 98⁴.

+ **nis**, in *ppl.* **nirvṛta**, pleased, contented, free from care. [prop. 'uncovered, not covered over, *i.e.* not dark or gloomy,' and so 'clear, bright': cf. **vlvṛ** + **vi**, which shows a similar metaphor.]

+ **pari**, surround.

+ **pra**, cover.

+ **sam-pra**, *mid.* cover completely.

+ **vi**, uncover, open; make open or clear, illumine. [cf. **vlvṛ** + **nis**.]

+ **sam**, — 1. cover over; — 2. keep together or in order, and so put in order, gather up, 26²⁰.

√ **2vṛ** (**vṛṇitē**; **vavrē**; **āvṛta**; **varīyāte**; **vṛtā**; **vāritum** [254⁸]; **varitvā**; *caus.* **varāyati**, **-te** [1042b⁸]). choose; prefer; desire, wish; choose for one's self, make one's portion, 70⁶, 86¹⁴; **varaṁ vṛ**, wish a wish, make a condition, 94¹; — *caus.* [1041²], choose.

[cf. Lat. *volo*, 'will'; Old Eng. *wol*, *wul*, 'will,' still living in *I won't*, 'I wol not'; Ger. *Wahl*, 'choice, selection,' whence *wählen*, 'select,' Chaucerian *wail*, 'select'; Ger. *wohl*, Eng. *well*, 'according to one's wish' (see under **1vara**): perhaps akin are *βούλομαι*, *ἐβόλονμαι*, Epic *βόλομαι*, 'will,' and *βέλτερος*, 'choicer, better,' but this is disputed.]

+ **ā**, choose, desire.

vṛka, — 1. *a.* tearing, harming, in **a-vṛka**; — 2. *m.* (the tearer, *i.e.*) wolf. [√ **vṛk** or **vṛak**, simpler form of **vṛaḥ**: cf. *λύκος*, *ἄλυκος*, Church Slavonic *vlūkū*, Lat. *lupus*, Eng. *wolf*.]

vṛkka, *dual m.* the kidneys.

vṛkṣā, *m.* tree. ['that which is felled,' √ **vṛk** (1197) or **vṛak**, simpler form of **vṛaḥ**: for mg, cf. *barhīś*.]

vṛkṣa-traya, *n.* tree-triad, three trees.

vṛkṣatraya-tale, under three (separate) trees, see **tala**.

vṛkṣopari, on the tree. [**upari**: see 1314f.]

√ vrj (vrjākti, vrjñté; vavárja; ávark [832]; varksyāti, -te; vrktá; -vrjya; varjáyati). — 1. turn; twist off; — 2. turn or set aside; — 3. (turn aside, i.e.) di-vert or keep away or alienate something from some one;

— *caus.* [1041²] — 1. (set aside, i.e.) abandon, shun; avoid, 25²¹, 104⁸; — 2. (set aside, take out, and so, like ex-cipere) except; varjayitvā, with an excepting, i.e. with exception of, 54²²; leave out, exclude, separate.

[orig. 'bring out of its original direction or position, by bending or diverting or keeping in' (in this last sense, cf. vrjāna, 'enclosure,' and t-épy-vv, 'shut in'), and so the opposite of √1rj, 'stretch or reach straight out,' q.v.: cf. also Lat. vergere, 'bend, turn'; Eng. wrick, 'to twist,' and wriggle; prob. cognate is wring, 'twist'; also Eng. wrong, 'twisted, crooked' (as in wrong-nosed, Wyclif, 'bad,' which shows the same metaphor as vrjina and French-Eng. tort, from Lat. torquere, 'twist'.)]

vrjāna, n. enclosure, esp. enclosed settlement, and so, either dwelling-place (74¹³) or the dwellers. [√vrj, q.v.: 1150. 2c.]

vrjiná, a. crooked, wrong, opp. of rju, 'straight, right.' [√vrj, 1177b: for the mg, see √vrj.]

√ vrt (vartate, -ti; vavárta, vāvrté [786]; ávrtat; vartisyāti, -te; vartsyāti, -te; vrttá; vartitum; -vrttya; vartáyati, -te). — 1. turn or roll or move as does a wheel; in general, move or come from (abl.), 70¹⁴; — 2. (like Eng. take its course) go on, take place; happen; ekā-pāyena vrt, go with a diminution-by-one, i.e. decrease by one, 58⁵; — 3. (move one's self about in a place, and so) abide, exist, be, be present; mūrdhni vrt, stand at the head, be chief in importance, 22²¹; — 4. be in a certain condition, case, occupation; be concerned with (loc.), 10⁵; — 5. live; live by (instr.), i.e. live upon, 104²; — 6. proceed, behave; — 7. attenuated in mg from sense 3 to that of a simple copula, be, 51⁴; — vrttá, see s.v.

[cf. Lat. vert-ere, 'turn'; AS. weorðan, 'become,' Eng. worth, 'become, be to' (in

wo worth the day), Ger. werden, 'become'; for transition of mg in Eng. and Ger., cf. Eng. turn, which also means 'become' (as in turn traitor): — cf. also Eng. -ward, as in go south-ward, i.e. 'turned to the south,' fly up-ward, i.e. 'directed up,' etc. (see añc); also Ger. Wirt-el, 'spindle-ring'; Church Slavonic vret-eno, 'spindle':

— further akin is, prob., AS. wriðan, 'twist,' whence come: Eng. writhe; AS. wrēð, 'a twisted band,' Eng. wreath; wrist, earlier hand-wrist, s-wrið-st, 'hand-turner':

— with vrttá, cf. Lat. versus, 'turned,' whence versare, 'turn much': for mgs 3-6 of vrt, cf. Lat. versari, whose senses are quite parallel, and the Eng. phrase "in whom we live and move and have our being."]

+ anu, roll after; follow; and so, continue.

+ ā, act. turn hither (trans.), 73⁶; so at 74¹¹ (sc. rátham vas, 'your car'); mid. turn (intrans.), roll back, 63⁸.

+ upa-ā, turn hither unto, 93¹⁹.

+ abhi-pary-ā, turn around unto.

+ vy-ā, turn away, intrans.; separate from or part with (instr.), 86⁸, 96²².

+ sam-ā, turn back to meet; go home, used esp. of a religious preceptor's pupil who has finished his studies.

+ ud, turn out (centrifugally), intrans., fly asunder; caus. burst asunder or open.

+ ni, — 1. turn back; — 2. flee; — 3. turn away; — 4. turn from, abstain; — ri-vrtta, see s.v.

+ prati-ni, turn back from (abl.).

+ nis, roll out, intrans., and so (with a metaphor like that in the Eng. e-volve itself and Ger. sich ent-wickeln) develop, come into being, 92¹³; caus. e-volve from, i.e. create from (abl.), 57¹⁶.

+ pari, turn around; move in a circle.

+ pra, — 1. turn or move forward; — 2. set out; — 3. begin, set about; — 4. engage in; — pravrtta, see s.v.; — caus. set in motion.

+ vi, turn away; part with (instr.), 88⁸; caus. whirl about, trans.

+ sam, unite, intrans., and so take shape, form itself, come into being.

vṛt, *vbl.* turning, in *cpds.* [√vṛt.]
vṛttá, *ppl.* —1. happened (√vṛt 2); **tad vṛttam**, that took place; —2. existing (vṛt 3); —*as n.* —1. thing happened, occurrence (vṛt 2); —2. life, behavior (vṛt 5, 6).
vṛttānta, *m.* occurrence, adventures, story. [*anta*: force of *anta* not clear.]
vṛtti, *f.* *prop.* an existing, and so (like *Eng.* living) means of subsistence, support. [√vṛt 3, 5: cf. *vartana*.]
vṛtti-nibandhana, *n.* means of support.
vṛttāujas, *a.* possessing existing strength, i.e. mighty. [*ojas*.]
vṛtrá, —1. *n.* that which wards off or holds in check, i.e. the enemy, 75¹⁴; —2. *m.* coverer, encloser; *personified*, Vritra, demon of drought and darkness, principal personification of the malign power that covers or darkens the sky and encompasses (70¹⁶) or withholds the heavenly waters, *selections xxxii. and lxvii.*; slain by Indra, 73¹⁸; see 82¹ and 97¹⁹. [√vṛ, 'cover,' 1185b.]
vṛtratāra, *comparative to vṛtra* (see 473¹). the arch-withholder. [*acct* irregular, 471, 1242a².]
vṛtrá-putra, *a.* having Vritra as son; —*ā, f.* the mother of V. [1302.]
vṛthā, *adv.* at will, at pleasure; for pleasure, i.e. not for the sake of the gods. [√2 vṛ, 'choose, will,' 1101.]
vṛthā-paṣughna, *a.* slaying cattle for pleasure; *as m.* one who slays cattle for pleasure, i.e. not for sacrifice. [1279.]
vṛddhá, *ppl.* —1. grown, become great; increased (of wealth), 42¹⁶; —2. *as adj.* grown up, *opp. of* young; old, aged; *as subst.* old man, 28¹²; —3. (grown great, and so, like *Lat. altus*) eminent, distinguished. [√vṛdh, 160.]
vṛddhatva, *n.* condition of being old, old age. [1239.]
vṛddhi, *f.* —1. growth, increase; —2. interest (on money lent), 46²⁰; —3. the (second) increment of a vowel, see 235–6. [√vṛdh, 1167. 1a, 100.]
√ vṛdh (vārdhati, -te; vavārdha, vavṛdhé; ávṛdhat, ávardhiṣṭa; vartayāti;

vṛddhá; vārdhitum; vardháyati, -te). *act. trans.*: —1. elevate, make to grow, make greater, strengthen; —2. *fig.* elevate inwardly, excite pleasantly, cheer, inspire (*cf. the metaphor in slang Eng.* high, 'slightly intoxicated'), used of the effects which the homage and sacrifices of men are supposed to have on the gods;

—*mid. intrans.*: —3. grow, 24⁸; thrive, 60¹⁶; vārdhate, he thrives, i.e. it goes well with him, 65²; grow strong or greater or mighty, 81², 82⁸; increase, 8¹¹, 60¹⁹; —4. *fig.* be pleasantly excited, take delight in; be inspired;

—*caus.* —1. make to grow; make strong; bring up (a child), 46⁸; increase, *trans.*, 64²¹; —2. *fig.* excite pleasantly, cheer, inspire; —*distinction between the physical and fig. mgs not always to be made, so* 80¹⁹.

[*cf. Βλαστῆ, *Φλασ-τη*, 'growth, a shoot,' *Βλαστώω*, 'grow'; *ὀρθός, *Φορβός*, 'up-right'; *Lat. verb-er*, 'a shoot, rod'; *verb-ēna*, '(sacred) twig.')

+ *pra*, grow on, grow up; *pravṛddha*, (like *Lat. altus*) exalted.

+ *vi*, grow, increase, 2¹⁹.

+ *sam*, grow; *caus.* make to grow; bring up; nourish, feed.

vṛdh, *vbl.* being pleased, rejoicing. [√vṛdh.]

√ **vṛṣ** (vāṛṣati, -te; vavāṛṣa, vavṛṣé; ávāṛṣit; vāṛṣiṣyāti, -te; vṛṣṭá; vāṛṣitum; vṛṣtvá, -vṛṣya). rain; vāṛṣati [303b], *ῥεστος*, while it is raining. [*orig.*, perhaps, more general, 'to pour down,' esp. either the fructifying water of heaven (*masc.*) upon the earth (*fem.*), or semen of the bull or male animal upon the female: with *varṣa*, 'rain,' cf. *ῥ-εσσαι*, 'rain-drops'; with *vṛṣan* and *vṛṣabha*, 'bull,' cf. *Lat. verres, *vers-es*, 'boar,' so named from his great generative power, just as the sow (see *sū*) from her fecundity.]

vṛṣa, used only at end of *cpds* [1315a] in *Veda*, but later independently, instead of *vṛṣan*.

vṛṣan [426b], *adj. and subst.* describing or denoting all that was distinguished for

its strength and virility: —1. man, as opposed to a castrated person, 70¹⁴; —2. of animals: stallion; bull; boar; —3. of gods: manly, mighty, great; of Indra, 74⁵; of the Maruts, 73⁵; of the Sun or Sun-horse, 79⁷. [√vṛṣ, q.v., 1160c: cf. ἄρσν, stem *ṛpsen, 'male.']

vṛṣabhá, essentially the same as **vṛṣan**, q.v.: esp. —1. bull; with **sahasra-ṣṛṅga**, the thousand-horned steer, i.e. the sun or (77¹⁴) the moon; —2. bull, as type of greatness and might; most mighty one, of Indra, 73¹³. [√vṛṣ, 1190.]

vṛṣalá, *m. prop.* manikin, i.e. little man, and so, as term of contempt, a low person, esp. a Čūdra. [vṛṣa, 1227.]

√ **vṛṣasya** (vṛṣasyāti). desire the male, be lustful. [vṛṣa, 1059c, 1058.]

√ **vṛṣāya** (vṛṣāyāte). act as a **vṛṣa**, i.e.: show one's manly strength or courage; be lustful; or simply, be eager. [vṛṣa, 1059b, 1058.]

vṛṣṭi, *f.* rain. [√vṛṣ, 1157.]

√ **vṛh** or **bṛh** (vṛhāti; **vavárha**; **ávṛkṣat**; **vṛdhá** [224a]; -**vṛhya**). pluck, tear.

vṛṇu, *m.* reed, esp. bamboo-reed.

véda, *m.* —1. understanding, knowledge; —2. esp. the sacred knowledge, handed down in triple form of **ṛc**, **yajus**, and **sāman**, see these, and cf. (trayī) **vidyā**; —later, the well-known collections called **Rigveda**, **Yajurveda**, and **Sāmaveda** (63^{5,6}), the holy scriptures, held to be a revelation and so called **ṛuti**, 58¹⁸. [√1 vid.]

vedá, *m.* tuft of strong grass (**kuṣa** or **muñja**) tied so as to form a broom, 62¹³.

veda-traya, *n.* the three Vedas.

veda-nindaka, *m.* one who scoffs at the Veda, infidel.

veda-puṇya, *n.* Veda-merit, sanctity acquired by Veda-study.

veda-bāhya, *a.* being outside of the Veda, i.e. extra-Vedic, differing from or conflicting with the Veda. [1265, **veda**-being in an abl. relation.]

veda-víd [391], *a.* Veda-knowing. [1269.]

1 **védas**, *n.* knowledge; possibly *adj.*, knowing, cf. **na-vedas**. [√1 vid, 'know': cf. 1151.2a, b.]

2 **védas**, *n.* (like *Lat. quaestus*) gettings, property, cf. **vitta**. [√2 vid, 'get.']

vedādhyaṇa, *n.* Veda-study, scripture-reading. [**adhyāṇa**.]

védi, *f.* sacrificial bed, i.e. a spot of ground excavated two or three inches and covered with straw and serving as a kind of altar.

vedin, *a.* knowing. [√1 vid, 1183³.]

vedi-purīṣa, *n.* loose earth of the **vedi**.

vedhás, *subst. adj.* —1. worshipper of the gods, worshipping, pious, devoted; —2. generalized, faithful, true, used of Indra, 75¹³. [√1 vidh, 'worship a god,' 1151.2b.]

vélā, *f.* —1. end-point, limit; —2. esp. limit of time, point of time, hour.

veṣá, *m.* —1. settler; neighbor. —2. (settlement, i.e.) dwelling, house. [√viṣ: cf. *Academy*, *Hy. 24, 1586*, *p. 139*. *River* *Ware*. *olkos*, 'house,' Old *Lat. veicus*, *Lat. vicus*, 'houses, quarter of a town, village': hence the borrowed *AS. wic*, 'town,' as in *Eoforwic*, Eng. *York*, prop. 'Eber-stadt' or 'Boar-town,' and perhaps in *Nor-wich*, 'Nor-ton.']

véṣman, *n.* (settlement, i.e.) dwelling, house, abode, chamber. [√viṣ, 1163.1a.]

vāi, *postpositive particle*, emphasizing the preceding word, e.g. 3¹⁷, 96¹³; rare in the **samhitā**, 90²³, 103⁴ (in a quoted **mantra**); excessively common in the **brāhmaṇa** (92^{14,19}, 93⁶, 94^{4,13,18}, 95^{6,15}) and **Epos** (7⁶, etc.); in **brāhmaṇa** often marking the preceding word as the first of its clause (cf. *atha*, near end of *mg* 3): so 94⁶, 95¹², 96¹², and in the examples just given; often used, esp. in **Epos**, as a mere expletive [see 1122a⁴], so at end of a **pāda**, 3⁹, 10⁹, 98⁹.

vāicitrya, *n.* variety, diversity. [**vici**-**tra**, 1211.]

vāiṇavá, *f.* -ī, *a.* of reed, esp. of bamboo. [vṛṇu, 1208c.]

vāidarbha, *f.* -ī, *a.* belonging to **Vidarbha**; as *m.* the **Vidarbhan**, i.e. king of **V.**; as *f.* the princess of **V.**, i.e. **Damayanti**, 8⁷, etc. [**vidarbha**, 1208f.]

vāidika, *a.* Vedic, prescribed by or conformable to the Vedas. [**veda**, 1222e.2.]

vāidyá, —1. *a.* having to do with science, learned; and so —2. as *m.* (with a tran-

sition like that from Lat. doctor, 'teacher, learned man,' to Chaucer's doctour of phisik) physician, doctor. [vidyā, 1211.]
vāimānika, *a.* riding in a sky-traversing car called **vimāna**, *q.v.* [vimāna, 1222e 2.]
vāivasvatā, *a.* descended from Vivasvant; *as m.* son of V., *i.e.* Yama. [vivasvant, 1208 and a and a².]
vāiçya, *adj. subst.* man of the viç or folk or third caste, 57¹⁶. [viç, 1211.]
vac, *quasi-root*, see 854 and **vac**.
vyāṇsa, *a.* having the shoulders apart, *i.e.* broad-shouldered; *as m.* Viansa, Broad-shoulder, name of a demon, slain by Indra. [vi + āṇsa, 1305.]
vyac (**vivyakti** [682]; **vivyāca** [785]). embrace, encompass, extend around. [cf. 1087f², 108g.]
vyācas, *n.* compass, extent.
vyatikara, *m.* a mixing, confusing; confusion, disaster. [v3kṛ, 'scatter,' + vi.]
vyath (**vyāthate**; **vivyathé** [785]; **avyathista**; **vyathitā**). —1. move to and fro, rock, reel; —2. *fig.* (like Eng. be restless) be disturbed in mind, be pained.
vyāthā, *f.* feeling of painful unrest, discomfort, sorrow.
vyadh or **vidh** (**vidhyati**; **vivyādha** [785]; **veysyāti**; **viddhā**; **védḍhum**; **viddhvā**; **-vidhya**). bore through, pierce, hit (with a weapon). [akin w. **vadh**: cf. Lat. *di-vid-ere*, 'part asunder, divide.']
vyapadeça, *m.* the making a false show of, an unauthorized referring to or using the name of (a person of high position). [vdiç + vy-apa.]
vyaya, *a.* going asunder or to pieces, perishing, *w. a-*. [vi + vi, 1148. 1b.]
vyālkaçā, *f.* Vialkaçā, a certain plant.
vyavasāya, *m.* determination, resolve. [vās + vy-ava.]
vyavasāyin, *a.* determined, resolute. [vyavasāya.]
vyavahāra, *m.* —1. procedure, conduct, way of acting; —2. (way of acting with others, *i.e.*) intercourse, 24¹². [v1hṛ + vy-ava.]
vyasana, *n. prop.* a throwing one's self away (upon a thing), and *so* —1. passion-

ate devotion to a thing (whether good or bad, *e.g.* alms-giving, scripture-study, gambling); hobby; —2. an overpowering passion, *esp.* for something bad; vice, 20⁴; —3. (a throwing one's self away, *i.e.*) misfortune, adversity, 25⁴. [v2as + vi.]
vyā or **vī** (**vyāyati**, *-te* [761d2]; **vīvyāya** [785], **vivyé**; **vītā**; **-vīya**). *mid.* envelope or hide one's self. [orig. 'wind around' as with robe or girdle, and so a doublet of **vī**, *i.e.* v2vā, 'weave,' *q.v.*]
+ **upa**, hang about, *esp.* wind the sacred cord over the left shoulder and under the right arm; **upavīta**, *see s.v.*
+ **ni**, wind about, hang (*e.g.* garland, cord) about (*e.g.* neck, shoulders); **nivīta**, *see s.v.*
+ **pari**, *act.* envelope around or completely; *mid.* wind something as cover around one's self, envelope one's self in; *perhaps in sense of act.*, 84¹⁰.
vyākaraṇa, *n.* the putting asunder, and so analysis, grammar. [v1kṛ, 'do, put,' + vy-ā.]
vyākhyātṛ, *m.* explainer. [vkhya + vy-ā.]
vyāghrā, *m.* tiger; like çārdūla and *to bull, horse, ox, sinha*, as type of noble manliness, in cpds, etc. are used on *see nara-vyāghra*. [perhaps fr. v1ghṛ, *Ing. plant-names*, 'besprinkle,' + vy-ā, 'the sprinkled or spotted one.']
vyāghra-carman, *n.* tiger-skin.
vyāghratā, *f.* tigerhood, condition of being a tiger. [1237.]
vyādha, *m.* hunter. [vvyadh.]
vyādhi, *m.* disease. [v1dhā, 'put,' + vy-ā, 1155. 2e.]
vyādhita, *a.* diseased. [vyādhi, *see* 1176b.]
vyāpāda, *m.* destruction. [vpad + vy-ā.]
vyāpādayitavya, *grdv.* to be destroyed or killed. [caus. of vpad + vy-ā.]
vyāpāra, *m.* —1. business, *i.e.* occupation; —2. (*as in Eng.*) business, *i.e.* concern, 30⁴; —3. activity, exertion. [v3pr + vy-ā, 'be busied.']
vyāpāra-çata, *n.* exertion-hundred, a hundred attempts.

vyāma, *m.* prop. a stretch-out, the distance covered by the stretched-out arms, a fathom, about six feet. [for *vi-yāma*, *vyam + vi*: for *mg*, cf. the precisely parallel Eng. *fathom* w. AS. *fæðm*, 'the extended arms'; *ōpyud*, 'fathom,' and *ōpýw*, 'stretch'; French *toise*, Medieval Lat. *tesa*, 'fathom,' from Lat. *tensa*, ppl. of *tendere*, 'stretch'.]

vyāma-mātra, *a.* having a fathom as its measure, see *mātrā*. [*mātrā*, 334².]

vyāhṛti, *f.* —1. utterance; —2. esp. one of the three sacred and mystical exclamations, *bhūr*, *bhūvas*, and *svār*, which see. [*vihr + vy-ā*.]

vyōman, *n.* heaven, sky.

√ *vraj* (*vrajāti*; *vavrāja*; *āvrajīt*; *vrajisyāti*; *vrajitā*; *vrajitum*; *vrajitvā*; *-vrajya*). march, proceed, go.

+ *ā*, come hither, go unto.

+ *praty-ā*, march or go back.

+ *pari*, march round about; wander around.

+ *pra*, march forth; go unto; wander; esp. leave one's house to wander about as an ascetic, 65².

vratā, *n.* —1. will; *devānām ati vratam*, beyond the will of the gods, 88²—cf. *ῥῆπ Διὸς ἀλσιν*; decree, command or Gebot, statute; and so —2. (as Eng. command is applied to the forces under one's command) that over which one exercises command, domain, Gebiet; —further, directly from the root again —3. choice, determination; firm resolution, 14⁶; —4. esp. resolve (to keep a religious or ascetic observance); vow or holy work (e.g. of chastity, fasting, etc.), 28²³, 59⁵, 61²³, 64⁸, 65⁸; —5. religious duty, duty in general. [*12vr*, 'will, choose': for *mg* 2, observe that Ger. *Gebiet* formerly meant 'command' and now means 'domain'.]

√ *vraç* (*vṛçcāti*; *vṛkṇā* [957c]; *vṛçtvā*; *-vṛçya*). hew off; fell (a tree); cut to pieces. [orig. form is *vṛk*, as in *vṛk-a*, *vṛk-ṇā*, *vṛk-ṣā*, which see: *vṛç* is prop. only a quasi-root of the present stem *vṛçca*, for *√vṛk-aka*, formed like the

present of *√prach* and *mlech*, which see: see 221² and cf. 220.]

+ *vi*, cut asunder or to pieces.

√ *çāṇs* (*çāṇsati*, -te; *çaçāṇsa*, *çaçāṇsé*; *āçāṇsīt*; *çāṇsiṣyāti*; *çastā*; *çastvā*; *-çāsyā*). orig. say in a loud and solemn way, and so: —1. recite, esp. a sacred hymn or text to a god by way of praise; and so —2. generalized, praise; *çasta*, see s.v.; —3. rarely, make a solemn wish, whether blessing or curse (see *çāṇsa*), like *imprecāri*; —4. announce; communicate, 52¹⁸. [cf. Lat. *carmen*, *cas-men*, 'an utterance in solemn, measured, or melodious way, i.e. song, oracle, magic charm'; *Camēna*, *casmenja*, name of the goddess of song; *cens-ēre*, 'declare, pass judgment on'; AS. *herian*, 'praise'.]

+ *ā*, —1. wish, esp. in the noun *āçās* or *āçā*, 'wish,' q.v.; and so —2. hope in, put one's trust in (acc.); —3. pronounce a blessing upon, wish good to (acc.), 101⁴.

[*mg* 1 may be a mere specialization of the *mg* 'speak solemnly unto' (cf. *√çās + ā*), and *mg* 2 a further development of *mg* 1; for *mg* 3, cf. the simple verb, *mg* 3.]

+ *pra*, tell forth; praise, 2¹⁶. [cf. simple verb.]

çāṇsa, *m.* —1. solemn utterance; —2. imprecatio, blessing or curse; as *adj.* —3. cursing. [*√çāṇs*.]

√ *çak* (A. *çaknōti*; *çaçāka*, *çekús* [794e]; *āçakat*; *çaksyāti*, -te; *çaktā*; —pass. *çakyāte*, *çakitā*;

—B. *desid.* *çikçate* [1030, 108g¹ end]; *caus. of desid.* *çikçāsyati*; *pass. of desid.* and of *caus. of desid.* *çikçyāte*, *çikçitā*).

—A. simple verb: —1. be strong; be able, 8¹⁹; in *pass.*: impersonally, it is possible; with *infin.* [988], be able, by the instrumentality of some person or thing (*instr.*), to become the object of an action; *mayā nītiṃ grāhayitum çak-yante*, they are able to be caused by me to get hold of *nīti*, 19¹⁸; —2. rarely (be strong for a person, i.e.) be serviceable or helpful, help, *w. dat.*;

—B. desiderative: —1. *desid.* to A. 1, (strive to be able, i.e.) practice; learn; *caus.* cause a person (acc.) to learn a thing (acc.), 51²², 52²; *pass. of caus.*: çikṣita, caused to learn or taught a thing (acc.), 46¹³; without noun, taught, 52⁵; çikṣyamāṇa, instructed, 51¹⁷; —2. *desid.* to A. 2, be willing to help; aid; (of gods) bestow blessing upon (dat.), 80¹⁸; grant, give.

[cf. Lat. *cac-ula*, 'servant' (like *help* as sometimes used in America for 'servant'); w. çagmā, -çak-ma, 'helpful, friendly', cf. Lat. *cōmis*, *coc-mis*, 'friendly': prob. akin is Ger. *be-hagen*, AS. *on-hag-ian*, 'suit, please' (cf. çak, A. 2).] + upa, (bring unto one's self by giving, i.e.) attract, 76¹⁸. [for mg, see the uncompounded verb, B. 2.]

çākala, —1. m. n. chip; piece; —2. n. half (of an egg-shell).

çakunā, m. bird.

çākṭi, f. ability, power.

çakya, a. —1. possible, practicable, 33¹³; common with the infinitive: çakya being used —2. impersonally; or —3. in agreement with the subject, in which case the inf. [988] is to be translated as a passive, 29¹³. [Vçak, 1213.]

çakrá, —1. a. powerful, mighty, standing epithet of Indra; —2. as m. The Mighty One, i.e. Indra (just as we use The Almighty as a name for 'God'). [Vçak, 1188a.]

V çāṅk (çāṅkate; āçāṅkiṣṭa; çāṅkitā; çāṅkitum; -çāṅkya). —1. be anxious or suspicious; —2. hesitate. + vi, hesitate.

çāṅkā, f. hesitation. [Vçāṅk, 1149².]

çācī, f. —1. might or help (esp. of the helping deeds of Indra); —2. Çachī or Might, as wife of Indra (derived from the misunderstood çaci-pati, q.v.), 2⁷. [Vçac, collateral form of çak.]

çācī-pāti, m. —1. Vedic, lord of might or of help, epithet of Indra, 80¹⁸; —2. later (pāti, q.v., being misunderstood as 'husband'), husband of Might or Çachī, name of Indra, 15¹⁴, 40⁴. [acct, 1267a and d, Whitney 94b.]

çatḥa, -a. false.

V çat (çātáyati; çātītā). cut in pieces; make to fall off.

çatā [485²], n. hundred; also as expression of a large number; for construction, see 486b. [cf. *ī-karōn*, 'one-hundred'; Lat. *centum*, AS. *hund*, neut., 'hundred'; Eng. *hund-red*.]

çatātman, a. having a hundred lives. [çatā + ātmān: acct, 1300a.]

çātru, m. —1. (victor, i.e.) victorious opponent; —2. foe, enemy, in general.

[if mg 1 is the orig. mg, we may take the word fr. Vçad and as standing for -çat-tru, 1186e, 232:]

if mg 2 is the orig. mg, we may analyse thus, çat-ru (1192), and compare Church Slavonic *ko-ora*, Irish *cath*, 'battle'; AS. *heaðo* in cpds, as *heaðo-weorc*, 'battle-work,' Old High Ger. *had-u* in names, as *Hadu-brant*, 'Battle-flame,' *Hadu-wich*, 'Battle-strife,' Ger. *Hedwig*; Ger. *Hader*, 'strife'; cf. also the Keltic proper name *Catu-riges* (rig under *rājan*), 'The Battle-kings.')

çatru-nandana, a. causing joy to one's enemies.

çatru-saṁkṣa, m. danger from the foe. V çad (çācāda, çācādē [788]). distinguish one's self; get the upper hand, prevail; Vedic only. [cf. *κεκασμένος*, Doric *κε-καδ-μένος*, 'distinguished.')

çanakāis, adv. quietly; gently; slowly. [instr. (1112c) of an unused stem -çanaka, diminutive to -çana, see çanāis.]

çanāis, adv. quietly; gently; slowly; gradually. [instr. (1112c) of an unused stem -çana, which is prob. connected w. V2çam, 'be quiet.')

çāntāti, f. benefit. [çām, 1238.]

V çap (çāpati, -te; çāçāpa, çepé; çapiç-yāte; çaptā; çāpitum; çāpitvā). —1. curse, usually act., 93¹⁷; —2. mid. (curse one's self, i.e.) assert with an oath, swear, vow, w. dat. of person, 97¹.

çapāṭha, m. curse; oath. [Vçap, 1163b.]

çabāla, a. brinded.

çābda, m. —1. sound; cry; noise; çab-daṁ kṛ, make a noise, raise one's voice; —2. word, 50⁹, 61¹.

çabda-çāstra, *n.* word-theory, word-compendium, *i.e.* grammar.

√ 1 çam (çāmyati; çācamé; āçamiṣṭa; çamitá). get weary by working, work. [cf. κἀμ-ω, 'get weary by working.']

√ 2 çam (çāmyati [703]; çaçāma, çemús; āçamat; çāntá [955a]; çamáyati). be quiet or still or content; stop; *for these senses, cf. Vram; çāntá, see s.v.; caus.* quiet, still; *euphemistically, kill.*

+ upa, be quiet; stop.

+ pra, come to rest; stop; go out; praçānta, extinguished.

√ 3 çam (çamnité). harm.

√ 4 çam (çānta; -çāmya; çamáyati, çāmáyati). *used only with ni.* observe; perceive; hear. *specialization of 2 çam.*

çām [384²], *n.* welfare; happiness; blessing.

çāma, *a* word of doubtful *mg* at 71⁸: perhaps tame (*cf. V2çam, caus.*) or industrious (*cf. V1çam*).

çamayitr, *m.* slayer. [V2çam, *caus.*]

çamí, *f.* a fabaceous plant, either Prosopis spicigera or Mimosa Suma; a tree from which the sticks of attrition (araṇi) were taken.

çamimāya, *f.* -ī, *a.* of or made of Çami-wood. [see maya.]

çamī-çākhā, *f.* Çamī-branch.

çamī-sumanas, *f.* Çamī-flower.

çamisumano-mālā, *f.* garland of Çamī-flowers.

çāmyā, *f.* staff, 102¹⁰.

çaya, *a.* lying, sleeping, at end of *cpds.* [Vçī, 1148.1a.]

çayana, *n.* a lying, sleeping. [Vçī, 1150.1a.]

çayaniya, -1. *a.* serving for lying; -2. *n.* bed, couch. [çayana, 1215.]

çayyā, *f.* -1. bed; -2. a lying, sleeping. [Vçī, 1213d, cf. 963³b.]

çará, *m.* -1. reed, *esp.* of the Saccharum Sara, used for arrows; -2. arrow. [observe that Lat. arundo means 'reed' and 'arrow.']

çaraṇá, -1. *a.* protecting, affording refuge, 87¹; as *n.* -2. shed, that gives cover from the rain; καλύδ, hut; -3. protection; refuge, 50¹⁷.

[çaraṇá presupposes a root *çr or *çl, 'cover, protect'; w. such a root agree well in form and *mg* as derivs, çárita, çárman, and çālā, see these:]

further agree as cognates καλύδ, 'hut, barn'; AS. heal, Eng. hall; κάλ-υξ, 'husk, pod'; Ger. Hülle, 'covering'; Eng. hull, 'covering' of grain; AS. hel-m, 'protector' (used of God and Christ), 'head-protector, helmet,' Ger. Helm, Eng. helm; Lat. oc-cul-ere, 'cover'; color, 'color' (see varṇa); cēl-āre, Ger. hehl-en, Chaucer's hel-en, later hele, 'conceal'; further, κρύπτ-ω, 'cover,' and the ident. κρύπτ-ω, 'hide.']

çaraṇāgata, *a.* come for refuge, seeking protection with any one. [āgata.]

çarád, *f.* autumn; *pl.* poetic for years (*cf. varṣa*).

çārāva, *m. n.* flat earthen dish.

çárita, *n.* the body, as distinguished from the vital breath or from the immortal soul (so 96^{21, 22}, 29⁶) and from the soft viscera and inward fluid secretions, of which things the body, or the firm red flesh with the bones, forms as it were the hollow cover (57¹), tegument, or Hülle; *used also in pl.*, 84⁹; body in general; mrtam çariram, corpse, 63¹⁷; so 84⁴. [prop. 'the corporeal tegument' of the soul, V.çr, 'cover' (1188e²), see under çaraṇa: for *mg*, cf. the cognate Ger. Hülle (under çaraṇa) in sterbliche Hülle, 'mortal envelope, *i.e.* body': cf. 97¹⁰ n.] *cf. Ch. up. ii. 12 'Körper am Menschen'*

çarīra-jā, *a.* (born of, *i.e.*) performed by the body. *ammin*

çarirāntakara, *m.* destroyer of the bodies. [anta-kara.] *puruse çariram*

çáru, *f.* missile, either spear or arrow. [cf. çara.]

çarkara, *m.* brown sugar. [fr. the Prakrit form sakkara comes on the one hand, through Arabic sokkar and Medieval Lat. zucara, the Eng. sugar, and on the other σάκχαρον, Lat. saccharum, all borrowed words: cf. khaṇḍa.]

√ çardh (çárdhati). be strong or defiant.

çárdha, *m.* troop, host. [cf. Ger. Herde, Eng. herd.]

'Hülle in one's mind, and so note.' *W.D.W.*

çárman, *n.* —1. cover; protection; shelter; refuge; —2. comfort, joy; —3. common at the end of Brahman-names, 19¹¹, 42¹¹, 50¹⁸ N. [see under çarapa.]

çarmavant, *a.* containing (the stem) çarman. [1233.]

çarvá, *m.* Çarva, name of an arrow-slaying god; later, a common name for the god Çiva. [çáru, 1200, cf. 1200g.]

çarvara, *a.* variegated; *f.* çárvari, the night (as variegated with stars). [cf. çabala.]

çarva-varman, *a.* having Çiva as his protection; *as m.* Çarvavarman, name of a man.

çalá, *m.* —1. staff; —2. prickly (of a hedge-hog). [cf. çará.]

çalyá, *m. n.* point of spear or arrow; thorn; prickly. [cf. çalá, çará: cf. κηλον, 'missile.']

çályaka, *m.* hedge-hog. [cf. çalya.]

çávas, *n.* superior might; heroic power; *also pl.* [Vçū, 1151.1a.]

çáviṣṭha, *a.* most mighty. [Vçū, 468.]

çaça, *m.* hare; the Hindu sees, not "a man in the moon," but rather, a hare or a gazelle. [for «çasa (see Vçuṣ and çvaçura): cf. Ger. *Hase*, Eng. *hare*.]

çaçaka, *m.* hare, rabbit. [çaça, 1222b.]

çaçāñka, *m.* the moon. [prop., adj., 'having a rabbit as its mark,' çaça (*q.v.*) + āñka, 1302a.]

çaçin, *m.* the moon. [prop., adj., 'having the (picture of a) rabbit,' çaça, 1230.]

çáçvant, *a.* ever repeating or renewing itself.

V ças (çásati; çaçása; çasiṣyáti; çastá; -çásya). cut to pieces; slaughter. [see çastra.]

çastá, *a.* praised, esteemed as good or lucky; *equiv. to* happy, cheerful, 52¹¹. [prop. ppl. of Vçāṣa.]

çastra, *n.* knife; sword; weapon. ['instrument of cutting,' Vças, 1185: ças-tra is ident. in form and mg w. the Lat. stem «cas-tro, which appears in the denom. castrare, prop. 'cut,' and so, like Eng. cut, 'castrate.']

çastra-pāñi, *a.* having a sword in the hand. [1303.]

çastrapāñi, for çastrapāñi, in the sense of the metre, 22¹⁹.

çastra-vṛtti, *a.* having weapons as one's means of subsistence, living by military service. [1302a.]

çāka, *n.* an edible herb; vegetable food.

çákhā, *f.* branch.

çātayitṛ, *m.* one who cuts in pieces, destroyer, 97¹⁹. [caus. of Vçat, 1182c.]

çāntá, *a.* quiet; still; stopped. [ppl. of V2 çam, 'be quiet.']

çānti, *f.* a ceasing, stopping; *esp.* the absence of the evil results of some word or thing of evil omen. [V2 çam, 'be quiet,' cf. 955a.]

çānti-karman, *n.* a ceremony for averting the results of something ominous.

çāpa, *m.* curse. [Vçap.]

çāpādi, *a.* having the curse as its first; *as n.* curse and so forth. [1302c.1.]

çāpādi-ceṣṭita, *n.* curse-and-so-forth doings, i.e. adventures including the curse et cetera. [1280b.]

çāpānta, *m.* end of the curse or period during which the curse has effect. [anta.]

çāyin, *a.* lying, sleeping. [Vçī, 1183².]

çārīrá, *a.* corporeal, of the body. [çārīra, 1208f.]

çārdūlá, *m.* tiger; at end of cpds, like vyāghra, the best of . . .

çālā, *f.* hut; house; room; stable. [see under çarapa: cf. the derivs καλιδ and Eng. hall, there given.]

çālin, *a.* —1. possessing a house; —2. at end of cpds, *attenuated in mg so as to signify merely possessing* . . . [çālā.]

çālmali, *f.* Salmalia malabarica, the silk-cotton tree.

çāva, *m.* the young of an animal. [see Vçū.]

çāvaka, *m.* the young of an animal. [çāva.]

çāçvatá, *a.* continual; eternal. [çāçvant, 1208a, a¹.]

V çās or çīṣ (Vedic, çásti, çáste [639]; Vedic and Epic, çásati; çaçása; áçīṣat [854²]; çásiṣyáti, -te; çásitá, çástá, çīṣtá [954e]; çásitum, çástum; çásitvá; -çásya, -çīṣya). —1. chasten, correct; —2. instruct, teach; direct; —3. (like Eng. direct) give order to, rule, govern.

[perhaps reduplicated form of çāṇa, 675: for the weak form çīṣ, cf. 639.]
 + ā, *mid.* wish or pray for, cf. āçis and
 √çāṇs + ā; make supplication, 73¹¹.
 + pra, instruct; direct; command, cf.
 simple verb, and praçis.
 çāsana, *n.* —1. government, way of rul-
 ing; —2. command. [√çās.]
 çāsitr, *m.* teacher. [√çās.]
 çāstrá, *n.* —1. instruction; —2. rule;
 theory; compendium (of an art or
 science); a scientific or canonical work;
 science, 17¹³. [√çās.]
 √ çikṣ, see 1030 and √çak.
 çikhara, —1. *a.* peaked; —2. *m. n.* peak.
 [çikhā, 1226.]
 çikhā, *f.* —1. tuft or braid of hair;
 —2. (like *Eng.* crest) top in general,
 peak.
 çithirā, *a.* loose; flaccid; unsteady, 93²;
opp. of dr̥ḍha, 'firm, hard.' [perhaps
 fr. √çrath, 1188e: for loss of r, cf.
 √bhām.]
 çibi, *m.* Çibi, name of a king.
 çiras, *n.* head. [cf. κῆρα, 'head'; Lat.
 cerebrum, *aceres-ru-m*, 'brain': w. the col-
 lateral form çirān, q.v., cf. Ger. *Hirn*,
 Old High Ger. *hirni*, *hirsni*, 'brain': akin
 is also κρᾶνλον, 'skull.']
 çiriṣa, *m.* the tree Acacia Sirissa; as *n.*
 the blossom.
 çiro-mukha, *n.* head and face. [1253b.]
 çilā, *f.* stone; crag.
 çilā-bhāva, *m.* condition of being stone;
 —am āp, turn into stone.
 çili, *f.* the beam under a door.
 çili-mukha, *m.* Block-snout, name of a
 hare.
 çiloccaya, *m.* crag-pile, i.e. craggy hill.
 [uccaya.]
 çivā, —1. *a.* kind, 90²; friendly; gracious;
 agreeable, lovely; *opp.* of ghora; —2. *m.*
 The Friendly One, name euphemistically
 applied to the horrible god Rudra, who
 under this name (Çiva) becomes the third
 person of the Hindu Trinity. [for mg 2,
 cf. Εὐμενίδες, 'The Gracious Ones, i.e. the
 Furies,' and nandi.]
 çīṣu, *m.* young; child. [see √çū, and
 1147b and b².]

√ 1 çīṣ (çināṣi; çīçīṣ; āçisat; çekṣyāti,
 -te; çīṣā; çīṣvā; -çīṣya). leave, leave
 remaining.
 + ud, leave remaining.
 + vi, (leave apart or by itself, i.e.) sepa-
 rate, distinguish; viçīṣta, (separated, and
 so, like *Eng.* distinguished) eminent, ex-
 cellent.
 √ 2 çīṣ, subsidiary form to √çās, q.v.
 çīṣya, *grdv.* to be taught; as *m.* pupil.
 [√çās, weak form çīṣ.]
 √ 1 çī (çēte [see 628-9]; çīçyē; āçayīṣta;
 çayīṣyāte, -ti; çēyāte, -ti; çayitā; çā-
 yitum; çayitvā; -çāyya). —1. lie still;
 lie; —2. sleep. [w. çē-te, cf. κεί-ται,
 'lies': cf. also κολ-ται, 'bed.']
 + adhi, lie in or on; dwell in.
 + anu, lie down after another.
 + ā, lie in.
 + upa, lie by.
 + sam, be undecided or in doubt. [lit.
 'lie together': metaphor unclear.]
 √ 2 çī, simpler form of √çyā, q.v.
 çī, *vbl.* lying. [√çī.]
 çitā, *a.* cold; as *n.* cold. [ppl. of √çyā
 or 2 çī.]
 çitaka, *f.* çitikā, *a.* cool. [çita: cf.
 1222d.]
 çitala, *a.* cool. [çita, 1227.]
 çitārta, *a.* distressed with the cold.
 [ārta.]
 çitikāvant, *a.* cool. [as if from fem.
 of çitaka: 1233, cf. b.]
 çipāla, *m. n.* Blyxa octandra, a common
 water-plant.
 çirṣān, *n.* head. [çirṣ-ān is to çiras
 (q.v.), as irṣ-yā is to iras-yā, see
 these.]
 çīla, *n.* —1. natural or acquired way of
 being; character, 23²⁰; habit or habits,
 58¹⁴; in composition [1302] with that to
 which one is inclined or accustomed, 21⁴,
 60¹⁸; —2. (character, i.e., as in *Eng.*)
 good character, 98⁷.
 çīvan, *a.* lying. [√1 çī, 1169.1a.]
 çūka, *m.* parrot. [prop. 'the bright one,'
 on account of its gaudy colors, √çuc:
 cf. 216.1, 1².]
 çukavat, *adv.* like a parrot. [çuka,
 1107.]

çukrá, *a.* clear, bright, 70°. [√çuc, 1188a, 216.7.]

çuklā, —1. *a.* clear; bright; white; with pakṣa, the bright lunar half-month, from new to full moon; —2. *as m.* (sc. pakṣa), the bright lunar fortnight, 65°. [see 1180 and 2.]

çukla-pakṣa, *m.* fortnight of the waxing moon.

çuklapakṣādi, *a.* having the bright lunar fortnight first, beginning with the bright lunar fortnight. [ādi, 1302c.1.]

çuklāmbara, *a.* having a white garment. [ambara.]

√çuc (çocati, -te; çuçoca; áçocit; çocisyāti; çocitum; çocitvá). —1. flame, light, beam; glow, burn; —2. *fig.* suffer burning pain; grieve; grieve at (*loc.*), 66¹³; —*intens.* flame brightly. [for mg 2, cf. √tap, dagdha and √dah.]

+apa, *intens.* [1002a], drive away by flaming brightly, 72°.

+abhi, burn, *trans.*

+ā, bring hither by flaming, 72°.

çúci, *a.* —1. flaming, beaming; *fig.* beaming (of a smile); light, bright; —2. *fig.* clear, pure; holy (of a god), 80°; honorable (in business), 25²; pure (in a ritual sense), 62¹⁰. [√çuc, 1155.2a, 216.2.]

çuci-smita, *a.* having a beaming smile, bright-smiling.

çuddhá, *a.* pure. [ppl. of √çudh, 160.]

çuddha-mati, *a.* pure-minded.

çudh or çundh (çúndhati, -te; çúdhya; çuddhá). —1. çúndhati, -te: *act.* purify; *mid.* become pure; —2. çúdhya, become pure. [orig., perhaps, 'to clear,' and akin w. √çcand, q.v.]

+vi, víçudhya, become entirely pure; víçuddha, perfectly clear.

çuná, *a.* grown, prosperous, fortunate; *as n.* [cf. 1170a], growth, prosperity; luck. [perhaps fr. √çū, 1177a.]

√çundh, *see* çudh.

çundhyá, *f.* -yá [355c], *a.* pure; unblemished; fair. [√çundh, 1165b.]

√1çubh or çumbh (çúmbhate). glide along lightly; move onward, 73°. [perhaps akin w. κοῦφος, 'light, nimble'.]

√2çubh or çumbh (çóbbhate; çúmbhate;

çumbhāti; çuçubhé; çobhisyāti). *act.* adorn; *mid.* adorn one's self, 73¹²; look beautiful, appear to advantage, shine (*fig.*).

1 çúbh, *f.* a gliding onward, esp. through the sky; onward progress; *so, perhaps*, 78°; course, 73°; *dat., infinitively* [962], so as to glide onward, 79¹¹. [√1çubh.]

2 çúbh, *f.* beauty; *so, perhaps*, 78°. [√2çubh.]

çubha, *a.* —1. fair, 9¹¹; beautiful, agreeable to the eyes, 15¹³, 45¹³, 62¹³; —2. agreeable (to other senses than the eyes); çubhān gandhān, perfumes; —3. agreeable in general, 20¹³; —4. of good quality, 64¹²; —5. fortunate, auspicious, 12¹³. [√2çubh, 'adorn.']

çubhānana, *a.* fair-faced. [ānana.]

çubhāçubha, *a.* agreeable and disagreeable, agreeable or disagreeable; good and bad, good or bad, in ethical sense, 65¹⁹. [açubha, 1257.]

çubhāçubha-phala, *a.* having agreeable or disagreeable fruit, resulting in weal or woe.

çubhrá, *a.* beautiful; clear (of sounds). [√2çubh, 'adorn,' 1188a.]

√çuṣ (çúsyati; -çúṣya). be dry, dry up. [for -suṣ (see çāṣa), as shown by Avestan vhuah, 'dry': cf. αῖω, 'dry'; Syracusan sav-kós, 'dry'; AS. seárian, 'dry up,' denom. of seár, Eng. sear.]

çúṣka, *a.* dry. [√çuṣ, 1186²; see 958.]

çúṣma, *m.* —1. whistling, 73°, 78⁷; —2. exhalation, i.e. (fragrant) odor (of the Soma), 73¹⁰; —3. (exhalation, breath, and so, like Eng. spirit) courage, impetuosity, 82°. [√çvas, 252, 1166.]

√çū or çvā or çvi (çváyati; çūçáva [786⁴]; çūná [957a]; çváyitum). swell; be greater or superior or victorious.

[orig. sense of root, 'swell,' but with two diverse ramifications:

—1. negatively, 'be swollen, i.e. hollow, empty'; cf. çūna, 'vacuum'; κύ-αρ, 'hole'; Lat. cavus, 'hollow'; caelum, caeli-lum, 'heaven's hollow vault'; κοῖλος, 'hollow';

—2. positively, 'be swollen, i.e. full, strong'; with special reference: (a) to

the womb and its fruit; cf. çī-çu and çāva, 'young'; *κῆρα*, 'be pregnant'; Lat. *in-ciens*, 'pregnant'; (b) to strength and growth in general; cf. çūra, 'man of might'; çavas, çaviṣṭha, çuna; *κύρος*, 'might'; *κύμα*, 'swell, billow.'

çūdrā, m. a man of the fourth caste, a Çūdra.

çūna, n. emptiness. [Vçū, 1177a.]

çūra, a. mighty, bold; as m. man of might, hero. [Vçū, 1188c: çūra is parallel w. *κυ-πο-s*, 'mighty,' whence τὸ κύπ-ος, 'might' (cf. *αἰσχ-ρό-s* w. τὸ αἰσχ-ος).]

çūrpa, n. a plaited basket for winnowing grain.

√ 1çř (çrñāti; çacré; áçarit; çariṣyāti, -te; çrñá [957b]; -çīrya; çīryáte). crush; break; tear. [cf. Eng. *har-m*, which answers to a Skt. *çar-ma*.]

+ vi, pass. be broken to pieces; perish, 60⁹.

+ sam, break (a bow); like *zusammenbrechen*.

√ 2çř, see çrā, 'boil.'

çñga, n. horn.

çñgin, a. horned; as m. horned beast.

çrtá, see Vçrā.

çéva, a. kind; dear. [cf. çivá.]

çéṣa, — 1. m. n. rest, remainder, 68¹⁷; çéṣe, like Ger. *im Uebrigen*, for the rest, 12¹⁰; — 2. a. remaining, 55¹⁵. [V1çis, 'leave.']

çéṣas, n. offspring. ['those whom one leaves behind him, one's relicts,' V1çis, 'leave.']

çóka, m. pain, grief. [Vçuc, 216.1.]

çoka-ja, a. grief-born; çokajam vāri, grief-born water, i.e. tears, 10¹⁹.

çokārta, a. sorrow-stricken. [ārta.]

çocis-keça, a. having flame-locks, with locks of flame. [çocis, 187: 1207, cf. 1280b.]

çociṣṭha, a. most or bright flaming. [Vçuc, 468.]

çocis, n. flame; beam; heat. [Vçuc, 1153.]

çóna, — 1. a. red, deep-red; — 2. m. Sone or Red River, affluent of the Ganges. [prop. 'flame-colored': cf. *κ-καυ-σα*, 'burned,' *καύ-μα*, 'heat.']

çonita, n. blood; also pl. [çóna, 1176d.] çobhaná, a. beautiful. [V2çubh, 'adorn,' 1150.2a.]

çóbhiṣṭha, a. most swiftly moving onward or most beautiful, 78², according as the word is referred to V1çubh or to V2çubh — see these. [468.]

√ çcand (intens. ppl. *cániçcadat* [1002c]). shine, glance. [for *çskandh*: cf. *ξανθός*, 'gold-yellow'; *καθαρός*, Doric *κοθ-αρός*, 'clear, clean, pure'; *καρδ-αρος*, 'coal'; Lat. *cand-ère*, 'glow.']

çcandrá, a. shining. [Vçcand, 1188a: cf. *viçvá-çcandra*, and *candrá*.]

√ çcut (çcótati; cuçóta; ácuçcutat; çcutitá). drip.

çcút, vbl. dripping. [Vçcut.]

çmaçānā, n. the place for burning the corpses and for burying the bones, cemetery.

çmáçru, n. beard.

√ çyā or çī (çyāyati, -te [761d1]; çitá, çiná, çyānā; çiyáte). freeze; coagulate.

çyená, m. eagle; falcon; hawk. [cf. *ι-κτινο-s*, 'kite.']

√ çrath (çrathnité; çacrathé; áçicrathat; çrthitá). become loose.

çrád, indecl. meaning perhaps orig. heart; used w. *dhā* ('grant, give,' see V1dhā4) and dat. of person, thus, çrád asmāi dhatta, (your) heart to him give ye, i.e. trust ye him, have faith in him, RV.ii. 12.5; ppl. çrad-dadhat, trusting, trustful, 26²; cf. 1079².

[cf. *καρδία*, *κῆρ*, *κῆρδ*, Lat. *cor*, gen. *cord-is*, Lithuanian *szirdis*, Ger. *Herz*, Eng. *heart*: further, w. çrad-dhā, cf. Lat. *credēre*, *cred-dere*, 'trust': — the regular Skt. word for 'heart' is *hṛd*, and this can not be connected w. the above words, since they require in the Skt. an initial ç, *çrd* or *çrad*.]

çrad dhā, f. trust, faith; desire. [see çrád: 1147.]

çrad dhivá, a. credible. [çrad dhā, 1228a.]

√ çram (çrámyati [703]; çacrāma; áçramit; çrāntá; -çrámya). be weary; take pains; esp. castigate one's self, 96¹⁰.

+ ā, in āgrama, 'hermitage.'

+ pari, weary one's self exceedingly;
pariçrānta, tired of, disgusted with.

çrāma, m. weariness. [√çram.]

√ çrambh (çrāmbhate; çrabdhā; -çrābh-
ya). used only with vi. put confidence
in; viçrabdhā: confiding, 20³; -am, adv.
confidently, without distrust or hesitation,
91⁷.

çrāvāṇa, -1. m. ear; -2. n. hearing;
-3. n. fame. [√çru, 1150.1a: for mg 3,
cf. çravas and esp. under √çru.]

çrāvas, n. -1. sounds; esp. loud praise,
91¹⁶; -2. glory, 74⁶; fame. [√çru,
'hear,' 1151.1a: the precise equiv. of
κλέος, stem κλεF-es, 'fame': for mg, see
√çru.]

√ çrā or çrī or çṛ or çir (çrīṇāti, çrīṇītē;
çṛiyé; çrātā, çrītā, çrītā, çrītā). cook;
boil; çrītā, cooked, done.

çrāddha, n. an oblation to the Manes,
accompanied by a funeral meal and
gifts to Brahmans. [çraddhā, 1208e:
according to the Scholiast, 'a thing of
trust,' because the gift for the Manes
is as a matter of fact entrusted to
Brahmans.]

çrāntā, ppl. wearied; as n. [1176a], weariness. [√çram, 955a.]

çrāntāgata, a. wearied and arrived, i.e.
arriving wearied. [āgata: 1257.]

√ çri (çrayati, -te; çṛāya, çṛiyé; āci-
çriyat; çrayiṣyāti, -te; çrītā; çrayitum;
çrayitvā; -çrītya). -1. act. lean, trans.;
lay against or on; rest on, trans. -2. mid.
lean upon, intrans.; rest upon, or, simply,
be lying or situated upon, 70³; -3. mid.,
act. betake one's self to, esp. for help or
protection, 48⁶. [cf. κλῖ-νω, 'lean';
κε-κλῖ-σται, 'rest on'; Lat. clynāre, 'lean';
AS. hliman, Eng. lean; κλῖ-τός, 'incline,
slope, hill'; Lat. cli-vus, 'hill'; AS. hlēw,
hlāw, Eng. -law, -low, 'hill,' in Mood-law,
Lud-low; κλῖ-μαξ, 'ladder'; AS. hlē-der,
Eng. ladder.]

+ ā, lean upon, intrans.; seek support
and protection with or from; āçrita:
depending upon (another); as m. a de-
pendent or subordinate, 30¹³.

+ upa, mid. lean against; brace one's

self, 87⁶; upaçrita, (leaned upon, equiv.
to) laid upon or in, w. loc., 79⁴.

+ pari, act. lay about; enclose.

+ pra, lean forward.

çri [351], f. -1. beautiful appearance;
beauty, 78⁵, 2⁴, 8⁸; -2. welfare; -3.
personified, Çrī, goddess of beauty and wel-
fare, 2¹¹; -4. as honorific prefix to proper
names, the famous or glorious, 54¹. [cf.
çreyāṇs, çreṣṭha.]

√ çru (çrṇóti, çrṇutē [243]; çuçrāva, çu-
çruvé; āçrāuṣīt; çroṣyāti, -te; çrutā;
çrótum; çrutvā; -çrūtya; çrūyate;
çúçrūṣate; çrāváyati). -1. act. hear,
86⁶; know by hearing; w. gen. of person,
6²; listen; give heed to, 25¹⁴; hear (a
teacher), i.e. learn, study; çuçruvāṇs,
having studied, i.e. learned, 94¹⁸; -2.
mid., in Veda, with pass. sense, be heard of
(as subject of talk), i.e., like Lat. cluere,
be called, be famed as, 75¹⁴;

-3. pass.: be heard; çrutā: heard;
heard of, 2¹²; impers.: çrūyatām, let it
be heard, i.e. hear ye; evaṁ çrūyate,
thus it is heard, there is this saying, 31⁶;
çrutam mayā, I've heard (your story),
33⁹; -4. caus. cause (hearers, acc.) to
hear (a thing), i.e. proclaim to; recite to,
54²⁰; -5. desid. be willing to hear, and
so (cf. Eng. obedient and Lat. ob-oediens
with audire), obey, 64⁹.

[with çru-dhī, 'hear thou,' cf. κλῖ-θῆ,
'hear thou'; Lat. clu-ere, 'be called';
cluens, cliens, 'who hears or obeys, i.e. a
dependent'; with çru-tā, 'heard, heard
of,' cf. κλυ-τός, 'famed,' Lat. in-clu-tus,
inclitus, 'famed,' Old High Ger. hlu-do in
Hludo-wig, 'Loud-battle,' Ger. lau-t, AS.
hlū-t, Eng. lou-d;

with the subsidiary form çruṣ, as in
çruṣ-ṭi, 'a listening to, compliance,' cf.
AS. hlos-nian, 'listen,' hlyst, 'the hearing,'
whence hlyst-an, Eng. listen: - for the mg
'famed' of çruta, etc., cf. çravāṇa, çra-
vas, and gloka.]

+ prati, answer, say yes to; make a
promise to (gen.). [prop., like Eng. hear,
'give a hearing in return to what is said,'
i.e. 'not turn a deaf ear to,' and so
'answer'.]

+vi, *pass.* be heard of far and wide, be famous; viçruta, known as, named, 6².
 +sam, -1. hear; -2. *like Eng.* hear, accede to the request of, make a promise to (*loc.*). [cf. çru + prati.]
 çrutá, *ppl.* heard; heard of; *as n.* that which is heard from the teacher, that which is learned; learning. [vçru.]
 çrutavant, *a.* possessing learning, learn-ed. [çruta.]
 çrúti, *f.* -1. a hearing; -2. ear; -3. the thing heard; sound; -4. report, hearsay; -5. utterance; *esp.* a sacred utterance handed down by tradition, a religious prescription, a sacred text, the Veda, 58¹⁸ n.; -6. learning; *prob. incorrect for çruta.* [vçru, 1167.1a.]
 çrutimant, *a.* possessing learning; *prob. incorrect for çrutavant, q.v.* [çruti.]
 çrútya, *a.* worthy to be heard (of a hymn), goodly. [vçru, 1213a.]
 çreyasa, *for çreyas (çreyāṇs) in cpds,* 1315c.
 çreyāṇs, *a.* fairer; more beautiful or excellent; better; *as n.* (the better, *i.e.*) welfare, prosperity, 35¹. [from an unused root çrī corresponding to the noun çrī, 470⁴: cf. *κρείων*, 'superior, ruler.']
 çrēṣṭha, *a.* fairest; most excellent; best: *w. gen.*, 1¹⁰; *w. loc.*, 58¹⁰; *at end of cpd*, 11⁹; best as distinguished from (*abl.*), *equiv. to better than*, 68¹⁴. [see çreyāṇs.]
 çrāīṣṭhya, *n.* supremacy, precedence. [çrēṣṭha, 1211² end.]
 çrótra, *n.* ear; hearing. [vçru, 1185a.]
 çrótriya, *a.* studied, learned (in sacred tradition); *as m.* a Brahman versed in sacred lore. [çrotra, 1214c: for mg, cf. vçru, mg 1, and çrutá, s.v.]
 çlakṣṇá, *a.* slippery; smooth. [cf. 1195.]
 v çlāgh (çlāghate; çaclāghé; çlāghitá). -1. have confidence in; -2. talk confidently; brag, praise one's self; -3. praise.
 çlāghya, *grdv.* to be praised, praise-worthy; honorable. [vçlāgh.]
 çlóka, *m.* -1. (thing heard, *i.e.*) sound; -2. fame, *for mg, cf. vçru*; -3. strophe;

later, esp. the anuṣṭubh-strophe, the epic çloka, in which, for example, the story of Nala is composed. [vçru, 1186².]
 v çvañc (çvañcate). open itself; receive in open arms (as a maid her lover).
 +ud, open itself out, open, 87⁴.
 çván [427], *m.* dog. [cf. *κύων*, Lat. *can-is*, AS. *hun-d*, Eng. *hound*, 'dog.']
 çvāçura, *m.* father-in-law. [for *svāçura*: cf. *ἐκυρός*, Lat. *socer, socerus*, Church Slavonic *svetrŭ*, AS. *swear, swēohor*, Ger. *Schwäher*, 'father-in-law': for ç in place of s, cf. çaga and vçuṣ.]
 çvaçrŭ [355c], *f.* mother-in-law. [çvāçura, 355c: cf. *ἐκυρά*, Lat. fem. *socrus*, AS. *sweger*, Ger. *Schwieger*, 'mother-in-law.']
 v çvas (çvasiti [631]; çvasati; çaçvāsa; çvasiṣyāti; çvasitá, çvastá; çvasitum; -çvāsya; çvāsáyati). -1. blow, bluster, whistle, snort; -2. breathe; -3. sigh. [cf. AS. *hwēðs*, preterit to *hwēðsan*, Eng. *wheeze*.]
 +ā, get one's breath, become quiet; *caus.* quiet, comfort.
 +nis, breathe out, sigh.
 +pra, blow forth.
 +abhi-pra, blow forth upon, *acc.*, 94⁷.
 +vi, have confidence, be unsuspecting; *caus.* inspire confidence.
 çvās, *adv.* to-morrow, on the next day;
 çvaḥ çvas [1260²], from day to day.
 çvasátha, *m.* a snorting. [vçvas, 1163b.]
 çvāstana, *a.* of the morrow; *as n.* the morrow, 92¹⁷. [çvās, 1245e.]
 çvāpada, *m.* a beast of prey, 84¹⁴. [to be pronounced çvapāda (cf. *pāvaka*, 1181a): prop., perhaps, 'having the feet of a dog,' çvan + pāda.]
 çvāvidh (*nom. -vīt*), *m.* porcupine. [çván + vidh, 'dog-wounding.']
 ṣaṭka, -1. *a.* consisting of six; -2. *as n.* a whole consisting of six, a hexade. [ṣaṣ, 1222a, 226b.]
 ṣaṭ-trinçat [485], *f.* six and thirty. [ṣaṣ.]

ṣaṭ-pada, *f.* -ī, *a.* having (taken) six steps. [ṣaṣ: 1300a.]

ṣaṣ-māsa, *n.* semester, six months. [ṣaṣ: prop. 'that which has six months,' see 1312.]

ṣaṣ [483²], *num.* six. [see 182b², 146²: cf. ἑξ, *Lat.* *sex*, *Eng.* *six*.]

ṣaṣṭī, *f.* sixty. [ṣaṣ, 1157.4.]

ṣaṣṭhā, *a.* sixth. [ṣaṣ, 487²: cf. ἕκτος, *Lat.* *sex-tus*, *AS.* *six-ta*, *Eng.* *six-th*.]

1 *sā*, *pron.* see *ta* and 496.

2 *sa*, inseparable prefix denoting similarity, community, or connection — numerous examples on the pages following; esp. common *u.* an *adj.* value in possessive cpds [see 1304c], having an accompanying ·, with ·. [1121b: prob. ident. ultimately *w.* 3 *sa*.]

3 *sa*, one, in *sa-kṛt*, *sa-hasra*. [for *asm* (vocalic *m*), root *asem*: cf. *els*, *ασεμ-s*, *μία*, *ασμ-ια*, 'one'; *εκατόν*, 'one-hundred'; *ἑπλός*, 'one-fold'; *Lat.* *sem-el*, 'once'; *sim-plex*, 'one-fold'; *ἑλοχος*, 'having one (*i.e.* one and the same) bed, spouse'; *ἑπατρός*, 'having one (*i.e.* one and the same) father'; *ἑδελφός*, see under *gar-bha*.]

sāmyatendriya, *a.* having restrained senses, self-controlled, 1⁹. [*sāmyata* (√yam, 1085a) + *indriyā*, 1208.]

sāmyama, *m.* restraint, control, 68⁶. [√yam + *sa*.]

sāmvatsarā, *m.* year. [*sa* + *vatsara*, *q.v.*]

samṣaya, *m.* —1. doubt; *na samṣayas*, (there is) no doubt; —2. danger, 20¹⁶. [√ṣi + *sa*.]

sāmsād, *f.* like *Lat.* *consessus*, a sitting together and those who sit together, *i.e.* assembly. [√sad + *sa*.]

sāmsarga, *m.* mixture, union; contact. [√sṛj + *sa*, 216.1.]

sāmsāra, *m.* the wandering of the soul from one existence to another, metempsychosis; transmigration, 66¹⁸; the cycle or round of existence, 18¹. [√sṛ + *sa*.]

sāmskāra, *m.* —1. a working over, a preparing or purification; esp. a technical

proceeding with a thing; an adorning or adornment, 17⁵; —2. a domestic religious rite to be performed upon or observed by every member of the three upper castes, prop. his preparation or purification; sacrament, consecration, 50²*n.*; —3. impression; an impression produced on the mind or a disposition formed in the mind by something past (*e.g.* deeds of a former existence, a past conversation, etc.), but which has ceased to work on the mind, 40⁴. [√1 *kṛ*, 'do,' + *sa*, 1087d.]

samskṛta, *ppl.* —1. prepared; adorned, fine, cultivated; as *n.* the cultivated language, as opposed to the low vernaculars, Sanskrit, 52⁶. [√1 *kṛ*, 'do,' + *sa*, 1087d.]

sāmhita, *ppl.* put together; —ā, *f.* a putting together; a text whose sounds and words are put together according to grammatical rules. [√1 *dhā* + *sa*, 954c.]

sa-kacchapa, *a.* having tortoises along with them, *i.e.* along with tortoises. [1304c.]

sakala, *a.* having its parts together, *i.e.* all, entire; as *n.* everything, one's entire property, 46⁴. [*sa* + *kalā*, 1304c, 334².]

sakāṣa, *m.* presence; *tasya sakāṣam gam*, go to the presence of him, *i.e.* go to him; —*sakāṣe*, at end of cpd, in the presence of ·, before ·, 3². [*sa* + *kāṣa*: orig., perhaps, 'having visibility, present,' and then 'presence.']

sakṛt, *adv.* for one time, a single time, once. [3 *sa* + 2 *kṛt*.]

sa-kopa, *a.* angry; —*am*, angrily. [2 *sa*, 1304c.]

sāktu, *m.* coarsely ground parched grains, grits, esp. barley grits.

sakha, for *sakhi* at end of cpds [1302], having · as attendant, accompanied by ·. [1315b.]

sākhi [343a], *m.* attendant, companion, 82¹; comrade; friend, 23¹⁶, etc.; in connection with a *fem.*, 75^{18, 19}, 100⁴. [√*sac*: for *mg*, cf. *ἑπ-έρης* and *socius*, under √*sac*.]

sakhī [364], *f.* female companion, friend (of a woman). [*sākhi*: cf. 362b².]

sakhī-gaṇa, *m.* (friend-crowd, *i.e.*) friends.

sakhī-jana, *m.* (friend-persons, *collectively*, i.e.) friends.
sakhyā, *n.* friendship. [sākhi, 1212c.]
sā-gaṇa, *a.* with (their) troops (of attendants). [2sa.]
sāgara, *m.* —1. the atmosphere, Luftmeer; —2. Sagara, name of a mythical prince.
saṁkaṭa, —1. *a.* narrow, strait; —2. *m.* Slender, name of a gander, 37²; —3. *n.* narrow passage, a strait; —4. *fig.*, like *Eng.* strait, a difficulty, 62¹⁴; danger, 25⁴. [cf. 1245g.]
saṁkalpā, *m.* a decision of the mind; the will or wish or purpose proceeding from such decision, a definite intention. [vklp + sam, 1148.1, 230.]
saṁketa, *m.* agreement; *esp.* a meeting agreed upon with a lover, a rendezvous. [prop. 'co-intention,' sam + keta.]
saṁkrānti, *f.* an entering, *esp.* entering of the sun upon a new zodiacal sign. [vkram + sam, cf. 1157¹ w. 955a.]
saṁkhyā, *f.* the tale or number. [vkhya + sam.]
saṅga, *m.* —1. a sticking to or hanging upon; —2. *fig.* an attachment (of the mind) to anything, desire for a thing; *saṅge*, in case of desire, 64²; *pl.* lusts. [vsaṅj, 210.1.]
saṁgamā, *m.* a coming together, union. [vgam + sam.]
saṁgāmana, *f.* -ī, *a. subst.* causing to assemble, gatherer. [caus. of vgam + sam.]
saṁgarā, *m.* agreement, promise. [vlg + sam, 'chime in with.']
saṁgha, *m.* (a combination, i.e.) company, crowd. [vhan + sam, 333, cf. 210.9 and 402.]
√ sac (sāṣakti; sācate; saṣcūś, saṣcīré [794d²]). —1. be with, be united with; be together, have intercourse together, 79¹⁴; —2. accompany a person (*acc.*) to a thing (*dat.*), i.e. help him to it, 69¹³; —3. be attached to; *fig.* follow (a commandment), 75²; follow up, i.e. attend to, 82¹⁷.
 [orig. 'accompany,' i.e. 1. 'go at the side of, with help or favor,' and 2. 'go

after, seek, follow': cf. ἑπ-ομαι, 'accompany,' ἑπ-εμην, 'followed'; Lat. *sequor*, 'follow'; *secundus*, 'following, second'; also ἐπ-ετης, 'attendant,' Lat. *socius*, 'comrade': further, AS. *seōn*, *seh(w)on*, *Eng. sec*, Ger. *seh-en*, '(seek, look for, follow with the eyes, i.e.) see.']
saciva, *m.* attendant, supporter. [vsac, 1190, with union-vowel i.]
sa-jōṣas, *a.* (of like pleasure, i.e.) unanimous, harmonious; kindly disposed, 86¹⁵. [1304c⁸.]
sajja, *a.* —1. *as used* of a bow, having its string on, strung, ready for use (the string being wound around the bow when this is not in use); —2. *generalized*, ready, *as used* of persons and things. [for *sajya*, q.v., with assimilation as in *sajyate*, *sajjate* — see *vsāñj*.]
sajji-kṛ (-karoti). —1. make strung, string (a bow); —2. make ready, 34¹⁷. [sajja, 1094.]
sajya, *a.* having its string on, strung. [2sa + 2jyā, 'bow-string.']
saṁcaya, *m.* a piling together, accumulation, *esp.* of wealth; supply (of food). [v1ci, 'pile up,' + sam.]
saṁcayana, *n.* the gathering (of the bones of the dead). [do.]
saṁcayavant, *a.* possessing an accumulation (of wealth), rich; *with arthāia*, rich with money, i.e. having capital. [saṁcaya.]
saṁcārin, *a.* wandering. [vcar + sam, 1183⁸.]
saṁciti, *f.* a piling; pile. [v1ci, 'pile up,' + sam.]
√ sañj or **saj** (sājati; sasāñja; śasāñkāt; saktā; sāktum; -sājya; *pass.* sajyāte or sajyate). stick to, be attached to; saktā, attached (of a glance), immovable. [cf. Lat. *seg-nis*, 'sticking, i.e. slow, lazy.']
 + **pra**, be attached to; **prasakta**, addicted to.
satata, *only in acc. s. neut., -am, as adv.* continuously, constantly, always. [for *saṁtata*, see *vtan + sam*: for *mg*, cf. Lat. *con-tinens*, 'continuous.']
sat-kṛ, see *sant* 6.

satkāra, *m.* good treatment, *esp.* kind reception of a guest, hospitality. [satkr.]

sāttama, *a.* best. [sant, 471.]

sattvā, —1. *n.* condition of being, beingness, being, existence, essent-ia; —2. *n.* condition of being good, absolutely good being, goodness, the highest of the three qualities (see *guṇa*), 60⁸ n.; —3. *m. n.* a living being, creature, 28¹⁴, 48². [formed from *sant* (1239), just as the artificial Lat. *essent-ia*, 'being-ness, that on which a thing depends for being what it is,' from *essens*, a quasi-pl. of *esse*.]

sātpati, *m.* strong ruler; master. [sānt + pāti, 1280, cf. 1267a.]

satyā, —1. *a.* real; true; existing in reality, 45¹²; truthful, trusty, faithful, 60⁹; —2. *n.* the real; the true; reality; truth, 95⁶ end of line; truthfulness, 21⁶, 95⁶ near mid. of line; faithfulness, 60¹²; *yathā* . . . *tena satyena*, as . . ., by this truth, as truly as . . ., so truly, 14¹ ff.; —3. *n.* vow, promise, oath; *satyam brū*, swear, 10²¹, 15⁶; *satyam cikīrṣamāṇas*, desiring to keep his promise, 8¹²; —4. *satyam*, *adv.* truly, indeed, 49¹⁰. [sānt, 1212c: radically akin w. *ēreḍ-s*, 'true,' but of different formation, since the Cyprian shows that *ēreḍ* stands for **ēreFo-s*.]

satyā-rādhas, *a.* having real blessings, bestowing real blessings. [1298.]

satya-vādin, *a.* truth-speaking, truthful. [1275.]

satya-vratā, *n.* vow of truthfulness. [1264, acct 1267.]

satyāvratā, *a.* having, *i.e.* keeping a *satyavratā*, always truthful, 6²³. [1296, acct 1295.]

satya-saṁgara, *a.* having, *i.e.* keeping a true agreement, *i.e.* true to his promise.

satyāsaṁdha, *a.* having, *i.e.* keeping a true agreement, *i.e.* faithful. [satya + saṁdhā.]

satvara, *a.* with haste; -am, *adv.* quickly, immediately. [2sa + tvarā.]

sat-saṁnidhāna, *n.* a being near to the good, intercourse with the good. [sant.]

sad (*sīdati*, -te [748]; *śasāda*, *śedūs* [794c]; *śasadat*; *satsyāti*; *sattā*, *sannā*; *sāttum*; -*sādya*; *sādāyati*, -te). —1. sit; seat one's self; —2. settle down, sink beneath a burden; be overcome; get into trouble; be in a desperate predicament, 18⁷; despair; not know what to do, be unable to help one's self; —*caus. set*. [w. *sīdāmi*, **si-zd-āmi*, *si-sd-āmi*, cf. *īḥw*, **si-zd-w*, **si-sd-w*, 'sit,' Lat. *sīd-ere*, 'settle down'; cf. also *sed-ere*, 'sit'; Eng. *sit*, *caus. set*; *sad-as*, *īḥ-os*, *īḥ-pa*, Lat. *sella*, **sed-la*, AS. *set-l*, Eng. *settle*, 'a seat.']

+ *ava*, sink down, get into trouble, be in distress.

+ *ā*, —1. sit upon; —2. lie in wait for, 80¹³; —3. get to, reach (a place); *śasanna*: approached; near, neighboring, 33¹¹; —*caus.* —1. set upon; —2. get to, arrive at, reach; find, obtain, gain, 23¹¹, 46²; —3. *śasādyā*, often so attenuated in *mg* as to be equiv. to a mere preposition: *nimittam kimcid āsādyā*, (having obtained some cause or other, *i.e.*) by or in consequence of some cause or other, cf. *√diḥ* + *ud*.

+ *ni*, —1. sit down; take one's seat, *esp.* of the *hotṛ* at the sacrifice, 88^{6,8}; —2. *act. and mid. set*, install as, *transl.*, 82¹²; —*caus. act. and mid. set*, install as, 88¹⁷.

+ *pra*, be favorable or gracious; *prasanna*, kindly disposed, 1¹⁷; —*caus.* make kindly disposed, propitiate, 36⁶. [behind the *mg* 'be gracious' lies doubtless the physical *mg* 'settle forward, incline towards, *e.g.* a suppliant.']

+ *vi*, sink, used (like the Eng. be depressed) of the spirits, be dejected; despond, 35¹¹; come to grief, 31¹; *viśaṇṇa*, dejected.

+ *saṁ*, sit together.

sadadī, *adv.* always, 93⁸. [cf. *sadā*.]

sādāna, *n.* seat; generalized, like Eng. seat and Lat. *sēdes*, place (75⁷), dwelling. [√sad.]

sādas, *n.* seat. [√sad: cf. *īḥos*, 'seat.']

sadasat, *n.* existence and non-existence. [sat + asat, the subst. used neuter stems of *sant* and *asant*, 1262.]

sadasad-ātmaka, *a.* having existence and non-existence as its nature, whose nature it is to exist and also not to exist at the same time. [sadasat.]

sādā, *adv.* always. [cf. 1103a².]

sad-ācāra, *m.* the conduct or practices of the good. [sant.]

sa-dīṣa, *a.* of like appearance; equal, used (290b) *w. gen.* [618.]

sadyās, *adv.* on the same day; immediately. [see 1122f.]

sadha, *adv.* equiv. of 1 **sahā**, see 1104⁸.

sadha-māda, *m.* co-revelry, *συμπόσιον*, common feast; **sadhamādam mad**, revel in bliss with, *w. instr.* [1290.]

sadhā-stha, *n.* (*orig.*, perhaps, co-place, i.e. place of union, but generalized to the simple *mg of*) place.

sāna, *a.* old. [*orig.* 'of long standing, long continued': cf. *ivo-s*, 'old'; Lat. *sen-ex*, 'old man'; Goth. *sin-ista*, 'oldest'; AS. *sin-ceald*, 'perpetually or extremely cold'; AS. and Old Eng. *sin-grēne*, 'ever-green,' Eng. *sen-green*, '(extremely green, i.e.) house-leek': from a not quotable Goth. *sina-skalks*, Medieval Lat. *sini-scalcus*, 'oldest house-servant,' through intermediate Romance forms, comes Eng. *seneschal*; Ger. *Sünd-flut*, 'sin-flood,' is a popular interpretation of Old High Ger. *sin-fluot*, 'the long-continued flood, the Noachian deluge.']

sānā, *adv.* of old, always. [*instr.* of **sāna**, 1112c, not a.]

sanāt, *adv.* from of old, always, forever. [**sāna**, acct 1114d.]

sanātāna, *a.* everlasting, eternal. [**sanā**, 1245e.]

sā-nīla, *a.* having a common nest or origin, affiliated, united. [1304c.]

sānemi, *adv.* always. [perhaps from **sana**.]

sānt, -1. *ppl.* being; *otiose*, 24¹⁶, see **vlas**; existing; -2. *a.* real, genuine; true, good; -3. of people, good, noble, excellent, 19^{8, 22}, 28¹¹; -4. **satī**, *f.* a true, good, virtuous wife (*hence Anglo-Indian Suttē*); -5. *n.* the existent; existence; -6. **sat-kṛ**, make good, treat well, receive kindly.

[present *ppl.* of **vlas**, 'be,' *q.v.*: cf. *ἔων*, stem *ἔοιρ*, 'being'; Lat. *absens*, stem *ab-sent*, 'being off'; *sons*, stem *sont*, 'the real doer,' 'the guilty one'; Danish *sand*, AS. *sōð*, 'true,' Eng. *sooth*, 'true, truth': for *mg 2*, cf. the *mg* of **satya**, of *τὸν ἐόντα λόγον*, 'the true story,' and of Eng. *sooth*.]

sāmtati, *f.* -1. continuation; -2. *esp.* continuation of one's race or family, i.e. offspring. [*√tan + sam*.]

sāmtāpā, *m.* -1. heat; -2. pain, sorrow. [**√tap + sam**.]

sāmtāpavant, *a.* sorrowful. [1233.]

sāmdīṣ, *f.* a beholding; sight. [**√dṛṣ + sam**.]

sāmdhā, *m.* -1. doubt; -āṭ, from (by reason of) uncertainty [201²]; -2. danger, 20¹⁵. [**√dih + sam**: for *mg 2*, cf. **bhaya**.]

sāmdhā, *f.* -1. covenant, agreement; -2. promise. [**√1dhā**, 'put,' + **sam**: for *mg 1*, cf. *συνθήκη*, 'covenant,' and *συν-τίθημι*, the counterpart of **sāmdadhāmi**.]

sāmdhāna, *n.* a putting together, *σύν-θεσις*, mixing. [**√1dhā**, 'put,' + **sam**: paroxytone, 1150.1c.]

sāmdhī, *m.* -1. a putting together, *σύν-θεσις*; -2. like **sāmdhā**, compact, alliance, 41¹³; peace, 17⁷; -3. the putting together of sounds in word and sentence (see Whitney 109b²), euphonic combination, 50⁹; -4. junction (of day and night), i.e. morning or evening twilight. [**√1dhā**, 'put,' + **sam**, 1155.2e.]

sāmdhya, *a.* pertaining to **sāmdhi** or junction; **sāmdhyā**, *f.* -1. time of junction (of day and night), morning or evening twilight; *du.* morning and evening twilight; -2. morning twilight (of a yuga), 58³. [**sāmdhī**, cf. 1212b.]

sāmdhyāṇṇa, *m.* (*lit.* twilight-portion) evening twilight of a yuga. [**aṇṇa**.]

sāmdhyā-samaya, *m.* twilight-time, evening.

sāmnidhāna, *n.* (a putting down together, *juxta-position*, approximation, and so) a being near; contiguity; presence; neighborhood, 40⁹. [**√1dhā**, 'put,' + **sān-ni**, 1150: cf. **sāmnidhi**.]

saṁnidhi, *m.* presence. [√*l*dhā, 'put,' + *saṁ*-ni, 1155.2e: for *mg*, cf. *saṁnidhāna*.]

√ **sap** (*sāpati*, -te; *sepūs*). follow after; be attached or devoted to. [identified by some with √*sac*.]

sāp, *vbl.* following after, in *cpds.* [√*sap*.]

sapātnī, *a. f.* having a common husband; as *subst.* one of two or more wives of the same man, co-wife, fellow-wife, concubine. [*sa* + *pati*, but in the *fem.* form, since the *masc.* would not be used: 1304c: cf. *supatnī*.]

√ **saparya** (*saparyāti*). pay devotion to, worship. [denom. of a not quotable *sapar*, 'devotion,' from √*sap*.]

sa-piṇḍa, *a. subst.* having the *piṇḍa* (*q.v.*) in common, said of persons who have a common ancestor not more than six generations back to whom they offer a *piṇḍa* together, persons related in the sixth generation. [1304c.]

saptā [483⁴], *num.* seven, 53⁶, 99²³; also, as a favorite sacred number, the expression of an indefinite plurality, e.g. 71⁸, 72^{4.6}. [cf. *ἑπτά*, Lat. *septem*, AS. *seofon*, Eng. *seven*.]

saptakathāmaya, *f. -ī, a.* consisting of seven narrations. [*sapta-kathā*: see *maya*.]

saptā-tantu, *a.* having seven courses.

saptā-pada, *f. -ī, a.* —1. being for seven, i.e. many or all, steps (see 1294²), i.e. being at every step, constant; —2. having (taken) seven steps; see 100^{4N}. [1300a.]

sa-praṣṭaya, *a.* with respectful demeanor; -*am, adv.* respectfully.

sa-phala, *a.* fruitful, fruit-bearing.

sā-bandhu, *a.* having a friend.

sa-bāṣpa, *a.* tearful.

sa-brahmacārin, *m.* fellow-student.

sa-bhaya, *a.* fearful; -*am, adv.* in terror.

sabhā, *f.* house or hall for public meetings, esp. gambling-house; assembly, 19⁸; society, 19¹. [orig., perhaps, 'family': cf. Goth. *siþja*, 'relationship,' AS. *sibb*, 'relationship, related'; Old Eng. *god-sib*, 'related in God,' i.e. 'a sponsor in baptism,'

Eng. *gossip*, 'sponsor, familiar friend, tattler'; Ger. *Sipp*, *masc.*, 'relative,' *Sippe*, *fem.*, 'relationship, kindred.']

sabhārya, *a.* having his wife with him, i.e. with his wife, 1¹⁷. [2 *sa* + *bhāryā*, 1304c, 334².]

sām, *prep.* along, with, together. [cf. 2 *sa*.]

1 **sama** [525⁴], *encl. pron.* any; every, 70¹²; cf. *samaha*. [cf. *ἀπόθεν*, 'from some place or other'; *οὐδ-αὐός*, 'not any'; *οὐδ-αὐός*, 'in not any wise'; AS. *sum*, 'some one,' Eng. *some*.]

2 **samā**, *a.* —1. even; —2. like, 63¹⁷; equal, 48¹⁹; *v. gen.* (296b), 3¹⁰; -*am, adv.* equally with, along with, with, *v. instr.*, 29⁶, 26⁶; —3. like or equal (to the usual), i.e. not distinguished, common, mediocre, 19¹⁹. [cf. *ἅμα*, Doric *ἅμᾶ*, 'at the same time'; *ἄμῶς*, 'one and the same, common'; *ἅμα-λός*, 'even, equal'; Lat. *similis*, 'like'; AS. *same*, 'in like manner'; Eng. *same*.]

samātā, *f.* equality; mediocrity, 19¹⁰. [2 *sama*, 1237.]

samād, *f.* fight, contest. [*sam*, 383d⁴: cf. *ῥαδ-ο-ς*, 'confused voices of men, din of battle, throng.']

sam-adhika, *a.* having a surplus with it; *māsatrayam samadhikam*, three months and more. [1305.]

sam-anantara, *a.* with a non-interval, immediately adjoining; -*am, adv.* immediately thereupon. [1305.]

samayā, *m.* —1. (a coming together, i.e., like Eng. *con-vention*) agreement; —2. (like Eng. *juncture*) a point of time; and so time or season, 49¹⁶; occasion; —3. a concurrence (of circumstances), i.e. a case—see *iha*. [Vi + *sam*.]

samayocita, *a.* suitable to the occasion; -*am, adv.* as the occasion demands. [*ucita*, √*uc*.]

samāraṇa, *n.* battle; Treffen. [prop. 'a coming together,' √*ṛ* + *sam*, 1150.1a: just so, Eng. verb *meet* sometimes means 'come together with hostile purpose,' and Eng. noun *encounter* is used mostly of 'a hostile meeting.']

sam-artha, *a.* (having an agreeing or accordant object [1306], i.e.) suiting its

object, and so suitable; capable; able, *w. inf.*
sam-alamkṛta, *a.* well adorned. [see **alam**: **sam** intensive, 1077b end.]
samavatta-dhāna, *a.* containing gathered pieces. [see 1087c.]
samaha, *accentless adv.* somehow, 80⁶. [1 **sama**: cf. 1100a and 1104³.]
samāgama, *m.* -1. a coming together, meeting; -2. meeting with, *i.e.* intercourse. [√**gam** + **sam-ā**.]
samānā, *f. -ī, a.* -1. like; one and the same, 78¹⁵; -**am**, *adv.* in the same way, 103¹³; -2. common (to different persons or countries), 73⁴, 98¹⁷; united, 73¹⁶. [2 **samā**, 1245d.]
samāna-grāma, *m.* the same village.
samānagrāmīya, *a.* belonging to the same village. [**samāna-grāma**, 1215.]
samāsa, *m.* -1. a putting together; and so (cf. *Lat.* *con-trahere*, 'draw together,' then 'abridge') -2. a condensation; abridgment; -**ena** and **samāsatas**, *suc-*inctly. [√2 **as**, 'throw,' + **sam**.]
samidh, *f.* (like *Eng.* kindlings) fuel. [√**idh** + **sam**, 'kindle'.]
samīpa, -1. *a.* near; -2. *as n.* nearness, neighborhood, presence; *used like antika, q.v.*; -2a. **samīpam**, *w. gen. or in cpd.* (to the presence of, *i.e.*, simply) to, *w. verbs of going*, 6¹⁰, 27¹⁴, 33⁴, 44¹¹; -2b. **samīpe**, *w. gen. or in cpd.* (in the presence or neighborhood of, *i.e.*, simply): before, 2¹⁶; near, 25⁹; hard by, 21¹⁴; by, 40³. [cf. **pratīpā**.]
samīpa-stha, *a.* in *cpd.* situated in the neighborhood of, near.
samutsarga, *m.* an ejecting, discharge. [√**srj** + **sam-ud**, 216.1.]
samudrā, *m.* a gathering of waters, a sea, an ocean. ['a con-fluence,' √**ud** + **sam**, 1188b.]
samunnati, *f.* a rising; elevation, *i.e.*, *fig.*, distinction. [√**nam** + **sam-ud**, 1167 and d.]
sāmṛti, *f.* (a coming together, and so) col-lision, shock. [√**r** + **sam**, 1157d: cf. **samarāpa**.]
sampatti, *f.* success; prosperity; abundance, 17¹⁴. [√**pad** + **sam**, 1157d.]

sampād, *f.* -1. success; -2. (a falling together, co-inciding, and so a fitting of the parts to each other, *i.e.*) correct proportion, beauty. [√**pad** + **sam**.]
samputa, *m.* hemispherical bowl or dish; round casket (for jewels); **sampute likh**, write a thing (*acc.*) in the strong-box of a person (*gen.*), *i.e.* credit it to him. [**sam** + **puta**, 'a together-fold,' 1289a.]*
samprati, *adv.* -1. just opposite; and so -2. (to the same limit) even, exactly; -3. (like *Eng.* even) at the very time; and so just now. [**sām** (intensive, 1077b end) + **prāti**, 1314a.]
sām-priya, *a.* mutually dear. [**priyā**, 1289a.]
sambandha, *m.* con-nection; and so, as in *Eng.*, relationship. [√**bandh** + **sam**.]
sambhava, *m.* origin; at end of *adj. cpds.* having . . as its origin, originating in . . . [√**bhū** + **sam**.]
sambhāvya, *grde.* to be supposed, sup-posable. [caus. of √**bhū** + **sam**.]
sambhrama, *m.* extreme agitation, haste arising from excitement. [√**bhram** + **sam**.]
sām-miṣṭa, *a.* com-mixed, mixed with, united with. [1289a.]
sam-rājñī, *f.* complete, *i.e.* sovereign ruler; mistress. [for **sam**, see 1289b end, and 1077b end: for **m** instead of **m̐**, see 213a².]
sa-yatna, *a.* (having, *i.e.* taking pains to, *i.e.*) trying to, *w. inf.*; engaged in, *w. inf.*
sarā, *a.* running, moving, going, in *cpds.* [√**sr**.]
sarāṇa, *a.* running; as *n.* a running. [√**sr**, 1150.1a.]
√ **sarāṇya** (**sarāṇyāti**). run, hasten. [**sarāṇa**, 1059d.]
sarāṇyū, *a.* hastening, swift; -**yū** [355c], *f.* Saranyū, daughter of Twashtar, and spouse of Vivaswant, to whom she bore Yama and Yamī, 85¹⁵ n. [√**sarāṇya**, 1178h: cf. *Ἐπιρύς*, 'the swift' goddess of vengeance.]
sarāmā, *f.* the bitch of Indra or of the gods; cf. 83¹⁷ n. ['the runner' or 'mes-senger,' √**sr**, cf. 1160.]

sáras, *n.* lake, pool. [orig. 'fluid, i.e. water,' from *√sr*, 'run,' just as *fluidus* from *fluere*, 'flow, run.']

saras-tīra, *n.* bank of a pool.

sárasvant, — 1. *a.* rich in waters; -*vati*, *f.*: — 2. Saraswati, name of a mighty stream, probably the Indus; — 3. Saraswati, a small stream in Madhyadeśa, to which the name and attributes of the great stream were transferred; — 4. Saraswati, the goddess of voice and speech, learning and eloquence. [**sáras**.]

sarít, *f.* stream. [*√sr*, 'run, flow,' 383.3: for *mg*, cf. Ger. *Fluss*, 'stream,' w. *fließen*, 'flow,' and Eng. *stream* under *√aru*.]

sárga, *m.* — 1. shot; — 2. stream or spurt or jet; — 3. a letting loose; — 4. that which is let loose, *esp.* a herd let loose from the stall, 70⁴; — 5. chapter of an epic poem, *a fig. use of the word in mg* 1 or 2. [*√srj*, 210.1.]

sarpá, *m.* (like serpent from *serpere*, 'creep') the creeper, snake, serpent, 84¹⁴. [*√srp*, q.v.]

sarpís, *n.* clarified butter, either warm and still fluid or cold and hardened, and so not differing from *ghṛta*, 'ghee.' [orig. 'fluid' butter, or 'the slippery, fat' stuff, from *√srp*, 'creep, move gently, slip,' 1153: see *√srp* and *srpra*: akin are Hesychian *ελπ-ος*, 'olive oil, fat,' and *ελφ-ος*, 'butter'; Ger. *Salbe*, AS. *sealf*, Eng. *salve*.]

sárva [524], *pron.* — 1. entire or complete, 50²¹, 95¹⁸, 96²; *salvus*, integer, unharmed; — 2. *adj.* all, every; — 2a. *subst.*: *sing. m.*, everyone; *sing. n.*, everything; *pl.*, all; — 2b. common at beg. of *cpds* instead of an *adj.*: thus *sarva-guṇāir yuktas*, for *sarvāir guṇāir yuktas*, 1¹², cf. 2³; so cf. 10¹⁵ w. 10²³, 32¹⁵ w. 32¹⁴, 51²² w. 52²³; similarly 6⁴, 17^{1.9}, 21²³, etc.; — 2c. *idam sarvam*, 63²¹, see *idam*; so for 66¹⁹;

— observe that both *mg*s, 1 and 2, are common to the post-Vedic literature; that in the oldest parts of the *Veda*, *sarva* occurs only in *mg* 1, while for *mg* 2 the proper Vedic word is *viśva*, q.v.; but see 77¹¹ n.

[cf. *ὅλος*, Epic *ὅλως*, **ἄλλος*, **ἄλφο-ς*,

'whole, entire'; Lat. *salvus*, 'whole, unharmed, well'; Oscan *sollu-s*, 'entire'; Lat. stem *sollu-* in *cpds*, e.g. *solli-ferreum*, 'all-iron (weapon),' *soll-ennis*, 'of every year, annual,' used of religious ceremonies: no connection w. Eng. (*whole*, see also *kalya*.)]

sarvām-saha, *a.* patiently bearing all things. [**sarvam**, 1250a, 1270b.]

sarva-gata, *a.* (gone to all, i.e.) universally prevalent.

sarvátas, *adv.* — 1. from all sides; on all sides, 93¹²; in every direction, 3¹¹, 101¹²; — 2. omnino, altogether, 56¹⁶. [**sárva**, 1098b: *acct.*, cf. 1298c.]

sarvātra, *adv.* — 1. everywhere or in all cases, 21¹²; — 2. at all times; always, uninterruptedly, 5¹⁴. [**sárva**, 1000: *acct.*, cf. 1298c.]

sarvathā, *adv.* — 1. in every way; — 2. by all means. [**sárva**, 1101.]

sarvadā, *adv.* always; constantly; for ever. [**sárva**, 1103.]

sarva-deva, *m. pl.* all the gods.

sarvadevamaya, *a.* containing in himself all the gods, i.e. representing or being in the name of all the gods, 28¹⁹. [**sarva-deva**: see *maya*.]

sarva-dravya, *n. pl.* all things.

sarva-bhāva, *m.* the whole heart.

sarvabhūtamaya, *a.* containing in himself all beings, 56²¹. [**sarva-bhūta**: see *maya*.]

sarva-yoṣit, *f. pl.* all women.

sarva-lokā, *m.* the entire world.

sarva-vīra, *a.* with unharmed heroes or with all heroes, i.e. having lost none. [1298.]

sarvaśas, *adv.* wholly, altogether; all together, 6⁴; together, 65¹⁵. [**sarva**, 1106.]

sarvānavadya, *a.* entirely faultless. [**anavadya**, 1270¹.]

sarvānavadyāṅga, *a.* having an entirely faultless body. [**āṅga**, 1298.]

sāvana, *n.* a pressing, *esp.* of Soma. [*√snu*, 'press out.']

sá-vayas, *a.* of like strength or age; *m. pl.* (like *ἕλικες*, *ἡλικιώται*, 'equals in age, comrades') comrades. [3*vayas*.]

-*omnis* (?)

sá-varṇa, *a.* —1. having the same external appearance, exactly similar, 85¹⁴; —2. of the same caste, 62⁷. [for mgs, see **varṇa**.]

sa-vitāna, *a.* having a canopy, with a canopy.

savitf, *m.* —1. (with the two mgs of *Eng.* quickener) impeller, enlivener; —2. The Enlivener, Savitar, name of a god, *selection* xxxvi.; —3. the sun, 23¹⁸. [√2su, 'impel.']

sa-vinaya, *a.* with politeness; —**am**, *adv.* politely.

sa-viṣeṣa, *a.* possessing distinction, distinguished; —**am**, *adv.* in a distinguished way, especially.

savyá, *a.* left, 101¹⁹, 102¹¹, 103²; *as m.* the left hand or foot, 60⁶. [prob. for **syavya** (as would appear fr. the Church Slavonic form *šuj*, 'sinister'), and so perhaps akin with *σκαίος*, *σκαφίος*, Lat. *scaevus*, 'left.']

savyatha, *a.* with sorrow or trouble. [**sa** + **vyathā**.]

savyāvṛt, *a.* with a turn to the left, *i.e.* turning to the left. [√**vṛt**.]

sa-ṣiṣya, *a.* with his pupils.

√ **sas** (*sásti*). sleep, slumber.

sasá, *m. or n.* herbs; grass.

sasamdhya, *a.* with the morning twilight. [**samdhya**.]

sa-samdhyañṣa, *a.* with the evening twilight.

sa-sambhrama, *a.* with excited haste.

sa-sarpa, *a.* with a serpent.

sasyá, *n.* standing crop; produce of the field, grain. [cf. **sasa**.]

sasya-kṣetra, *n.* field of grain.

sasya-rakṣaka, *m.* keeper or watcher of the standing crop.

√ **sah** (*sáhate*; *sasáha*, *sasahé*; *ásahiṣṭa*; *sahiṣyáte*; *sodhá* [222⁸]; *sáhitum*, *sódhum*; *-sáhya*). —1. overpower, 99⁸; be victorious, 78⁴; —2. hold out against, withstand; and so bear; endure patiently, 32⁷.

[orig. 'be powerful, withstand, hold back, hold': cf. the collateral **vsagh**, 'take on one's self, bear': cf. *ῥαχω*, *σισχω*, 'hold back'; *ῥχω*, *ῥσχω*, 'hold or

have, had': — *w.* **sahas**, **śagha**-*as*, cf. the Germanic stem *seg-oz*, *as* it appears in Goth. neut. *sigis*, AS. *sigor*, prob. neuter, all meaning 'victory'; the stem appears also in *Seges-tes*, name of a Cheruscan prince (Tacitus, *Annals*), and in *Sigismund*: cf. also AS. *sige*, Ger. *Sieg*, 'victory.']

+ **ud**, —1. hold out, endure; —2. be able, *w. inf.*; **katham svārtham utsahe**, how can I (*sc.* do, prosecute) my own object.

1 **sahá**, —1. *adv.* together; **saha na etad**, in common ours (is) that, *i.e.* we'll own that together, 97¹¹; —2. *prep.* with, along with, *w. instr.*, 1¹⁶, 89⁸. [cf. 2 **sa**, and 1104⁸.]

2 **sahá**, *a.* —1. powerful; —2. enduring, patiently bearing. [√**sah**.]

saha-cārin, —1. *a.* going together, accompanying; —2. *as m.* comrade. [for 2, cf. **sahāya**.]

saha-já, *a.* born together, con-nate, in-born, natural.

saha-bhasman, *a.* with the ashes.

sahá-vatsa, *a.* with the calf. [1304c.]

saha-vāhana, *a.* having their teams along, with their teams. [1304c.]

sáhas, *n.* superior power; might, 75¹¹; victory; **sahasā**, *adv.* (with violence, *i.e.*) suddenly, straightway. [see under **vsah**.]

sa-hasta, *a.* having hands.

sahasyá, *a.* powerful. [**sáhas**, 1212d1.]

sahásra, *n.* a thousand; *esp.* a thousand kine; a thousand, in the sense of a great many, 87⁶; for constructions, see 486. [prop. 'one-thousand,' 3 **sa** + **hasra**: with **hasra**, cf. *-χίλο-*, **χείλο*, **χεσλο* (in *δεκάχιλοι*), and *χίλοι*, 'thousand.']

sahásra-nītha, *a.* having a thousand songs, rich in songs. [*nītha*, 193, 1300a.]

sahásradakṣiṇa, *a.* having a thousand kine as his gift or as its reward; *as m.*, *sc.* *yajña*, a sacrifice at which such reward is given, 87¹⁶; of persons who offer such gifts, 91⁹. [**dakṣiṇā**, 1300a.]

sahásra-dvār [388c], *a.* thousand-doored.

sahásra-ṣṛṅga, *a.* thousand-horned.

sahasrāṅgu, *a.* thousand-rayed; *as m.* the sun. [aṅgu.]

sahasrāṅgu-sama, *a.* sun-like.

sahāsrā-magha, *a.* having thousand gifts. [247.]

sahasvant, *a.* mighty. [sahas.]

sahāya, *m.* companion, attendant. [lit. 'going together or with,' **saha** + **aya**: for *mg*, cf. Lat. *comes*, stem *com-i-*, *vi*, lit. 'going with, i.e. companion,' and also **sahacārin**.]

sahāyatana, *a.* along with the fire-place. [āyatana.]

sahita, *a.* united; *pl.* in company, all together. [perhaps **sah(a)** + **ita**, *vi*, 'gone together, united.']

sahela, *a.* with levity; -*am*, *adv.* playfully. [2sa + helā.]

√ **sā** or **si** (**syāti** [701d3]; **sināti**; **siśāya**; **śāsāt**; **siśyāti**; **siśā**; **sītum**; -**sāya**; **sāyāyati**). bind; used almost exclusively with **ava** and **vi**. [cf. *luds*, stem *esi-marr*, 'strap, thong'; AS. *si-ma*, 'bond'; Church Slavonic *sě-ŋ*, Lithuanian *sē-tas*, AS. *sā-da*, Ger. *Sai-te*, 'string'; Church Slavonic *si-lo*, AS. *sā-l*, Ger. *Sei-l*, 'rope': see also √**siv** and **snāyu**.]

+ **ava**, -1. unbind or unharness (a team); and so turn in; go to rest; go home, 101⁶; **āvasita**, having turned in, at rest; -2. come to a stop at, i.e. decide upon (e.g. a dwelling-place).

+ **adhy-ava**, *caus.* bring one's self to a stop at, i.e. decide upon, undertake, 28²³.

+ **ud-ava**, set out, *esp.* from the place of sacrifice, cf. **sā** + **ava**, 1; betake one's self, *v. loc.*, 101⁴.

+ **vy-ava**, decide, determine, cf. **sā** + **ava**, 2.

+ **pra**, in **prasiti**, 'continuation.'

sākhūta, *a.* having a (definite) intention; -*am*, *adv.* significantly, impressively. [ākūta.]

sākṣa, *a.* having or with the eyes; -*used only in abl.* **sāksāt**, *as adv.* -1. with the eyes; -2. plainly, actually, 51¹⁴; exactly, 58²³; -3. (in reality, i.e.) in propria persona, embodied, in person, 1¹⁰, 6¹⁸. [akṣa: 1114c.]

sāgara, *m.* ocean. [cf. **sagara**: according to the legend, a basin hollowed out by the sons of Sagara, and filled by Bhagiratha with the water of the Ganges.]

sāgnika, *a.* having Agni with them, with Agni. [sa + agni, 1304c: for -ka, see 1222c 2² and 1307.]

sāṅguṣṭha, *a.* with the thumb. [aṅguṣṭha.]

sāta, *m.* Sāta, name of a Yaksha.

sāta-vāhana, *a.* having Sāta (in the form of a lion) as his beast of burden, riding on Sāta; *as m.* Sātavāhana, name of a king, 40¹⁷.

sāttvika, *f.* -i, *a.* -1. (really existent, i.e.) real, 22⁶; -2. standing in relation to the quality **sattva** (*q.v.*), proceeding from **sattva**, governed by **sattva**, good. [sattvá, 1222c 2.]

sādāna, *n.* dwelling. [√**sad**: for *mg*, cf. **sadana**.]

sādara, *a.* with respect; -*am*, *adv.* respectfully. [ādara.]

√ **sādh** (**sādhati**, -*te*; **sādhitum**; **sādhāyati**). -1. come straight to one's aim, attain one's object; -2. bring straight to one's object; -*caus.* -1. bring to its object or end; accomplish; -2. attain, win. [cf. √**2sidh**, 'succeed.']

sādhū, *f.* **sādhvī**, *a.* -1. leading straight to the goal; straight (path), 83¹⁷; -2. good or noble (of people); faithful (wife), 64¹⁰; *as m.* noble man, 21¹⁹; *as f.* excellent woman, 46⁷; -3. *as adv.* right; regularly, 86¹²; well; *as excl.* bravo! 14²², 48¹⁶. [√**sādh**, 1178a.]

sādhūyā, *adv.* straight, directly. [sādhū, 1112e end.]

sādhya, *grdv.* to be won; *as m. pl.* Sādhyas, a class of deities. [√**sādh**.]

sānu, *n. m.* top; surface; ridge; back. [cf. **anu**.]

sānuçaya, *a.* full of repentance. [anu-çaya.]

sāma-dhvani, *m.* sound of the sāman. [1249a².]

sāman, *n.* song; *as technical term, esp.* a Vedic stanza as arranged for chanting, a **sāman**; the collection of **sāman**'s, the Sāmaveda.

cf. 'downed'
from 'down':
quasi p.p.
from saha?

sāmarthya, *n.* ability; -**am** **kr**, do one's utmost; strength, 41⁴. [**samartha**, 1211.]

sāma-vedā, *m.* the Veda of **sāman** or chants, 63⁴. [1249a².]

sāmprata, *a.* of now, present; -**am**, *adv.* at present, now. [**samprati**, 1208d.]

sāmya, *n.* equality. [2**samā**, 1211.]

sāmyatā, *f.* condition of equality or likeness. [**sāmya**.]

sāyā, *n.* -1. a turning in, going to rest; -2. evening; **sāyām**, *adv.* at evening.

sāyaka, *a.* suitable for hurling, missile. [√**si**, 'hurl,' 1181a.]

sāraṅga, *a.* dappled; *as m.* antelope.

sārameyā, *m.* descendant of the bitch Saramā, name of certain dogs, 77⁴, 83¹⁷. [**sarāmā**, 1210a.]

sārdha, *a.* with a half; **dve** **ṣaṭe** **sārdhe**, two hundred and fifty; **sārdhām**, *adv.*, generalized, together; *as prep.* along with, *w. instr.* [**ardha**: the generalization of **mg** is paralleled by that seen in **ṣālin**.]⁴

sāvitrā, *f.* -ī, *a.* belonging to Savitar; *with or without* **ṛc**, a verse to Savitar, *esp.* Rigveda iii. 62. 10 (= 74^{14, 15}), regarded as the most sacred in the Veda, and called also **gāyatrī**, 60¹⁸. [**savitṛ**, 1208b.]

sāṣru, *a.* tearful; **sāṣru**, *adv.* [1111c], tearfully, with tears in (their) eyes, 54¹⁹. [**aṣru**.]

sāṣṭāṅgapāta, *a.* having or with an **aṣṭāṅgapāta**, *q.v.*; -**am**, *adv.* with profoundest obeisance.

sāsūya, *a.* with impatience; -**am**, *adv.* impatiently. [**asūyā**.]

sāhasrā, *a.* consisting of a thousand, milliarius. [**sahasra**.]

sāhāyya, *n.* office of attendant, and so (like *Eng.* attendance) service, aid. [**sahāya**, 1211.]

√ **lsī**, bind, *see* √**sā**.

√ **2si**, hurl, in **prā-sita**, 'darting along,' **sāyaka**, 'missile,' and **sēnā**, 'weapon.'

siṅhā, *m.* lion; at end of *cpds*, the best of ; noble or brave ; *cf.* **vyāghra**. ['the powerful' beast, √**sah**.]

√ **sic** (**siṅcāti**, -**te** [758]; **siṅca**, **siṅcē**; **śisat**, -**ata**; **sekṣyāti**, -**te**; **siktā**; **sék-tum**; **siktṛā**; -**sicya**; **sicyāte**). -1.

pour out; sprinkle, 49²⁰; -2. *esp.* semen infundere feminae; -3. (like *Eng.* found) cast, *e.g.* molten metal; **phenam vajram asiṅcan**, they cast the foam into (the shape of) a thunderbolt, 97¹². [*cf.* **ix-uds**, 'moisture'; AS. **seōn**, **asih-an**, 'filter, flow,' Ger. **seih-en**, 'strain'; Church Slavonic **stc-ati**, Ger. **seich-en**, 'mingere': *cf.* also Swedish **sila**, **asih-la**, 'strain,' whence *Eng.* **sile**, 'drain, strain,' whence **silt**, 'drainings, sediment.']

+ **abhi**, -1. pour upon, sprinkle; -2. sprinkle in token of consecration, and so (like *Eng.* anoint) consecrate.

+ **ava**, pour upon.

+ **ā**, pour into.

+ **ni**, pour down or in; semen infundere feminae.

sic, *f.* hem of a garment or robe.

siddha, *a.* perfected; *as m. pl.* the Siddhas, a class of demi-gods, with supernatural powers, *esp.* that of flying through the air. [see √**2sidh**, 'succeed.']

siddhi, *f.* -1. success, 36¹¹; accomplishment (of a wish), 24²¹; successful performance, 57¹⁴; attainment of an object, 52¹¹; -2. (perfection, *i.e.*) magic power. [*prop.* 'the reaching an aim,' √**2sidh**, 'hit the mark,' 1157. 1a.]

siddhimant, *a.* possessing magic power. [1235.]

√ **1sidh** (**sédhati**; **siṣédha**; **setsyāti**; **siddhá**; **séddhum**; -**sídhyā**). drive off; scare away.

√ **2sidh** (**sídhyati**, -**te**; **siṣédha**; **setsyāti**, -**te**; **siddhá**). -1. reach an aim, hit the mark; -2. succeed, 18¹⁷; be accomplished, 18²²; become realized, 18¹⁹; be of advantage, boot, avail, 71⁴; -**siddha**, having reached one's (highest) aim, having attained perfection; *esp.* perfect in the sense of having attained supernatural or magic powers; *as m.* a Siddha, *q.v.* [*cf.* √**sādh**.]

+ **pra**, succeed; **prasiddha**, known, *cf.* **prasiddhi**; **aham prasiddho mūṣakā-khyayā**, I go by the name of M., 47²¹.

sindhū, -1. in *V*, *m.* stream; -2. in *V*, and later, *f.* The Stream, *i.e.* the Indus (incolis Sindus appellatus — Pliny); -3.

Yandee nam
sig, 'urine',
collected by
hatters for
their trade.

7. sa nāṭha

41.20 106.4 2.25.

the land on the Indus and its inhabitants (pl.). [cf. the Old Persian form *hindu* (in an inscription of Darius Hystaspis at Persepolis), as name of the land on the Indus: hence, w. loss of aspiration, the classical form *Ἰνδός*; hence also Persian *Hind*, 'India,' and *Hind-u-stan* (*stan* = *sthāna*, 'abode, land').]

sisṛkṣu, *a.* desirous to create. [fr. desid. of *ṣṛj*, 1038, 1178f: euphony, 184c².]

√ **siv** (*sivaty*; *syūtá*; -*sivya*). *sew*. [prop. *siū* (765): cf. *ṣā*, *si*, 'bind,' *sūtra*, 'thread,' *sūci*, 'needle': cf. *κατ-σύνω*, *κατα-σύνω*, 'sew down, stitch together, cobble'; Lat. *su-ere*, 'sew,' *sū-tor*, 'shoemaker'; AS. *siw-ian*, *seowian*, Eng. *sew*; AS. *seām*, Eng. *seam*, Ger. *Saum*, 'hem, border.']

√ **1su** (*sunóti*, *sunuté*; *suśáva*; *saviṣyáti*, *soṣyáti*; *sutá*; -*sútya*). *press out, extract, esp. the Soma or éxtract*; *sunvánt*, *as m.* the Soma-presser; -*sutá*, *extracted*; *as m.* the éxtract, *i.e.* Soma-juice, 70⁶; draught of Soma, 73¹⁰.

√ **2su** or **sū** (*suváti*; *suṣuvé*; *śśāvīt*; *sutá*, *sūtá*; -*sútya*). *impel, set in motion*; *bring about*; *occasion*; *give authorization to*; *w. loc., perhaps set, at RV. x. 125. 7.* [cf. *ḗdaw*, **sef-daw*, 'let go, permit'; *αἷμα σπύρο*, 'the blood shot or spurted.']

+ **ud**, *impel upwards*; *set a-going, begin, in utsava.*

+ **parā**, *drive away.*

√ **3su**, *generate, bear, see √sū.*

sú, -1. *adv.* [1121d], *well*; *with sthā*, *stand well, i.e. firmly*, 87⁶; *asseverative or emphatic, and to be rendered variously*: *we pray*, 79⁴; *ni śu svapa*, *sleep in peace*; *with u*, 'now,' *just now, right soon*, 80¹, 74¹¹; -2. *inseparable prefix* [1304b, 1288b], *with force of either adv. or adj., well or good*; *sometimes intensive, as, su-dustara*, 'very bad-to-cross.' [no prob. connection w. *ś*, 'well'; see *āyá*.]

sukumāra, *a.* very delicate. [cf. *ku-māra*.]

sukumārāṅga, *f.* -ī, *a.* having very delicate limbs. [āṅga.]

su-kṛt, *a.* well-doing, righteous; *as m. pl.* the righteous ones *κατ' ἐξοχήν*, *i.e.* the departed fathers (85¹⁹), who enjoy the reward of their works in the world of the pious—*sukṛtām u loké*, 84¹¹.

su-kṛtá, *n.* a good deed, good works, 63¹⁰; *sukṛtasya loká*, world of righteousness, 89⁸, *modernized substitute for the old phrase sukṛtām u loká*. [1288 and b: acct, 1284a.]

su-keçānta, *a.* fair-locked. [1304b.]

su-kṣatrá, *a.* having a good or kind rule; *as m.* kind or gracious ruler. [*kṣa-trá*, 1304b.]

su-kṣétra, *n.* fair field. [*kṣétra*, 1288b.]

√ **sukṣetriya** (**sukṣetriyáti*). *to desire fair fields—denom., found only in the following word.* [*sukṣetra*, 1059c and c².]

sukṣetriyá, *f.* desire for fair fields. [√*sukṣetriya*, 1149⁶.]

sukhá, *a.* pleasant; comfortable; *as n.* pleasure; comfort; joy; bliss, 58¹⁷, 66¹; **sukham**, -*ena*, *adverbially*, pleasantly, with pleasure, in comfort, happily, well or easily, 24⁹, etc. [cf. *duḥkha*.]

sukha-duḥkha, *n.* weal or woe. [1253b.]

sukhin, *a.* having comfort, being in comfort. [*sukha*.]

sukhocita, *a.* accustomed to ease. [*ucita*, √*uc*.]

sukhodya, *a.* easily pronounceable. [*udya*.]

sukhopaviṣṭa, *a.* comfortably seated. [*upaviṣṭa*, √*viç*.]

su-gá, *a.* having the going or approach easy; easy to attain; *as n.* good path.

su-gata, *a.* well-conditioned, *i.e.* having had a good time.

su-gātuyá, *f.* desire for welfare. [presupposes a noun **su-gātu*, 'welfare' (see *gātu*), whence the denom. verb-stem **sugātuya*, 'desire welfare' (1001), whence this noun—1149⁶.]

su-cira, *a.* very long; -*am*, *adv.* very long.

su-jāniman, *a.* having good productions or creations; skillfully fashioning.

1 sutá, *ppl.* extracted; *as m.* éxtract; see √**1su**, 'extráct.'

revise this!

2 suta, *m.* son; sutā, *f.* daughter. [prop. 'generated, born,' ppl. of √3su, see √sū: for mg, cf. sūnū, and Eng. *bairn* (under √bhr̥).]

su-tīp, *a.* easily satisfied. [vbl. fr. √1tīp.]

su-darçana, *a.* having a beautiful appearance, handsome, *εὐ-φανής*; *as m.* Sudarçana, name of a king, *Εὐφάνης*.

su-dāman, *a.* having good gifts, bestowing blessings; *as m.* cloud, as source of rain and therewith connected blessings, blessed rain-cloud.

su-dīna, *a.* very bright or clear; *as n.* (like *Lat.* *serenum*) clear weather.

sudinatvá, *n.* (like *Lat.* *serenitas*) clear weather; *fig.* auspicious or blessed time, always in the phrase -tvé áhnām, in der Glückszeit der Tage, in the happy days. [1239.]

su-dīti, *f.* beautiful flaming or flame.

su-dustara, *a.* very hard-to-cross, hard to get over; (of a promise) hard to perform.

1 sudhā, *f.* (good place or position, *i.e.*) well-being. [sú + 1dhā.]

2 sudhā, *f.* (good drink, *i.e.*) drink of the gods, nectar. [sú + 2dhā.]

su-nāsākṣibhrūva, *a.* having beautiful noses-and-eyes-and-brows. [for nāsākṣibhrū (1315c), *i.e.* nāsā + akṣi + bhrū, 1253.]

su-niṣcaya, *a.* having a very firm resolve, very resolute.

sundara, *f.* -ī, *a.* beautiful.

sunva, *a.* Soma-pressing. [√1su, 'press': see 1148.3b and 716.]

supātnī, *a. f.* having a good husband. [su + pati, but in the fem. form, since the masc. would not be used: 1304b: cf. sapatnī.]

su-parṇā, *a.* with good wings; *as m.* bird of prey; eagle, vulture; mythical bird. [parṇā, 1304b.]

su-putrá, *a.* having good sons. [putrá, 1304b.]

sú-pratiṣṭhita, *a.* properly set up.

su-prāvi [355b], *a.* very zealous. [1288b.]

sú-prīta, *a.* well pleased. [1288b and 1284.]

su-baddhā, *a.* well or fast bound. [1288b and 1284a.]

su-buddhi, *a.* having good wits; *as m.* Bright-wits, Good-wits, name of a crow.

su-bhāga, *a.* having a goodly portion, fortunate, happy; *esp.* loved (by one's husband), 89¹⁰; charming; amiable, 61¹². [bhāga, 1304b.]

súmakha, *a.* jocund. [perhaps sú + makhā.]

su-maṅgāla, *f.* -galī [355b], *a.* having or bringing good luck. [maṅgalā: acct irregular, cf. 1304b² end.]

su-madhyama, *a.* fair-waisted.

su-mānas, *a.* —1. good-hearted, well-disposed, 90²; kind; —2. (having good, *i.e.* happy feelings, *i.e.*) cheerful; glad, 78¹⁸; —3. *as f. pl.* (the cheerful ones, *i.e.*) the flowers; in *cpd.*, 19²¹. [cf. the second part of *εὐ-μενής*, stem *εὐ-μεν-*, 'well-disposed.']

√sumanasya, only in *ppl.* sumanasyāmāna, being cheerful; joyous. [sumanas, 1063.]

sú-mahant [450b], *a.* very great or important. [1288b.]

sumahākakṣa, *a.* having very-great (enclosures, *i.e.*) halls or rooms. [sumahā + kakṣā, 1298a, 334².]

su-méka, *a.* (having a good setting-up, *i.e.*) firmly established. *Wunderlich, Kst. group an*

su-medhās, *a.* having good insight or wisdom, wise. *1304b long*

sumná, *n.* favor, grace; welfare. [perhaps neuter of an adj. su-mna, 'kindly minded'—see mna: but cf. 1224c.]

súra, *m.* a god. [a pendant to asura, formed by popular etymology from *asura*, as if this were a-sura, 'non-god'—see asura.] *asura*

su-rakṣita, *a.* well-guarded.

su-rátna, *a.* having goodly treasures. [rátna, 1304b.] *asura*

surabhí, *a.* sweet-smelling, fragrant.

surabhisrag-dhara, *a.* wearing fragrant garlands. [surabhi-sraj.] *asura*

sura-sattama, *m. pl.* the best of the gods.

súrā, *f.* spirituous, and *esp.* distilled, liquor; brandy; liquor. [√1su, 'express': cf. 1suta and soma.] *asura*

su-rādhas, *a.* having goodly blessings, bounteous.

surottama, *a. subst.* chief of gods. [ut-tama.]

su-lālita, *a.* very lovely; (of meat) delicious.

su-locana, *a.* fair-eyed.

su-vārcas, *a.* having good varcas, *i.e.*: full of life, 83¹⁴; blooming, 90²; fiery, 2²; glorious, 1¹⁶.

su-vārṇa, *a.* having a beautiful color; *as n.* gold.

suvarṇa-kaṅkaṇa, *n.* gold-bracelet. [1280b.]

su-vidātra, *a.* kindly noticing, *i.e.* taking kind notice, kindly. [1288b.]

suvidatṛiya, *a.* kindly. [suvidatra, 1214a.]

su-vīra, *a.* having good heroes; rich in retainers, 87¹; heroic, 78⁴, 88¹⁴. [vīra: acct, 1304b² end.]

su-vṛktī, *f.* excellent praise, goodly hymn. [su + vṛktī, with euphonic v.]

su-śēva, *a.* very kindly. [śēva, 1288b.]

su-ślakṣṇa, *a.* very smooth.

su-saṁcita, *a.* well-gathered; -am, *adv.* *su-saṁcitam saṁcitya*, having gathered (in a well-gathered way, *i.e.*) carefully.

sū-samāhita, *a.* very intent, entirely concentrated upon one thing. [vīdhā, 'put': acct, 1284².]

su-sṭha, *a.* (well situated, *i.e.*) safe and well.

su-hṛd, *m.* friend. [prop. adj., 'having a good heart, kindly disposed.']

suhṛd-bheda, *m.* a creating of divisions among friends, separation of friends.

suhṛd-vākya, *n.* (speech, *i.e.*) words of a friend.

√ **sū** or **su** (sūte [628]; *suśāva*, *suśuvé*; *śaśoṣṭa*; *saviśyāti*, -te; *sośyāti*, -te; *sūtā*, *sutā*; *sūtā*; -*sūya*). generate; bring forth; bear; *so perhaps at RV. x. 125. 7.* [cf. 2suta, 'bairn'; *ulōs*, *soṣu-10-s*, 'son'; for pronunciation as trisyllable, *ḍ-1-ḍs*, cf. Bocolian *oūds*: see also under *sū* and *sūnū*.]

+ *pra*, bring forth; *prasūta*, born of (*gen.*).

sū [351], *vbl.* bearing, in *vīrasū*; *as f.* mother. [√*sū*, q.v.: with *sū-s*, cf. *ṣū-s*, *ḍ-s*, Lat. *sū-s*, AS. *sū*, Eng. *sow* (qua pecude nihil genuit natura fecundius — Cicero, cf. *verres* under √*vṛṣ*); also AS. *swin*, **su-ina*, Eng. *swine*, prop. a diminutive of *sū*.]

sūkarā, *m.* swine, boar. [origin uncertain.]

sūkṣma, *a.* fine, small; subtile, intangible, atomic, 56¹⁹.

√ **sūcaya** (*sūcayāti*). indicate; *sūcita*, made recognizable. [sūci, mg 3: 1061².]

sūcī and **sūci**, *f.* —1. needle; —2. generalized, a pointed object; and *so* —3. (like Eng. pointer) indicator; index. [prob. fr. √*siv*, *sū*, q.v.]

sūtra, *n.* —1. thread; cord; —2. brief rule or book of such rules (so called, perhaps, because each rule was a short 'line' or because the collection was a 'string' of rules), cf. Whitney xvii. [√*siv*, q.v.]

√ **sūd** (*sūdāyati*). —1. lead straight on, keep a-going; —2. bring about, finish; —3. finish (in its colloquial sense), put an end to, destroy.

+ *ni*, destroy, see simple verb.

sūnāra, *f.* -i, *a.* gladsome, joyous. [cf. *sūnftā*.]

sūnū, *m.* son; once (at 57⁶), *as f.* daughter. [√*sū*: cf. Church Slavonic *synū*, AS. *sunu*, Eng. *son*: for mg, cf. 2suta.]

sūnftā, *f.* joyousness, joy. [sūnāra: see 1237².]

sūnftāvan, *f.* -vārī, *a.* joyous. [sūnftā, 1234 and 2: for fem., 1169. 2².]

sūpa, *m.* soup. [despite the identity of mg, no etymological connection has as yet been discovered.]

sūpa-kāra, *m.* soup-maker, cook.

sūpavañcana, *a.* (having an easy faltering-approach, *i.e.*) to which one easily or gladly totters (of the grave), *i.e.* easy of approach or not repulsive. [upa-vañcana, 1304b².]

sūpāyanā, *a.* (of easy approach, *i.e.*) easy of access. [upāyana, 1304b².]

sūra, *m.* the sun. [cf. *svār*, gen. *sūr-as*, 'sun': perhaps a transfer to the a-declension, 390.]

sūri, *m.* (*prop.* impeller, inciter, *i.e.*) he who engages priests to perform a sacrifice for his own benefit and pays them for it, a sacrifice-master; the same as *maghavan* (*q.v.*) and the later *yajamāna*. [v2 su, 'impel,' 1191.]

sūrya, *m.* the sun, *selection* xl.; the Sun, *personified*, *selection* xxxiii.; **sūryā**, *f.* — 1. the Sun, *personified as a female*; — 2. the hymn of Sūrya's wedding, RV. x. 85, *selection* lviii. [fr. *svār* (*sūr*), 1212a.]

sūryā-vid, *a.* knowing the Sūryā-hymn, RV. x. 85.

✓ **sr** (*sīsarti*; *sasāra*, *sasré*; *āsarat*; *sarisyāti*; *artā*; *sārtum*; *artvā*; *-sṛtya*; *sārāyati*, *-te*). run swiftly, glide, flow; *caus. act.* set in motion. [cf. *ὄρ-μῆ*, 'rush, onset, spring,' whence *ὄρμω*, 'rush on'; *ἀλ-μα*, 'spring'; *ἀλλομαι*, 'spring'; *ἀλ-το*, 'leaped'; Lat. *salire*, 'spring'; cf. *saras*, 'pool,' *sarīt*, 'stream,' and, for the root with *l*, *sal-ila*, 'flowing' and 'fluid, *i.e.* water.']

+ **anu**, run or go after.

+ **apa**, go off; *caus.* remove; take out.

+ **ava**, go down, in *avasara*.

+ **ā**, run unto; run.

+ **upa**, go unto, approach.

+ **nis**, go out; *caus.* drive out or away.

+ **pra**, go forth; *caus.* stretch forth or out.

+ **sam**, — 1. flow together; — 2. go about, wander, *sam intensive*, 1077b end; *esp.* wander from one existence to another (of the soul).

srkā, *m.* *perhaps* missile, lance.

srḡālā, *m.* jackal.

✓ **srj** (*srjāti*, *-te*; *sasārja*, *sasrjé*; *śsrāk-ṣīt*; *śsrakṣyāti*, *-te*; *srṣṭā*; *śsrāṣṭum*; *srṣṭvā*; *-sṛjya*; *śsrakṣati*). — 1. let loose (from the hand), dart, hurl; throw; — 2. let go, pour out (streams, rain), discharge; — 3. let loose (herds); — 4. spin or twist (cord or garland); — 5. (discharge from one's self, cf. 57¹, and so) procreate, engender; create.

+ **ava**, — 1. shoot off (arrows); throw or put in, 57²; — 2. let loose (streams); loose (from a bond), 78¹⁰; deliver over, 84¹²; — 3. (*like Eng. colloq.* let slide) let pass unnoticed, forgive, 78¹⁸.

+ **ud**, — 1. cast; hurl (a bolt); — 2. pour out, 103¹⁸; — 3. cast off; lay down (a corpse); — 4. let go, 3⁶.

+ **sam-ud**, let go, discharge.

+ **upa**, (hurl at, and so) plague, distress, vex; *āditya upasṛṣṭas*, *sc. rāhūnā*, the sun vexed by Rāhu, *i.e.* eclipsed.

+ **vi**, — 1. throw away, 105¹⁷; — 2. discharge; (let go from the hand, *i.e.*) lay down, 103²⁰; *mid.*, *w. vācam*, let go the voice, *i.e.* break silence by saying . . ., 100⁸; — 3. create, 57⁸, cf. *simple verb*.

+ **sam**, (let go together) mix, unite.

sṛj, *vbl.* creating. [vṛj.]

✓ **srp** (*sārpāti*, *-te*; *sasārpa*; *śsrpat*; *sarpsyāti*, *srapṣyāti*; *srptā*; *sārpitum*; *srptvā*; *-sṛpya*; *śsrpsati*). creep, crawl; glide; *used* of gentle and cautious motion. [cf. *ἑρπω*, 'creep, go'; Lat. *serpere*, 'creep'; *reperere*, *serpere*, 'creep,' *reptilis*, 'creeping'; AS. *sealf*, Eng. *salve*, so named from its slipperiness, like *sarpis* and *sṛpra*, see these; cf. also *ἑρπ-ερόν* and Lat. *serpens*, 'snake': no connection w. Eng. *slip*.]

+ **ud**, creep out or up; rise; *desid.* wish to rise.

+ **upa**, go gently unto, approach gently.

+ **vi**, — 1. move asunder, disperse; — 2. move about.

sṛprā, *a.* slippery, fatty; smooth. [vṛp, 1188a.]

1 **sénā**, *f.* a missile; weapon. [v2 si, 'hurl,' 1177a.]

2 **sénā**, *f.* line of battle; acies; army. [akin with *sītā*, 'furrow,' *sīmān*, 'parting of the hair': from these a root *śai*, 'draw a straight line,' may perhaps be inferred.]

sereya, *a.* with jealousy; *-am*, *adv.* with jealousy. [*sa* + *īryā*.]

✓ **sev** (*sévate*; *śisēva*, *śisēvé*; *sevisyāti*; *sevitā*; *sévitum*; *sevitvā*; *-sévyā*). — 1. stay by (*loc.*), the *opp.* of *tyaj*; — 2. stay by, and so (*like Eng. colloq.* wait upon) serve or reverence, 30¹⁷; — 3. devote one's self to; practice, 21⁸, 66², 68⁹. [no connection w. *σέβομαι*, 'reverence,' see vṛtyaj.]

+ **upa**, reverence; be devoted to.

+ **ni**, be devoted to, *i.e.* cohabit with.

+ **sam**, practice.

sevana, *n.* practice. [√sev.]
sevā, *f.* a serving or reverencing. [√sev, 1140.]
sāinika, *a.* belonging to an army; *as m.* soldier; champion or fighter. [2 *senā*, 1222e 2.]
sódaka, *a.* with water, containing water. [udakā, 1304c.]
sóma, *m.* —1. *éxtract*, *esp.* of certain species of the *Asclepias* family, *see* 70^b *n.*; *Soma*, both *literally*, and *also personified as a god*; *as pl.* *Soma-draughts*; —2. the moon, *see* 70^b *n.* [√*śu*, 'éxtract', 1166.]
soma-pā [352], *a.* *Soma-drinking*; *as m.* *Soma-drinker*.
soma-péya, *n.* a drinking of *Soma*; *dat.* in order to drink the *Soma*, *see* 1213c, 982. [acct, 1272a.]
somyá, *a.* having to do with *Soma*, *i.e.*, *as m.*: *Soma-offerer*; *pl.* the *Manes*, 84¹⁸. [*sóma*, 1212c.]
sāudāmanī, *f.* lightning; *prop., f. of an adj.* *sāudāmana*, 'of the rain-cloud, cloud-born,' and to be taken in its *adj.* sense, *as epithet of vidyut*, at 2⁹. [*see* *sudāman* and 1208a.]
sāúbhaga, *n.* happiness. [*subhāga*, 1208f.]
sāubhagatvá, *n.* condition of happiness; weal and blessing. [*sāúbhaga*, 1230.]
sāúbhāgya, *n.* happiness, *esp.* conjugal felicity, 89¹⁶; charmingness, 2⁶. [*subhāga* (1211, 1204c) — *see* its mgs.]
sāumyá, *a.* —1. of or relating to *Soma*; *Soma*, 96⁶; —2. (moon-like, *i.e.*) having a mild and kindly influence on senses and feelings, and so mild, gentle; —3. *voc. sing.* *sāumya*, O gentle sir, 61⁸. [*sóma*, 1211.]
sāuryá, *a.* pertaining to the sun; *neut. pl., sc.* *sūktāni*, hymns to *Sūrya*. [*sūrya*, 1211.]
sāuvarṇa, *a.* golden. [*suvarṇa*, 1208f.]
√ **skand** (*skāndati*; *caśkānda*; *śkāntsīt*; *skantsyāti*; *skanná*; *-skāndya*, *-skādya*). *intrans.* dart, spring, spurt; drop, be spilled; fall. [cf. *σκαδ-αλον*, 'trap-stick' (cf. Ger. *Falle*, 'trap, pit-fall,' w. *fallen*, 'fall'), and 'stumbling-block'; Lat.

scand-ere, 'climb,' *de-scend-ere*, 'climb down'; *scāla*, *scad-la*, 'ladder.']
skandhā, *m.* shoulder.
skandha-deṣa, *m.* region of the shoulder, *i.e.* shoulder.
skándhas, *n.* ramification; branches of a tree, tree-top.
stāna, *m.* the breast of a woman.
stabdha, *a.* immovable, rigid, stiff. [√*stabh*, 954, 100.]
stabdha-locana, *a.* having immovable, *i.e.* unwinking eyes.
stabdhī-kṛ, make rigid or stiff (as if dead). [*stabdha*, 1094.]
√ **stabh** or **stambh** (*stabhnāti*; *tastāmbha*, *tastambhé*; *śtambhīt*; *stabdhā*; *śtābdhum*; *stabdhvā*; *-stābhya*). —1. make firm or steady, prop or uphold (heaven or earth); —2. *mid.* become firm or immovable or rigid; —*stabdha*, immovable, rigid. [cf. *στέμφ-υλον*, 'olives pressed hard, oil-cake'; *στέμφ-ειν*, 'maltreat,' collateral form of *στέλβ-ειν*, 'stamp on, tread'; Eng. *stamp*: for connection of mgs, cf. *ἑπελθω*, 'make steady or firm, fix firm, plant.']
+ *ud*, prop up.
+ *vi*, —1. prop asunder, 78¹⁰; —2. (make immovable, *i.e.*) bring to a stand-still, stop, 6²¹.
stambha, *m.* prop, post, column. [√*stambh*.]
√ **stā** (*stāyánt*). be stealthy. [*see* *stená*, *stāyú*.]
stāyú, *m.* thief. [√*stā*, 1165: cf. *tāyú*.]
√ **stigh** (*stiñnóti*). proceed, stride; *esp.* proceed against, attack. [cf. *στέλχω*, 'proceed, march, go in line,' rarely 'mount up'; Church Slavonic *stignati*, 'hasten': the root is wide-spread in Germanic, but often shows a specialization of mg, 'proceed upward, ascend, climb'; cf. AS. *stig-an*, which often means simply 'proceed, go,' but also 'ascendere,' and even 'descendere'; Ger. *steig-en*, 'mount up'; AS. *stæg-er*, 'a step to climb by,' Eng. *stair*; AS. *stigel*, 'step or steps for climbing over a fence,' Eng. *stile*; AS. *stig-rāp*, *sti-rāp*, 'mounting-rope,' Eng. *stirrup*; Ger. *Steg-reif*, 'stirrup'; AS.

stigend, 'rising or sty,' Eng. *sty*, 'swelling (on eye-lid)': for change of *gh* to *n* in present, cf. 161¹ and 4.]

+ *pra*, get ahead in attacking, succeed in one's attacks, 93^{5, 10, 11}.

√ *stu* (*stā́ti* [926], *stuté*; *tuṣṭā́va*, *tuṣṭhuvé*; *ástausit*, *ástosṭa*; *ástāvīt*; *stavisyāti*, -*te*; *stosyāti*, -*te*; *stutá*; *stótum*; *stutvá*; -*stútya*, -*stúya*; *stūyáte*). praise; extol (a god); *stuvánt*, (praising, as *subst.*) worshipper.

+ *pra*, -1. praise; -2. bring forward as object of mention or subject of conversation (cf. *Lat.* *laudare*, *prop.* 'praise,' but also 'mention'), and so -3. *generalized*, introduce, begin.

stúkā, *f.* lock or tuft (of wool or hair). [see *stoká*.]

√ *str* (*strñāti*, *strñité*, in *mg* 1 in *Veda*; *strñóti*, *strñuté*, in *mg* 2; *tastára*, *ta-staré*; *ástarīt* [900]; *starisyáte*; *strtá*, *stirná* [957b]; *strtvá*, *stirtvá*; -*stṛtya*, -*stúrya*). -1. strew, esp. the sacrificial straw, 88¹⁷; spread out; -2. (like *Lat.* *sternere*) overthrow (an enemy).

[cf. *σρόρ-νυ-μι*, *Lat.* *ster-n-ere*, 'strew, spread out'; *σρῶ-μα*, (like Eng. *spread*) 'bedding,' *σρῶ-μῆ*, 'bed,' *Lat.* *strā-men*, 'straw,' *storea*, 'straw mat,' *torus*, *stor-u-s*, 'bed'; AS. *strea-w*, *streo-w-ian*, Eng. *straw*, *strew*; *σρῶ-ρός*, *Lat.* *strā-tus*, 'bespread'; (via) *strata*, ('way) bespread' with stones, i.e. 'paved,' whence borrowed AS. *stræt*, Eng. *street*; Old *Lat.* *stlā-tus*, *Lat.* *lātus*, 'spread out, spreading, and so broad, wide'; see also under noun *stf*.]

+ *anu*, cover over.

+ *ā*, spread out.

+ *upa*, spread upon, spread as a cover; as technical term of the ritual, with or without *ājya*, pour the sacrificial butter over (e.g. the hand) so as to make a coating, 99².

+ *pra*, spread out.

stf [371¹², *tāras*, *stfbhis*], *m.*, plural only. the stars. [if fr. *√str*, we may interpret the name as meaning either (a) 'the light-strewers,' or (b) 'the scattered' ones, those that are 'spread out' over the vault of heaven; but the connection w. *√str* is

very uncertain: cf. *āsr̥p*, stem *āsr̥ep*, Avestan *star*, *Lat.* *stella*, *ster-la*, *Ger.* *Stern*, AS. *steorra*, Eng. *star*: see also *tārā*.]

stená, *m.* thief. [√*stā*.]

stoká, -1. *m.* drop; -2. as *adj.* small, insignificant. [akin with *stúkā*, 'tuft': from these, a root **stu*, 'drop, dribble, run together, be compacted into a round mass,' may perhaps be inferred: for *mg* 2, cf. Eng. *dribble w. driblet*.]

stotf, *m.* praiser (of a god), worshipper, singer. [√*stu*, 1182a.]

stóma, *m.* praise, song of praise. [√*stu*, 1160a.]

stoma-vārdhana, *a.* delighting in praise. [acct, 1271.]

strī [366], *f.* woman, female individual, wife, opp. of *pumāns*, e.g. 104⁹. [prob. for **sūtrī*, 'generatrix,' √*sū*, 1182².]

strī-kāma, *a.* having desire for female (children). [1290.]

sthá, -1. *vbl* in *cpds.* standing; and so, generalized (like Eng. *stand*, 'be situated'), situated, staying, being; -2. sometimes, perhaps, substantively, place (like Eng. noun *stand*, 'place'), in *go-ṣṭha*, *sadha-stha*. [√*sthā*, 333: sometimes *-ṣṭha*, 186.]

sthāla, *n.* dry land (as opp. to water), terra firma, Fest-land; *sthali*, *f.* place. [prob. akin w. *√sthā*, 'that which stands firm'.]

sthāvira, *a.* -1. firm, thick, massy, sturdy; -2. full-grown, old; as *m.* old man. [from *sthū*, collateral form of *√sthā*, 1188e: for *mg* 1, cf. Eng. *steady*, cognate w. *stand*, and cf. *sthira*; for 2, cf. Eng. *of long standing*.]

√ *sthā* (*tiṣṭhati*, -*te* [671, 749a]; *tasthād*, *tasthé*; *ásthāt*, *ásthita* [884]; *sthāsyāti*, -*te*; *sthitá*; *sthitum*; *sthitvá*; -*sthāya*; *sthiyáte*; *sthāpáyati*, -*te* [1042d]).

-1. stand, 13¹⁸, 25¹⁶, 47⁶, 80⁷, 87⁶, 98¹⁸; stand still, 70^{19, 21}; remain standing; -2. stand by (a friend); hold out faithfully, 25⁶, 63^{13, 14}; -3. remain, 64¹⁶; wait, 54⁶; abide, 39¹⁹, 40⁶; *pass.*, *impers.*: *sarvāṇi sthiyatām*, let all remain, 24¹⁰; *atra sthiyatām*, stay here, 39²¹; -4. remain or be in a condition, continue in

an action [1075c]: *w. adj. or . ppl.*, 28³, 30³; *vyāpāditaḥ tiṣṭhati*, lies dead, 44¹⁶; *w. gerund*, 26¹⁶; *w. instr.*, 41⁶;

—5. exist; be present, 10³, 45¹³; —6. be situated, be, 1⁵, 26¹³, 33⁴; —7. (remain standing, *i.e.* unmoved or untouched, and so, like *Ger. dahingestellt bleiben*) remain unconsidered or unmentioned; thus, *dūre tiṣṭhatu tadvyṛddhiḥ*, (let the interest of it stand afar off, *i.e.*) to say nothing of the interest of it, 46²¹; —8. *sthita*, see *s.v.*; —9. *caus.* cause to stand, set; put, 41¹⁹.

[for *stā*: cf. Doric inf. *στᾶ-μεν*, Epic *στᾶ-μαι*, Church Slavonic *stati*, Lat. *stā-re*, Old High Ger. *stā-n*, Ger. *steh-en*, 'stand': this old form of the root appears also in Ger. *Statt*, AS. *stede*, Eng. *stead*, 'place': the prevailing form of the root in Germanic is *stand*; cf. AS. *stond-an*, Eng. *stand*; Ger. preterit *stand*, 'stood': —with *ā-sthā-t*, cf. *ἄ-στην*, 'stood'; *w. ti-sthā-mi*, cf. *ἵ-στημι*, 'set', Lat. *si-sti-t*, 'sets': —for mgs of *√sthā*, cf. in general those of Eng. *stand*.]

+ *adhi*, stand upon.

+ *anu*, —1. (stand along by, *i.e.*) take one's place along by, and so support, help; —2. devote one's self to a thing, *e.g.* virtue, 58¹⁸; devote one's self to (an undertaking), and so carry out (a plan), 33¹⁴; accomplish; *pass. impers.*: *evam anuṣṭheyam*, it must be done so, 37⁸; so 38¹⁵; *tathā anuṣṭhite*, it having been thus accomplished, this being done, 33¹⁴; see 303b⁴ and cf. 35¹⁶, 37¹³, 39¹⁵, 22.

+ *abhi*, set the foot upon, vanquish; withstand.

+ *ava*, —1. stand off, 105²⁰; —2. stand; —3. remain, abide; —*avasthita*: standing; posted, 43¹²; situated; abiding, dwelling; —*caus.* (cause to stand apart, *i.e.*) leave behind, 44².

+ *ā*, take one's place at; resort to, 10¹.

+ *ud*, stand up; rise up (from sleep or inactivity), 30²⁰; spring up, 20¹⁷; get out of (*abl.*), 36¹³; *caus.* cause or bid to rise, 102⁷; pull out (of a mire, a vat), 22⁹, 36¹⁴. [s lost, 233a.]

+ *praty-ud*, rise up to meet (in token of respect).

+ *sam-ud*, rise up, spring up.

+ *upa*, —1. stand by, 94⁹; set one's self near; stand opposite, 59²³; —2. approach, *esp.* with reverence or supplication; —*upasthita*: (having) approached or appeared; near at hand, 41⁸.

+ *anu-upa*, *mid.* approach one after another; *w. mā* (the pronoun), come to my side, 94⁴.

+ *sam-upa*, approach; fall to one's lot; *samupasthita*, on hand.

+ *ni*, stand in, rest on.

+ *pari*, stand round about, encompass; restrain.

+ *pra*, *mid.* arise, and so set out to go; go off; *prasthito* 'bhavat, profectus est; *caus.* send away, dismiss, 36⁹.

+ *prati*, stand; be established; get a place or foot-hold, 84⁹; *pratiṣṭhita*: established, resting upon; set up; —*caus.* set.

+ *vi*, *mid.* (stand asunder, *i.e.*) spread itself.

+ *anu-vi*, spread one's self over, pervade (*acc.*), RV. x. 125. 7.

+ *sam*, *mid.* —1. remain with; —2. in the ritual, come to a stand-still (*sam, intensive*), *i.e.* get through, finish; *samsthite*, *loc. absolute*, if he (end, *i.e.*) die, 101⁶.

sthātrā, *n.* station, place. [*√sthā*, 1185: for mg, cf. Eng. *stead w. root sta* under *√sthā*.]

sthāna, *n.* —1. a standing; —2. a remaining, abiding; —3. standing, *i.e.*, as in Eng., rank; —4. an abode (see *bhavana*); place, 35⁶, etc.; —5. *pregnantly* (cf. *pātra*), a proper place; —6. a proper occasion; *concrete*, a proper object for giving occasion to anything; *tatkāvya-sya arpana-sthānam ekah s-*, of this poem S. is the sole consignment-occasioner, *i.e.* the only one worthy of having this poem entrusted to him, 54¹. [*√sthā*, 1150. 1.]

sthāna-bhraṇṇa, *m.* abode-ruin, loss of abode.

sthāvarā, *a.* standing; not endowed with the power of locomotion, and so, as *collective n. sing.*, the plants, 63²²; as *m. pl.* plants, 67¹. [*√sthā*, 1171a.]

sthāvaratā, *f.* condition of being a plant. [1237.]

sthitā, *a.* —1. standing (*as opp. to going, lying*), 14¹³; —2. (of animate and inanimate beings) standing in a place; abiding; **sthitā** (*supply, as is often necessary, some form of √as, 'be'*), was abiding, *i.e.* abode, 29¹³; situated; **bhūta** **sthitam**, being on the earth, *i.e.*, simply, on the earth, 6¹⁷; *impers.*: **sthitam**, it was waited by (*instr.*), *i.e.* (he) waited, 34¹⁸; —3. existing; present, 6¹⁸;

—4. being or remaining in a situation or condition (*cf. √sthā 4*), which is expressed: by an *adj.* in the same case, 13¹⁹; by an *adv.*: **tathā**, 26¹⁸; **kaḥ sthito** 'tra, who (is) being here, *i.e.* who is here, 49⁷; by a *gerund*: **ātmānam ācchādya sthitā**, after concealing himself (was) remaining, *i.e.* kept hidden, 25¹⁹; so 30¹⁴, 38¹⁹, 41⁴; **upaviṣya sthitā**, waited sitting, 43⁹; **yāir vyāpya bhāvān sarvān sthito mahān**, with which the intellect, pervading all beings, stands, *i.e.* with which it constantly pervades all beings, 66⁹.

[*ppl. of √sthā*, 954c: *cf. sta-ró-s*, Lat. *sta-tu-s*, 'standing, set': for mgs above, *cf. √sthā*.]

sthīti, *f.* —1. a standing; —2. a remaining by a thing; and so —3. devotion to (*loc.*), 15¹⁷; —4. (*like Lat. status*) condition; and so —5. way, method of procedure, 26⁷. [*√sthā*, 1157.1a, *cf. 954c*.]

sthin, *vbl.* standing, in *cpds.* [*√sthā*, 1183³.]

sthirā, *a.* steady; steadfast, 81⁹; firm; also of persons, 90⁷; enduring (of might), 78⁶. [*√sthā*, 1188¹, *cf. 954c*: for mg, *cf. sthāvira*.]

√ **sthū**, assumed as collateral form of **sthā**, *cf. sthāvira*, and see under *√snā*.

sthūpā, *f.* post, pillar. [for ***stul-na**, fr. ***stul** or ***stal**, an extended form of ***sta**, Skt. **sthā**: *cf. Ger. Stolle(n)*, Old High Ger. *stollo*, **stol-no*, 'prop, post'; *στῦλ-os*, 'post, pillar'; these words, like *στῆλη*, Doric *σῑλα*, 'prop, post,' presuppose the root in causal mgs, 'cause to stand,' *i.e.* (a) 'keep from falling, prop up,' and (b) 'set up,' as a pillar: the root

appears also in Ger. *Stall*, Eng. *stall*, 'stand, *i.e.* standing-place,' and in Ger. *still*, Eng. *still*, 'standing, not moving.']

√ **snā** (**snāti**; **sasnād**; **snāsyāti**, -te; **snātā**; **snātum**; **snātvā**; -**snāya**). bathe; perform a religious ablution, *esp.* at the end of religious studentship (62⁶) or of a vow. [orig. **snā** or **snū** (so **sthā**, **sthū**): *cf. √svu* in *ἔννεον*, **ἔ-σνεφ-ov*, 'swam'; Lat. *nā-re*, 'swim': see also under **nād**.]

snāṭaka, *a.* who has performed the ablution customary at the end of religious pupilage. [**snātā**, 1222.]

snāna, *n.* a bathing, religious ablution. [*√snā*, 1150.]

snāna-çīla, *a.* (having bathing as a habit, *i.e.*) practicing religious ablutions. [1302.]

snāyin, *a.* performing religious ablutions. [*√snā*, 1183³, 258.]

snāyu, *f. n.* —1. sinew, 25⁷. [perhaps 'ligament,' from *√sā* or *si*, 'bind, ligare,' *q.v.*: if so, it is formed from the present-stem **sinā** (see 1148.3b and *cf. sunva*), abbreviated to **snā**, with suffix **u** (1178b) and interposed **y** (258): *cf. Old High Ger. sēnawa*, Ger. *Sehne*, AS. *sinu*, Eng. *sinew*, which point to a Goth. **sinava*: that **snā-yu** and its older equiv. **snā-van** are abbreviated forms (for **sinā-**) would appear from the Germanic cognates.]

snāyu-bandha, *m.* sinew-band, *i.e.* bow-string.

√ **snih** (**snihyati**; **snigdha**). —1. be *sticky*, supple, greasy, moist; and so —2. stick to, *i.e.*, as in Eng., be attached to, be fond of.

snū, *n.* collateral form of **sānu**. surface.

sneha, *m.* —1. stickiness; —2. viscid and smooth stuff; oil; fat; —3. attachment, love, friendship. [*√snih*: for connection of 1 and 3, see **snih**.]

√ **spaç**, older form of *√1 paç*, *q.v.*

√ **spṛdh** (**spārdhate**; **pasṛdhé**; **spārdhitā**; **spārdhitum**). contest the precedence among one another; emulate; strive.

spṛdh, *f.* rival; opponent; foe. [*√spṛdh*.]

√ **spṛç** (**spṛçāti**, -te; **pasṛarçā**, **pasṛarçé**;

āsprākṣit, āsprkṣat; sprakṣyāti; sprṣṭā; sprāṣṭum; sprṣṭvā; -spṣṭya). touch.

+upa, -1. touch, 103²²; reach to, RV. x. 125. 7; -2. w. apās, touch water, technical term for symbolical purification, by dipping the hand in a dish, by rinsing the mouth, or by washing, 104^{17, 22}; word for water to be understood, 65⁶.

spṛaṣṭavya, grdv. to be touched. [√sprṣ, 241.]

√sphur or sphṛ (sphurāti, -te; āspharīt; sphuritā). make a quick or jerky motion: -1. dart, trans.; with the foot, kick; -2. dart, intrans.; twitch (of the eye, arm); -3. (of the lightning) flash.

[for √spr, 'quiver, jerk, kick, flutter': cf. ἀσπαρ-ω, 'struggle convulsively' (as a fish just out of water); Lat. spernere, 'kick away, reject'; Eng. spur, 'goad with the heel'; spurn, 'kick away': see also under parpa.]

+pra, shake, tremble.

sphyā, m. wooden splinter, shaped like a knife and as long as the arm, for use at the sacrifice.

sma, enclitic and slightly asseverative particle, 79¹⁷, 6⁸; accompanying a verb which is in the present tense but has the value of a past, 2⁸, 8¹⁰, 12²¹; explained at 778b and b².

√smi (smāyate; siṣmiyē; āsmayīṣṭa; smitā; smitvā; -smītya). smile; smile bashfully; blush. [cf. φιλο-μειδής, 'fond of smiles,' stem σμειδ-εσ, as in Hesychian μειδ-ος, 'smile'; μειδ-ω, 'smile'; Lat. mi-ru-s, 'wonderful,' mirāri, 'wonder' (for mg, cf. smaya, 'wonder'); Middle High Ger. smie-r-en, smie-len, 'smile'; Eng. smile, smirk.]

+vi, be astonished.

smita, a. smiling; as n. [1170a], a smile. [ppl. of √smi.]

smita-pūrva, a. previously smiling, with a smile. [for irreg. order, see 1291.]

√smṛ (smārati; saamāra; smarisyāti; smṛtā; smārtum; smṛtvā; -smṛtya). -1. remember, both keep in mind and call to mind; -2. call to mind, i.e. hand down by memory, hand down by tradi-

tion, hand down—see the important word smṛti;

-smṛta: -1. remembered; -2. handed down by smṛti or taught by tradition; and so -3. declared to be . . . 61²; passing for . . . 63⁶; to be variously paraphrased; mārgo 'yam smṛtas, this is, we are taught, the path, 21⁷; called, 22⁵, 57⁶.

[cf. μέρ-μερ-α ἔργα, 'memorable works'; μέριμνα, 'anxious thought, care'; μάρ-τυρ, 'rememberer, witness'; μέλειν, 'care for'; μέλλειν, 'hesitate, delay, be going to do'; Lat. me-mor, 'mindful'; memoria, 'memory'; mor-a, 'hesitation, delay.']

+vi, forget.

smṛti, f. -1. remembrance; -2. tradition (see √smṛ 2); tradition which is handed down and accepted as authoritative (except gruti, q.v.); defined, 58¹⁸, see note; a work based on such tradition; a law-book. [√smṛ.]

smṛti-ḥila, dual n. tradition and habits (habits in collective sense, i.e. usage). [1253a.]

syā [499a], pron. that; cf. tyā.

√syand or syad (syāndate; saasyandē; āsyān [890²]; syantsyāti; syannā; syānttum; syattvā; -syādyā). run (of animate beings and of fluids); flow.

+abhi, flow unto.

+pra, flow forth or away.

syonā, a. soft; mild; tender.

srākva, m. corner of the mouth; mouth, jaws.

sragvīn, a. wearing a wreath. [srāj, 1232.]

srāj, f. wreath, garland. [√srj, mg 4, 'twist,' just as AS. wrēð, Eng. wreath, fr. AS. wriðan, Eng. writhe, 'twist' (under √vrt).]

srāvanti, f. flowing (water), stream. [ppl. of √sru.]

√sru (srāvati; susrāva; āsrāvīt; sraviṣyāti; srutā). -1. flow, stream; -2. flow or trickle away, waste away, become lost, 60⁹. [cf. řéw, *sper-ω, Lithuanian srav-j-ù, 'flow,' Irish sruth, 'stream'; cf. also Church Slavonic stru-ja, 'stream,'

Ger. *Stro-m*, Eng. *strea-m*, with *t* between *s* and *r* (see under *usra* and *svast*): further *ῥεῦ-μα*, 'stream'; Lat. *Rū-mo*, 'The River,' old name of the Tiber: w. *ś-srav-a-t*, cf. *ῥρρεε*, *ῥε-σρεε-ε-τ-ε*.]

srūc, *f.* one of the large sacrificial ladles (as long as the arm), of which there are three, *juhū*, *upabhṛt*, and *dhruvā*, see 102¹¹ n.; used for pouring ghee in the fire. [akin w. *ṡru*.]

sruvā, *m.* a small sacrificial ladle (a cubit long), used for dipping from the pot and pouring into the *sruc*. [akin w. *ṡru*.]

srótas, *n.* stream. [*ṡru*, 1152a.]

svā [525⁴], —1. *pron. adj.* own; my own, 73¹⁸, 78¹² 20; thy own, 69¹⁶, 86⁴; his own or his, 4¹⁷, 45⁸, etc.; her, 8¹⁰; their own or (each) his own, 14⁸; *indef.* one's own, 58²², 66⁸; *very often at the beginning of cpds*: my, 10²², 21¹⁰; his, 31⁹, etc.; their, 27⁹; our, etc., *see following words*;

—2. *m.* kinsman, friend; —3. (*like ātman*) one's self, *see* 513²; one's natural self or condition; —4. *n.* (*like Goth. sves*) possessions, property. [cf. *ῥός*, *ῥσρεός*, and *ῥς*, *ῥ*, *ῥν*, and *ῥφός*, 'own'; Old Lat. *soro-s*, Lat. *suu-s*, 'own'; Goth. *sve-s*, AS. *swēss*, 'own'; also *ῥ*, *ῥφέ*, Lat. *sē*, Goth. *si-k*, Ger. *si-ch*, 'self.']

svaka, *a.* own; his own, etc.; *equiv.* to *sva*. [*sva*, 1222a.]

svā-kṣatra, *a.* (having self-rule, *i.e.*) free.

sva-cchanda, *m.* own will. [*chanda*, 227.]

svacchanda-vanajāta, *a.* (by its own will, *i.e.*) spontaneously wood-grown, *i.e.* growing wild in the wood.

√ **svaj** (*svājate*; *sasvajé*; *svajīyāte*; *svaktá*; *sváktum*; *svajitvā*; *-svājya*). embrace.

+ *pari*, embrace.

√ **svad** (*svādāti*, *-te*; *sasvadé*; *svāttá*; *svadáyati*, *svādáyati*). —1. *act.* make savory, season; *fig.* make agreeable; —2. *mid.* be savory, relish, *intrans.*; —3. *mid.* relish, *trans.*; take pleasure in. [cf. *ῥνδ-δρω*, 'please,' aorist *ῥνδδε*, *ῥε-σῥαδ-ε*, 'pleased'; *ῥῥομαι*, 'rejoice'; *see also* under *svādu*.]

sva-dharma, *m.* own duty.

1 **svadhā**, *f.* —1. wont, habit, custom, 76⁷; rule; *ῥθος*; —2. accustomed place, home, *ῥθος*; —3. (wonted condition, *i.e.*) comfort; joy; bliss, 83¹²; pleasure, 73¹⁴; **svadhām ānu nas**, according to our pleasure, *i.e.* exactly to our wish, 73¹⁸; **svadhāyā** and **svadhābhis**: in wonted wise; with pleasure, gladly; (gladly, *i.e.*) willingly, freely, 84¹². [cf. *ῥθος*, 'custom,' *ῥθος*, 'wonted place, haunt,' *ῥε-σθ-α*, 'am accustomed'; AS. *sidu*, Ger. *Sitte*, 'custom.']

2 **svadhā**, *f.* sweet drink; *esp.* a libation of ghee to the Manes. [perhaps for 2 *sudhā* for the etymology, cf. *svadhā adhayat*, 'he drank the 'sweet drinks,' RV.]

svadhāvant, *a.* —1. (having his wont, *i.e.*) keeping to his custom, faithful, constant; —2. (having bliss, *i.e.*) blessed, 78¹⁷, 79⁴ 15. [1 *svadhā*, 1233: *see mgs* 1 and 3.]

svādhiti, *m. f. aṣṭ*.

√ **svan** (*svānati*, *-te*; *sasvāna*; *śsvanīt*, *śsvānīt*; *svanitá*). sound, resound, roar. [cf. Lat. *sonus*, 'sound'; Old Lat. *son-it*, 'sounds'; AS. *swinsian*, 'sound'; Eng. *swan*, so named from its song; similarly in Ger. the cock is called *Hahn*, a name akin w. Lat. *can-ere*, 'sing' — cf. Hamlet i. 1. 160, "the bird of dawning singeth.")]

svanā, *m.* sound; roar (of wind). [*ṡsvan*.]

svanas, *n.* roar. [*do*.]

√ **svap** (*svāpiti* [631]; *susvāpa* [785⁸]; *śsvāpāt*; *svapsyāti*; *suptá* [954b]; *svāptum*; *suptvā*; *svāpáyati*). sleep; fall asleep; *suptá*, sleeping; *caus.* put to sleep. [cf. Lat. *sop-or*, 'sleep'; w. *caus.*, cf. Lat. *sōpire*, 'put to sleep'; *see also* under *svapna*.]

+ *ni*, go to sleep; *caus.* put to sleep.

+ *pra*, fall asleep; *prasupta*, fallen asleep, asleep, sunk in sleep.

svāpas, *a.* having good works, *i.e.* wonder-working. [*sū* + *āpas*, 1304b.]

svapū [352], *f.* *perhaps* besom. [perhaps for *su-pū*, 'cleaning well': for *va* in place of *u*, cf. 2 *svadhā*: for *mg*, cf. *pavana*.]

27

svápna, *m.* —1. sleep; —2. dream. [V_{svap}, q.v.: cf. *ŭp-vo-s*, Lat. *som-nu-s*, 'sleep'; AS. *swefn*, 'sleep, dream'; Chaucerian *swefn*, 'dream'; Lat. *somnium*, 'dream': for connection of 1 and 2, cf. 51⁹, where either sense fits.]

svapna-māṇavaka, *m.* the Dream-manikin, name of a certain magic whose performance brings dreams that become realized, 51⁶.

sva-bhāva, *m.* own way of being, inherent nature, ingenium, as distinguished from acquired qualities, see *guṇa* 2, and 22²¹; **svabhāvāt**, by nature [201²], naturally.

svabhāva-dveṣa, *m.* natural hatred. [1280b.]

svayam-vāra, *m.* self-choice; esp. free choice of a husband, which was allowed to girls of the warrior (*kṣatriya*) caste, a *Swayamvara*.

svayām [513], *pron.* own self, self; himself, etc.; referring to subject, 48³, etc.; all by itself, of its own accord, 93⁹; referring to predicate, 1¹⁰. [from *sva* with nom. case ending -am (cf. *tv-am*, *a-y-am*), and interposed *y*, cf. 258.]

svayam-bhū [352], *a.* self-existent; as *m.* epithet of *Brahma*.

svayam-mṛta, *a.* dead of himself.

svā-yukti, *f. pl.* own team. [acct, 1274: for *mg*, cf. the Dutch and the American Eng. *span* (of horses) w. AS. *spannan*, 'join.']

√ **svār** (*svārati*; *śvārṇit*; *śvārīt*). sound. [cf. *śūp-ryṭ*, 'pipe, flute'; Lat. *su-sur-ru-s*, 'a humming'; Eng. *swar-m*.]

svār [388d], pronounced *sūar* in the *Veda*, *n.* —1. the sun, 71¹⁹; —2. sunlight, sunshine; light, 79⁹; —3. (the place of the light, cf. *rajas*) heaven, 91⁶, 92⁸; —4. one of the three "utterances," see *vyāhṛti*.

[cf. *Ξελ-ios*, *Ξελ*, 'sun, dog-star'; *σελ-ας*, 'light'; *σελ-ήνη*, 'moon'; Lat. *ser-ēnus*, 'bright'; *sōl*, AS. *sōl*, 'sun'; AS *swel-an*, Eng. *swael*, 'burn, glow, waste away by heat'; and the kindred *sweltry*, 'be overcome by heat,' whence *sweltry* or *sultry*: if the forms with *r* and *l* are fr.

extended forms of a root *•su*, 'to light,' and if *svār* is a direct deriv. of the same √*su* (*sū-ar*), we may compare Ger. *Sonne*, AS. *su-nne*, Eng. *sun*, AS. *sunnan dæg*, Eng. *Sun-day*.]

sva-rūpa, *n.* own form or shape; true nature, 40¹⁹.

svarūpa-bhāva, *m.* the becoming or being the true form (of names), i.e. the use of the true form (of a person's name). [1280b: *svarūpa* is used predicatively.]

svār-gā, —1. *a.* going or leading to the light or to heaven; situate in the heavenly light, heavenly; esp. *w. loka*, *svargo lokas*, the heavenly world, heaven, 103^{6, 14, 16} —also as one word, see *svargaloka*; —2. *m.* without *loka*, heaven, 64⁹, 66¹.

svār-gāmin, *a.* going to or attaining heaven.

svarga-loka, *m.* the heavenly world, heaven, 103⁷.

svār-bhānu, *m.* *Suarbhānu*, name of a demon causing the eclipse of the sun, cf. the later *rāhu*. [poss. 'having, i.e. withholding the sun's rays.']

svaryā, pronounced *svarīa*, *a.* sounding; of a thunderbolt, whizzing. [V_{svar}, 1213.]

śvalamkṛta, *a.* well adorned. [su + *alamkṛta*: see *alam*.]

śvāṣva, *a.* with goodly horses. [sū + *āṣva*, 1304b.]

śvāsṛ [373], *f.* sister. [cf. Lat. *sōror*, AS. *swester*, Eng. *sister*: cf. 360² and 1182f: for *t* between *s* and *r*, cf. *Easter*, under *usra*, and *stream* under √*srū*.]

svastī, pronounced *suasti* in *Veda*, —1. *f.* (like the Eng. well-being, i.e.) welfare; blessing; —2. *svastī*, *instr.* [330³ end], with luck, happily; hence —3. the indeclinable *nom.-acc. neut. svasti*, luck, happiness, 84¹; *svasty astu te*, a blessing on thee. [sū + an unused *asti*, 'be-ing,' fr. √*las*, 'be,' 1157 1a. acct, 1288b.]

svasti-dā [352], *a.* bestowing welfare.

svastyāyana, *n. sing. and pl.* (luck-progress, i.e.) well-fare, prosperity; blessing; and so *benediction*, 101², 106⁴; *pl.* the blessings, i.e. Vedic hymns con-

taining the word *svasti*, 106². [*svasti* + *āyana*: acct, 1271: with *-āyana*, cf. *-fare* in *wel-fare*.]

sva-stha, *a.* being in one's natural condition, self-contained, healthy, well.

svādas, *n.* agreeableness, in *prā-svādas*. [*svad*, 1161.1b: cf. *śōs* (sic), Doric *śōs*, 'pleasure'.]

svādú, *a.* tasting good, savory; sweet. [*svad*, q.v., 1178a: cf. *śōs*, Doric *śōs*, *śōfādu-s*, Lat. *svāvis*, *svadu-i-s*, AS. *swēte*, Eng. *sweet*.]

svādhyāyá, *m.* the reading or repeating to one's self, study (of the Veda). [*adhyāya*.]

svāmi-kārya, *n.* master's business.

svāmi-kumāra, *m.* the Lord Kumāra, name of Skanda, god of war, see *kārttikeya* and *kumāra*.

svāmi-guṇa, *m.* ruler-virtue.

svāmin, *m.* owner, proprietor, master, lord; *opp.* of servant, subject, wife. [*sva*, 'own', 1231.]

svāmi-sevā, *f.* the serving one's master.

svāmi-hita, *n.* master's welfare.

svārtha, *m.* own affair or cause. [*artha*.]

svāhā, *excl.* used when making oblations, hail, *w. dat.*, 103²; at the end of an invocation, like *Amen*, 99¹².

√ **svid** (*svédate*; *svidyati*, -te; *sigvidé*; *svinná*). sweat. [*svidyāmi*—*iśw*, 'sweat'; cf. *iśos*, *iś-pós*, 'sweat,' *iśpós*, 'sweat'; Lat. *sūdā-re*, 'sweat,' denom. of *esūdu-s*, 'sweat'; *sūd-or*, 'sweat'; Lettish *swidrs*, 'sweat'; AS. noun *swāt*, Eng. *sweat*: observe that though there is a word for 'sweat' common to most Indo-European tongues, there is no such common word for 'be chilly'.]

svecchā, *f.* own will; **svecchayā**, according to one's inclination, at will. [*icchā*.]

svéda, *m.* sweat. [√ *svid*.]

ha, *enclitic and slightly asseverative particle*, 64⁴; in the *Veda*, 78¹², 70¹², 92¹²; in the *Brāhmanas*, 94², and very often (so pages 95-6), 103¹² (quotation from a *Brāhmana*); in the *Sūtras*, to be sure, of course, design-

ating that the author agrees with the view or method mentioned, 99¹², 101⁶, 103¹², 16; —very common at end of half-*śloka*, 7¹²; esp. after a 3d sing. perf. (○—○), 9⁴, 10²; so *iti ha*, 12⁸; —combinations: . . . *iti hovāca*, " . . .," he said, 61¹²; so *hovāca*, *hocus*, 95¹², 96¹². [this word appears also as *gha* in the *Veda*: cf. *γe*, Doric *γa*, enclitic asseveratives.]

haṁśá, *m.* goose, gander; perhaps applied also to the swan and like water-fowl. [prob. a consonantal stem, transferred (399) to the *a*-declension, and so orig. **ghaṁśa*: cf. *χην*, Lat. *anser*, Lithuanian *įpsi-s*, Irish *goss*, Ger. *Gans*, AS. *gōs*, Eng. *goose*: even the *s* of **ghaṁśa* may be derivational; cf. AS. *gan-d-ra*, **gan-ra*, Eng. *gander*; Old High Ger. *gan-azzo*, 'gander'; AS. *gan-et*, Eng. *gannet*, 'seafowl'.]

hatá, see 954d.

hatya, *n.* slaying. [√ *han*, 1213c and *a* (middle), cf. 954d.]

√ **han** (*hánti* [637]; *jaghāna* [794d]; *hanisṛyāti*; *hatá* [954d]; *hántum*; *hatvá*; *-hátya*; *hanyáte*; *jíghāṁsati* [1028f]). —1. strike; strike down; smite or slay, 70², etc.; kill, 28⁴, 35¹⁴, etc.; overcome; —2. destroy, 37¹²; bring to nought; (of darkness) dispel, 18²; —*desid.* wish to smite or afflict, 78¹²;

—**hatá**, —1. smitten, slain, 98⁴; killed, 23²¹; —2. destroyed, ruined, lost, 27¹², 42¹; —3. pounded.

[with *hán-mi*, cf. *θελω*, **θερ-ιω*, 'smite'; w. *ja-ghn-ús*, cf. *ε-νε-φν-ορ*, 'slew'; w. *hatá*, **ghata*, cf. *φάρος*, 'slain'; w. *ghaná*, q.v., 'a slaying,' cf. *φόνος*, 'slaughter'; w. *ha-ti*, 'a smiting, slaying,' cf. Old High Ger. *gun-d*, AS. *gūð*, **gun-ð*, 'battle'; AS. *gūð-fana*, Old High Ger. *gund-fano*, 'battle-flag'; fr. the last form (not fr. the AS.), through the French, comes Eng. *gonfanon*, *gonfalon*; for mg of *gūð*, cf. Ger. *schlagen*, 'smite, slay,' with *Schlacht*, 'battle': for senses under 1, observe that AS. *sleān* (whence Eng. *slay*) means 'smite' and then also 'slay'.]

+ **ava**, strike down; bring to nought.

+ **ā**, strike upon; hurl (a bolt) upon (*loc.*

w. adhi); *mid.* strike (one's thigh with one's hand).
 + *ud*, force up; *uddhata* [163], raised.
 + *ni*, strike down; slay.
 + *pari*, strike around; encompass.
 + *prati*, strike back at (*acc.*); strike against so as to transfix, to broach (on a lance, *loc.*).
 + *sam*, strike together; (of the eyes) close; unite, combine.
hán [402], *vbl.* slaying, slayer, in *cpds.* [*√han.*]
hánta, *interjection.* come! go to!
hantavya, *grdv.* to be slain, occidendus. [*√han*, 964.]
hantṛ, *m.* slayer, destroyer. [*√han.*]
√har (*hāryati*, -*te*). be gratified, take pleasure; take pleasure in (*acc.*), and so, desire, long for. [perhaps a transfer (see 761a and b) from the *yá*-class, with change of accent, and so properly an irregular pass. to *√lhr*, 'take' (reg. *hriyāte*); for the *mg*, cf. *Eng.* *be taken*, i.e. 'be charmed,' and *hara* 2: some take *√har* as representing Indo-European **ghel* (*ghwel*), and connect it w. *θέλω*, 'will,' *Eng.* *will*; cf. also *√2vr̥*.]
 + *prati*, long for, entice.
hara, *a.* —1. taking, receiving; —2. (*like the Eng.* carrying away, taking) charming; —3. carrying off, removing, destroying; as *m.* *Hara*, the Destroyer, a name of *Śiva*, 55^a. [*√lhr*, see its *mgs.*]
hāraṇa, *a.* holding. [*√lhr*, 'hold.']
hāras, *n.* grip; *esp.* the seizing or devouring power of fire. [*√lhr*, 'hold.']
hāri, *a.* fallow, pale yellow, yellowish; greenish; as *m.* *du.* (cf. *Eng.* pair of bays, i.e. bay horses) the fallow steeds, *esp.* of *Indra*, his coursers. [*√ghr*, *ghr*, 'be yellow,' is inferrible, but not quotable: cf. *χλωρός*, 'greenish-yellow'; *χλόη*, 'verdure'; *Lat.* *helus* or *holus* or *olus*, 'greens, vegetables'; *helvus*, 'grayish-yellow'; *AS.* *geolo.* *Eng.* *yellow*; also *gol-d* (cf. *hiranya*).]
harit, *a.* fallow, yellowish; as *f.* fallow mare, *esp.* of the Sun-god. [*√ghr*, *ghr* under *hari*: 383d3.]
hārivant, *a.* having fallow steeds; as *m.*

lord of the coursers, i.e. *Indra*, see *hari*. [*hāri*, 1233.]
harmyā, *n.* a strong building; dwelling.
harṣa, *m.* joy. [*√hr̥s̥*.]
halāhala, *m. n.* a certain deadly poison.
hāva, *m.* call. [*√hū*.]
havanī, *f.* sacrificial ladle. [prop. fem. of a substantival nomen agentis, *havana*, *√hu*, 1150d, 'the sacrificing' instrument.]
haviṣmant, *a.* having an oblation; as *m.* offerer. [*havis*, 1235.]
havis, *n.* oblation, which, as gift for the gods, is offered wholly or partly in the fire; generally, grain (parched, boiled, as porridge, or as baked cake), milk in divers forms, fat, and — best of all — *Soma*. [*√hu*, 1153.]
havyā, *n.* oblation. [prop. *grdv.*, 'offerendum,' *√hu*, 1213.]
hāvya, *grdv.* invocandus. [*√hū*, 1213a.]
havya-vāh [403], *a.* carrying the offering (to the gods); as *m.* oblation-bearer (used of *Agni*), *selections* lvi., lxvi.
√has (*hāsati*, -*te*; *jahāsa*, *jahasé*; *hasi-yāti*; *hasitá*; *hasitum*; *hasitvá*; -*hāsya*). laugh.
 + *pra*, laugh out, laugh.
 + *vi*, laugh out.
hāsa, *m.* laughter. [*√has*.]
hāsta, *m.* hand; (of an elephant) trunk; (of a tiger) paw; at end of *cpds* [1303^a end], having . . in the hand.
hasta-gfhyā, *grd.* taking by the hand.
hasta-grābhā, *a.* grasping the hand. [*acct*, 1270.]
hastin, *a.* having hands; *w. mrgá*, the beast with the hand, i.e. trunk, Vedic designation of the elephant; as *m.* elephant; *Hastin*, name of an ancient king. [*hasta*, q.v.]
hastināpura, *n.* *Hastināpura*, a town on the Ganges, home of the Kurus, said to have been founded by king *Hastin*. [*cf. pura.*]
hasti-rāja, *m.* elephant-king, leader of a herd of elephants.
hasti-snāna, *n.* ablution of an elephant.
√1hā (*jīhīte* [664]; *jahé*; *āhāsta*; *hās-yāte*; *hānā*; *hātum*). move, *intrans.*, run away, yield.

v 2 hā (jāhāti [665]; jāhād; āhāsīt [913];
hāsyāti; hīnā [957a]; hātum; hitvā;
-hāya; hīyāte, hīyate). — 1. leave, i.e.:
quit; leave in the lurch, 82¹; desert,
80¹²; leave behind, 85¹⁵; abandon, cast
off; lay aside, 83¹⁴; relinquish; — 2.
hīyate, be forsaken or left behind; fall
short or be deficient; become deficient,
decrease; deteriorate, be lowered, 19⁹;
— hīnā: — 1. forsaken; — 2. (like Eng.
abandoned) vicious, low, low-lived, 19⁹;
— 3. at end of cpds, abandoned by ·, ·,
i.e. destitute of ·, free from ·. [cf.
χῆ-*po-s*, '(forsaken) destitute,' χῆ-*pa*,
'widow'; Lat. *fu-mes*, 'lack, hunger'.]
+ pari, — 1. forsake; — 2. *pass.* be
lacking, decrease; come to an end, *see*
simple verb.
+ vi, leave; vihāya, passing over.
hā, excl. of pain or astonishment. [1135a.]
hārya, *grdv.* to be taken away or stolen.
[V1hr, 'seize,' 963^{3b}.]
hāsin, a. laughing. [Vhas, 1183².]
hāsyā, *grdv.* to be laughed at; as n.
laughter; ridicule. [Vhas, 963^{3c}.]
v hi (hinōti, hīnuté; jighāya; āhāṣīt;
hogyāti; hitā). set in motion, drive,
impel.
+ pra, send off or away; deliver over.
hī, particle. — 1. *asseverative*: surely,
verily, indeed, 18^{22, 23}, 22²³, 23²¹, 28¹⁵,
35²¹, 83¹, etc.; — 2. *giving a reason*:
because; for, 3¹⁹, etc., 53², 70¹¹; — 3. *w.*
interrogatives, pray, 11¹, 13¹⁴; — *finite verb*
accented w. hī [595d], 72¹⁸; hī never at beg.
of sentence.
v hīns (hīnāsti [696]; jīhīnsa; āhīnsīt;
hīnsīgyāti; hīnsitā; hīnsitum; hīnsitvā;
-hīnsya). hurt, harm, slay. [perhaps,
orig., desid. of Vhan, see 696.]
hīnsā, f. a harming, injuring. [Vhīns,
1149.]
hīnsrā, a. harming; as m. a savage or
cruel man. [Vhīns, 1188a.]
hitā, *ppl., adj.* — 1. put, set; placed; and
so — 2. *pregnantly* (like Eng. in place, i.e.
'in the right place,' and Ger. *gelegen*,
'lying aright, i.e. convenient'), fit, con-
venient, agreeable; yadi tatra te hitam,
if it suits thee there; advantageous, salu-

tary; — 3. as n. welfare, safety. [V1dhā,
'put,' 954c: -dhita in Veda: cf. *Gerds*,
'set.']

hita-kāma, a. wishing one's welfare,
well-wishing. [see kāma.]

hiteccā, f. desire for the welfare (of
another). [icchā.]

hitopadeṣa, m. salutary instruction;
Hitopadeṣa, name of a collection of
fables. [upadeṣa.]

himā, m. the cold; winter. [the stem

*χιμα, 'winter,' appears in χίμα-*po-s*, lit.
'winter-ling, i.e. a one-winter-old or year-
ling goat,' named χίματος precisely as is
the dialectic Ger. *Ein-winter*, 'a one-winter-
old goat'; cf. χίμα-*pa*, 'she-goat, chimera';
see similar names under *vatsa*: cf. further
-χιμο- in δῶς-χιμο-*s*, 'very wintry'; Lat.
-himu- in *bimus*, -bi-himu-*s*, 'of two winters
or years'; also χιάν, 'snow,' χεῖμάν,
'winter'; Lat. *hiems*, 'winter.']

hiraṇya, n. gold. [akin w. hari, q.v.]

hiraṇya-garbha, m. fruit or scion or
child of the gold (i.e. of the golden
egg, 57²), Hiraṇyagarbha or Gold-scion,
name of a cosmogonic power, the personal
Brahmān, 91¹⁶.

v hīd (*Vedic forms* [Whitney 54, 240²]:
hélant, hélamāna; jīhīla, jīhīlā; hīlītā;
Epic, hélamāna). be angry; be incon-
siderate or careless.

hīnā, see v2 hā.

v hu (juhōti, juhuté; juhāva, juhvé;
āhāṣīt; hōgyāti; hutā; hōtum; hutvā).
pour into the fire, cast into the fire; and
so offer; make oblation even of things
not cast into the fire; hutā: offered; as
n. oblation.

[orig. *ghu: cf. χέω, *χέω-*ω*, 'pour';
χυ-λό-*s*, 'liquid, juice'; w. hu-tā, cf.
χυ-τό-*s*, 'poured'; w. ā-hu-ti, cf. χύ-σι-*s*,
'a pouring,' Lat. *fu-ti-s*, 'water-pot';
further, *fons*, stem *font*, *fov-ont*, 'pour-
ing,' i.e. 'fountain':

with the extended form *ghud, cf. Lat.
√*fud* in *fund-ere*, 'pour,' AS. *geōt-an*, Ger.
giessen, 'pour'; provincial Eng. *gut*,
'water-course'; and Eng. *gut*, w. like
sense, in *Gut of Canso*.]

+ ā, offer in (*loc.*); āhuta: offered; laid

Eng. (Hs.)
winter

3immer,
p. 371-2

in the fire (of a corpse), 84¹²; as *n.* oblation.

huta-homa, *a.* having offered oblation.

hutāṣa, *m.* fire; the fire-god, Agni. [prop. 'having the oblation as his food,' āṣa: 1302.]

hutāṣana, *m.* fire; the fire-god, Agni. [prop. 'having the oblation as his food,' āṣana: 1302.]

√ hū or hvā (hāvate and huvāte, *Vedic*; classical, hvāyati, -te [761d 2]; juhāva, juhuvé; áhvāsīt [912]; hvayīṣyāti, -te [935c]; hū́tā; hvātum, hvāyitum; hūtvā; -hūya). call; call upon; invoke, *esp.* a god. [orig. ṓghū: w. hū-tá, 'called upon, invoked,' some identify the Goth. stem *gu-þa*, *gu-da*, 'God,' AS. and Eng. *God*.]

+ ā, -1. call to or hither; summon, invite; -2. *mid.* challenge.

+ upa, *mid.* -1. call or summon to one's self; -2. call encouragingly unto.

hūti, *f.* invocation. [√hū.]

√ 1hr̥ (hárati, -te; jahāra, jahré; áhārāt, áhr̥ṣta; hariṣyāti, -te; hr̥tá; hártum; hr̥tvā; -hr̥tya; hr̥iyāte; jīhr̥ṣati), -1. carry, 102⁵, 104²³; hold; -2. carry unto, bring; offer, 105⁹; -3. carry away; remove, 85³; -4. *esp.* take away by violence or unlawfully, 46⁴, 53⁷; steal, 30², 67²³, 68⁴, 97^{9,9}; seize; -5. take lawfully, receive (a gift); come into possession of (as heir), 45^{5,15}; -6. get hold of, 96²²; become master of; -7. (*like Eng. take*) charm, captivate; -8. (carry off, *i.e.* remove, and so) destroy. [cf. *χέρ*, dialectic *χέρ-s*, 'hand'; *εύ-χέρ-ης*, 'easy to handle'; Lat. *hír*, 'hand'; *hērēs*, 'heir,' see root, mg 5.]

+ ava, (carry down, *i.e.*) move down.

+ vy-ava, move hither and thither, go to work, proceed, act.

+ ā, -1. bring hither, 34³; fetch; fetch or get back, 97^{10,11}; -2. receive, 47¹²; accept; -3. *used (like Eng. take) esp.* of food, take, eat; -*desid.* be willing to get back, 97¹².

+ ud-ā, bring out, and so utter, say, tell.

+ praty-ā, get back again; at 11⁶, *incorrect reading for pra-vy-ā.*

+ vy-ā, bring out, and so utter;

with vācam, speak words to a person (*acc.*), 3¹; *similarly*, 8¹².

+ pra-vy-ā, utter; speak.

+ ud, take out.

+ pari, carry around.

+ pra, -1. (bring forward, *i.e.* reach out, *e.g.* feet, fists, and so) strike, attack, deal blows; -2. throw, *esp.* into the fire.

+ anu-pra, throw into the fire or on a fuel-pile.

+ vi, -1. take apart, divide; -2. pass (part of one's life), 64²²; -3. pass one's time, *esp.* pleasantly; wander about for pleasure, enjoy one's self, 10^{9,12}, 40¹⁸; -4. wander about.

+ sam, bring or draw together, contract; withdraw.

+ upa-sam, bring or draw together to one's self, *mid.*; withdraw.

√ 2hr̥ (hr̥ṣitē). be angry.

hr̥cchayā, *a.* lying or abiding in the heart [1265]; as *m.* love, 2¹⁹. [hr̥d + çaya, 150, 203: *acct.* 1270.]

hr̥cchaya-piḍita, *a.* love-pained, love-sick.

hr̥ochaya-vardhana, *a.* increasing or arousing love.

hr̥cchayāviṣṭa, *a.* entered by or filled with love. [āviṣṭa, vvic̣, 1085a: *acct.* of cpd, 1273.]

hr̥cchayāviṣṭacetana, *a.* possessing a love-filled mind. [hr̥cchayāviṣṭa + cétanā, 1298a, 334².]

hr̥d [397], *n.* heart; *esp.* as seat of the emotions and of mental activity in general; also, properly, region of the heart. [see under grad.]

hr̥daya, *n.* heart; -1. *prop.* heart, as an organ of the body, 100²³; -2. *fig.* heart, as seat of the feelings. [see hr̥d and 397.]

√ hr̥ṣ (hr̥ṣyati, -te [761a]; jahārṣa, jahrsé; hr̥ṣitá, hr̥ṣtá; -hr̥ṣya; harṣáyati, -te). be excited, *esp.* with pleasure or fear; (of the hair) bristle or stand on end by reason of fright or pleasure; be impatient; -hr̥ṣta, delighted; -hr̥ṣitá: (of the hair) standing on end; (of flowers) not drooping, unwithered, fresh; -*intens.* be very impatient, 84¹⁷; -*caus.* excite pleas-

antly, gladden. [for ghr̥ṣ: cf. Lat. *horre*, *shors-ere*, 'bristle, shudder'; *hirsutus*, 'bristly, rough'; *hor-deum*, Ger. *Gers-te*, 'barley,' so called from its bristly ears.]

+ pra, give one's self up to joy, exult; prahr̥ṣṭa, delighted, glad.

hr̥ṣitasragrajohīna, *a.* having unwithered garlands and free from dust. [hr̥ṣita-sraj + rajo-hīna, 1257.]

hetú, *m.* —1. *prop.* an impeller, and so occasioner, causer, occasion, cause; *hetos*, (like Lat. *causā*) on account of; trāsa-hetos, from fear; —2. reason, argument, proof; —3. means, 41¹⁶. [vhi, 1161a.]

hetu-ṣāstra, *n.* reason-book, rationalistic work; dialectics.

hema or heman, *n.* gold.

hemantá, *m.* winter. [cf. hīma: 1172⁴.]

helā, *f.* carelessness; levity. [for helā, from vhl̥d, q.v.]

hāima, *a.* golden. [hema, 1208f.]

hótṛ, *m.* —1. priest, chief priest, whose assistant in oldest times was the *adhvar-yu*; Agni, as the chiefest *hotṛ*, 60², 88⁶; —2. in the highly developed ritual, the first of the four chief priests, see *ṛtvij*. [*prop.* 'offerer,' from vhu, 'offer': but the sense of 'invoker,' naturally suggested by his function in the ritual, was popularly associated with it and the word thus connected with vhu, 'invoke.']

hotrá, *n.* offering, sacrifice, both the action and the thing offered. [vhu, 1185a.]

hóma, *m.* a pouring into the fire; oblation;

sacrifice; observe that the older word is āhuti. [vhu, 1166.]

hradá, *m.* pool, lake. [cf. vhlād.]

vhras (hrásati, -te; hrasitá, hrastá; hrásáyati). become less; *caus.* diminish. [w. hrás-iyāna, 'less,' cf. *χέρων*, **χέρων*, 'worse,' and for the *mg*, cf. Lat. *dētero*, 'lessen,' w. *dēterior*, 'worse.']

vhrād (hrādate; hrāditá; hrādáyati). sound (of drums); rattle (of stones or dry bones). [for *ghrad: cf. *καχλάζω*, **κα-χλάδ-ω*, 'sound' (of liquids, breakers, rain), *κε-χλάδ-ω*, 'resounding' (song of victory); AS. *grētan*, obsolete Eng. *greet*, 'cry, lament'; *χαράδ-ω*, 'noisy mountain torrent': see hrāduni.]

+ sam, strike (*intrans.*) together so as to rattle; *caus.* cause to rattle.

hrādūni, *f.* hail-stones, hail. [so called from its rattling sound, vhrād: cf. *δάλαζα*, **χαλαδ-ζα*, Church Slavonic *gradŭ*, Lat. *grando*, stem *grand-in*, 'hail.']

vhlād (hlādate; hlādáyati, -te). cool off, *intrans.*, refresh one's self; *caus.* cool or refresh, *trans.*

hlādaka, *f.* -ikā, *a.* cooling, refreshing. [vhlād, 1181 and a³.]

hlādikāvant, *a.* rich in cooling. [from fem. of hlādaka, substantively?]

vhr̥ (hvarati, -te; āhvār̥it; hvr̥tá; hvāráyati). go crookedly; bend over, fall.

+ vi, fall; *caus.* overturn.

vhr̥,
 see
 vhr̥

EXPLANATIONS AND ABBREVIATIONS.

CITATIONS.

All numbers below 107 refer to the text of this Reader, which is cited by page and line; thus, 79² means page 79, line 2. When still more precise reference is needed, the first half of a line is designated by ^a and the second by ^b.

All numbers above 107 refer to the sections of Whitney's Grammar. Observe, however, that reference is occasionally made to grammar-sections preceding § 107, and that the word "Whitney" is then prefixed to the number to show that the Grammar is meant. The grammar-sections sometimes have subdivisions unmarked by letters or numbers. In referring to these, a small superior number is used, and designates the (typographical) paragraph as counted from the last lettered or numbered subsection. Thus 330⁶ refers to the paragraph beginning "Pl.: nom.-voc. masc."; 371¹² begins with "From *stf* come"; 1222³, with "The accent of derivatives"; 1222c2², with "In the Brāhmaṇas."

SIGNS.

The root-sign (√) is prefixed to roots and quasi-roots to catch the eye or as an abbreviation. It is also set before denominative verb-stems, although these are of course in no sense roots.

The plus-sign (+) is set before prepositions with which verbs appear in composition and before certain other elements used as prefixes.

A star (*) signifies that the word or stem or root to which it is prefixed does not actually occur in that form.

A half-parenthesis on its side (⌋) is used to show that two vowels, which, for the sake of clearness, are printed with hiatus in violation of the rules of euphonic combination, should be combined according to those rules.

A hyphen is sometimes used to avoid the repetition of an element of a compound; thus in the article *loka*, p. 235, *para-* stands for *para-loka*.

In Greek words, the old palatal spirant *yod* is represented by *j*, pronounced of course as English *y*. A very few Slavic and Lithuanian words occur, in which the actual or original nasalization of a vowel is denoted by an inverted comma, thus, *ę*, *ą*. Anglo-Saxon *æ* has the sound of *a* in *man*.

ABBREVIATIONS.

It is hoped that most of these, if not all, will be found self-explaining. To preclude any misunderstanding, however, a complete list of the abbreviations is given below, p. 293.

But certain abbreviations and words are used in an arbitrary way and require more explanation than is given in the list.

When both the letters, *m.* and *n.*, follow a stem, they mean that it shows both masculine and neuter case-forms.

use u in Gothic
(vulla), w in
A.S.
In English forms?
Skt. names, write
Jautama / not
gautama /.
Baitya *Banava* :
Prākṛit.

An "etc." following a reference that stands after a certain definition signifies that the word is of common occurrence in that meaning.

The abbreviation [do.] is used to avoid repetition of identical items in the square brackets at the end of articles; for examples, see the three words following *abhivāda*, p. 119.

The etymological cognates are usually introduced by the conventional "cf."; this implies that the words which the reader is bidden to "compare" are akin. The fact that two related words are compared implies as a rule only that they are radically akin, and not that their formative suffixes are identical. Thus with *anta* is compared English *end*, although this corresponds strictly only to the Sanskrit secondary derivative *antya*. So *asthan*, *ḥsthan*, and *as* are radically identical, though not of entirely parallel formation.

On the other hand, where it is desired to call attention, not to radically kindred words, but to words analogous only in metaphor or in transfer of meaning, the brief phrase, "for mg, cf.," is used; and this is to be understood as standing for the phrase, "for a parallelism in the development of meaning, compare," or, "for an analogous instance of transition of meaning, compare."

Specially important references to the Grammar are marked by the word "see": thus under *nārāyaṇā* (p. 181), special attention is called to § 1219, which shows that this word is a simple patronymic of *nāra*, and is not what the text (at 57^c) says it is, a compound of *nārā* + *āyana*.

GENERAL ARRANGEMENT OF THE VOCABULARY.

The order of the articles is strictly and solely alphabetical (see below). Respecting words whose alphabetic place changes with their inflection, the following remarks may be made for beginners.

All nouns, whether they be substantives or adjectives, are given under the stem. In order to know the stem, a preliminary study of the more important paradigms and rules of euphonic combination is necessary. Thus the nom. sing. *rājā* must be looked for under *rājan*, and the acc. sing. *nāma* under *nāman* (Whitney, 424); but *nalo*, as standing for *nala-s* (175a, 330), must be looked for under *nala*. The stems in *ṛ* or *ar* are entered in the form *ṛ*. The stems of the perf. act. ppl. and of the primary comparatives are given as ending in *vāns* and *yāns*. The stems in *at* or *ant* are given in the fuller form, *ant*, and similarly those in *mant* and *vant*; and the feminines of these and of the *in*-stems are not given, since they are always made in *anti* or *ati*, *matī*, *vatī*, *inī*.

All verb-forms must be sought under the root. Thus *āsīt* will be defined only under the root *as* (636), and not in the alphabetic place which the augment gives it, under long *ā*. Likewise prepositional compounds of verbs will be found under the roots (see 1076), and not in the alphabetic place under the preposition. The beginner is advised to make himself thoroughly familiar with the list of prepositions (1077) at the outset.

Of the verbal adjectives and nouns (Whitney, chapter xiii., p. 307 ff.), only the gerundives (in *ya*, *tavya*, and *aniya*) have been given regularly in alphabetic place. The participles in *ta* and *na* are usually given under the roots; but in some cases, where they have assumed a distinctly adjectival or substantival coloring or have an inconveniently large variety of meanings and uses, they are treated at length in alphabetic place; such, for example, are *ṛta*, *kṛta*, *gata*, *jāta*, *nivṛta*, *bhūta*, *sthita*, *hita*, etc. Gerunds with *a-* or *su-* (e.g. *a-citvā*) are of course treated in alphabetic place.

Such adverbs as are merely case-forms of substantive or adjective stems, are generally to be sought for under those stems. Those from pronominal stems (e.g. *kim*, *tad*, *yad*) receive separate treatment.

The pronouns of the first and second person would require a dozen different articles apiece if all their forms were given alphabetically. The same is true to a greater or less extent of the other pronouns. The student should therefore learn, as early as possible, the forms given at 491, 495, 499b, 501 (especially *ayam*: *asāu* is less important), 504, and 509. The uses of *sa-s*, etc., *esa-s*, etc., and *ayam*, etc., are given under *ta*, *etad*, and *idam* respectively.

As for compounds, they are given with completeness for the Vedic selections, and with great freedom for the remaining texts, especially for the Nala. The meaning of such as are lacking can be easily learned by looking out their component parts.

THE ALPHABETIC ORDER.

The order of the letters is given by Whitney at § 5 (compare § 7); but several matters which are frequent occasions of stumbling, may be noticed here.

The *visarga* has the first place after the vowels. Thus *antaḥ-pura* (for *antar + pura*) stands next after *anta*, p. 116, and not after *antardhāna*. But the *visarga* which is regarded as equivalent to a sibilant and exchangeable with it (Whitney, 7³), stands in the alphabetic place of the sibilant. Thus the *visarga* of *adhaḥ-çāyin*, as equivalent to ç (172), brings this word just before *adhas* (p. 115, top), and not between *adha* and *adhanya*.

The sign *ñ*, as representing "the *anusvāra* of more independent origin" (Whitney, 73³), has its place before all the mutes etc. (Whitney, 5). Thus in *añç-a*, the *ñ* represents a nasalization of the radical vowel, and the word comes immediately after *a*. So *hañsa* comes just after *ha*, p. 284; *dañç* and *dañṣṭrin*, at the beginning of the letter *d*.

The sign *m̐*, as representing an assimilated *m*, is differently placed, according to its phonetic value. On the one hand, if *m̐*, as product of a *m* assimilated to a semivowel, sibilant, or *h* (see 213c, d), represent a nasal semivowel or *anusvāra*, then its place is like that of *ñ*. Thus *saṁyatendriya* follows *sa*, and *saṁhita* comes just before *sakacchapa* (p. 263), and *puṁsa* before *puṭa* (p. 191).

On the other hand, if, for instance, as product of a *m* assimilated to a guttural, the sign *m̐* represent guttural *ñ*, then its place is that of *ñ*; and a similar rule applies to all the other cases under 213b. Thus *saṁkaṭa* and *saṁkalpa* follow *sagara*, and *saṁgama* follows *saṅga*, p. 264; so *saṁcaya* (whose *m̐* = *ñ*) follows *sajya*; and *saṁtati* (whose *m̐* = *n*) follows *sant*, p. 266.

Vedic *ḷ* is placed after *ḍ*, and *ḷh* after *ḍh*.

THE CONTENTS OF THE SEPARATE ARTICLES.

Homonyms, unless differentiated by accent, are distinguished by a prefixed number (cf. *aṅga*, *vayas*); similarly homonymous roots (cf. *kr̥*).

References to the Grammar in square brackets *immediately after* a declinable stem refer to some peculiarity of declension. Occasionally, typical cases of stems are given. Thus under *dfç* are given the nom. and acc. sing. and instr. dual; from these, the other cases (*dr̥k-ṣu*, *dr̥ç-ā*, etc., *dr̥g-bhis*, etc.) are easily known.

Each root is followed by a synopsis of its conjugational forms, so far as they actually occur in the literature. The finite forms are given in the third person singular of the indicative, and in the order in which they are treated in the Grammar, namely, present, perfect, aorist, and future; then follow the past participle, the infinitive, and the two gerunds (e.g. *āptá*, *āptum*; *āptvā*, *-āpya*: observe the alternation of the accents); then follow in order the third sing. present indicative of the passive, intensive, desiderative, and causative, so far as they seemed of importance for the users of this Reader.

Meanings which are synonymous or nearly so, are separated by commas; those which differ considerably from each other, are separated by semicolons or by full-faced dashes and figures (—1., etc.). The colon is often used to show that several meanings which follow it and are separated by semicolons are co-ordinate with each other. Thus on p. 268, under *samīpa* — 2b, the meanings “before,” “near,” “hard by,” and “by” are co-ordinate, and are equivalent to “in the presence or neighborhood of”; cf. *suvarcas*.

The arrangement for matter in heavy brackets at the end of articles is: in the case of primary derivatives, first, the root from which the word comes, with reference, if necessary, to the section giving the suffix of derivation; second, cognate words from allied languages; and third, words showing a development of meaning analogous to that shown by the Sanskrit word or illustrative of it. If the derivation of a simple word is not given, it is because it is unknown or too uncertain to be worth mentioning. In the case of secondary derivatives, the primary is given, with a reference to the section showing its treatment. The analysis of compounds is often indicated by a hyphen; but if one member ends and the next begins with a vowel or diphthong, the latter member is given in square brackets at the end of the article; cf. *nalopākhyāna*.

Where words of different languages are given together, separated only by commas, the definition given after the last applies to them all; or, if no definition is given, the English word in italics at the end is both a cognate and a definition of all at the same time; for examples, see *ākṣa* (‘axle’), *aṣṭa*, *ūrṇa*.

The references to the Grammar may seem too numerous; but they are really a device for avoiding the frequent repetition of explanations which would otherwise have to be given in full. It would take half a dozen lines to explain the etymology of *manmatha*, for instance; but the references to 1148.4 and 1002b make this needless; cf. the references under *daridra*, *çiṇu*, *sunva*.

It often happens that the statement in the section referred to does not directly cover the point aimed at in citing it; but a moment's thought will show what is meant. Thus under *samkrānti*, the two references to be compared mean that the derivative suffix is *ti*, and that before it the root-vowel suffers the same peculiar change that is seen in the past participle. Under *samīyatendriya* reference is made to 1298, which states that possessive descriptives “are very much more common than [simple] descriptives of the same form.” The real point of the reference is plainly, not to bring out this fact, but to show the beginner in what category of compounds this word belongs. So 1290 states that “other compounds with adverbial prior members are quite irregularly accented”; but the section is cited, e.g., under *sadha-māda*, to indicate that this is a descriptive compound (see the heading of the preceding right-hand page, 441) in which the first member is an adverbial element with the function (cf. 1280) of an adjective. Many roots form verb-stems in *aya*, but without causative signification; this is briefly indicated by the reference 1041². In the case of secondary derivatives in *vant*, *mant*, *tā*, and *tva*, a simple reference to one of the sections treating of these endings (1233, 1235, 1237, 1239) is put instead of a repetition of the primitive.

LIST OF ABBREVIATIONS.

a.	adjective.	instr.	instrumental.
abl.	ablative.	intens.	intensive.
acc.	accusative.	interr.	interrogative.
acct.	accent.	intrans.	intransitive, intransitively.
act.	active, actively.	irreg.	irregularly, irregular.
adj.	adjective, adjectively.	Lat.	Latin.
adv.	adverb, adverbial.	lit.	literally, literal.
advly.	adverbially.	loc.	locative.
aor.	aorist.	m., masc.	masculine.
AS.	Anglo-Saxon.	MBh.	Mahābhārata.
assev.	asseverative.	met.	metaphorically, metaphor.
B.	Brāhmana.	mg, mgs.	meaning, meanings.
beg.	beginning.	mid.	middle.
caus.	causative.	n.	note.
cf.	compare.	n., neut.	neuter.
colloq.	colloquial.	nom.	nominative.
comp.	comparative.	num.	numeral.
conj.	conjunction.	opp.	opposed, opposite.
correl.	correlative.	opt.	optative.
cpd, cpds.	compound, compounds.	orig.	originally, original.
dat.	dative.	pass.	passive, passively.
denom.	denominative.	pcl.	particle.
deriv., derivs.	derivative, derivatives.	perf.	perfect.
desid.	desiderative.	pers.	person, personal.
e.g.	for example.	pl.	plural.
encl.	enclitic.	poss.	possibly.
Eng.	English.	ppl.	participle.
equiv.	equivalent.	prep.	preposition.
esp.	especially, especial.	pres.	present.
etc.	and so forth.	prob.	probably, probable.
excl.	exclamation.	pron.	pronoun, pronominal.
f., fem.	feminine.	prop.	properly.
ff.	and the following.	q.v.	which see.
fig.	figuratively, figurative.	reg.	regularly, regular.
fr.	from.	RV.	Rigveda.
fut.	future.	S.	Sūtra.
gen.	genitive.	s.	singular.
Ger.	German.	sc.	scilicet.
Goth.	Gothic.	sing.	singular.
grd.	gerund.	Skt.	Sanskrit.
grdv.	gerundive.	subst.	substantive, substantively.
Hdt.	Herodotus.	superl.	superlative.
ident.	identical.	s.v.	sub voce.
i.e.	that is.	trans.	transitive, transitively.
impers.	impersonally, impersonal.	vbl.	verbal.
Ind.	indicative.	V.	Vedic, Veda.
indecl.	indeclinable.	voc.	vocative.
indef.	indefinite.	w.	with.
inf.	infinitive.		

Re *remaining*
order For abbreviations of titles, see next page -

Expenses of Sanskrit Reader.

<u>Berlin.</u> Composition, oriental part, 442 Mark @ 23 cts.	101.66
Stereotyping, 168 Mark @ 23 cts	38.64
Freight, 2 cases plates	10.10
Duties and custom-house charges	11.10
<u>Cambridge.</u> Repairing stereos of nāgarī, $7\frac{1}{2}$ hours @ 60 cts.	4.50
Electro-duplicates of stereos . . . 106 pp. @ 40 cts	42.40
Finishing and improving electro-duplicates, 20 hours @ 60 cts.	12.00
Boxes, ⁽⁴¹⁾ and new title-page ⁽¹¹⁾	5.00
<u>Boston.</u> Cushing & Co. 206 plates, vocabulary, @ \$3. comp. & cutting	618.00
Corrections of same in type, 223 hours @ .50	111.50
Corrections of same in plates	2.00
Boxes, 7 @ .75	5.25
Inset plates for transliteration, pp. 1-4 of text	4.90
Cost of plates. [Paid by G. R. Lanman.]	\$ 967.05

Expenses of making first edition.

18 Reams of paper 28x40 inches, 90 lbs @ 12 cts	194.40
16 quires ledger paper for inset	7.00
Press-work	75.00
Cost of manufacture { paid by Ginn, Heath, & Co. }	\$ 276.40

First ed. = 100 copies text separate, $6\frac{3}{4}$ forms, paper \$7.50

press-work $\frac{3.00}{10.90}$

Price of 750 complete copies, pts. I. & II. $\frac{265.50}{\$ 276.40}$

Cost per copy of I. & II. in sheets $\frac{265}{750} = 35\frac{1}{2}$ cts.

The buckram bindings cost 28 cents each

Postage per copy 25 cents.

35½ sheets
28 binding
25 postage
88½ total

Advanced to Ginn, Heath, & Co. on edition
 of Whitney's Grammar, \$81.⁷⁴/₁₀₀, to be repaid
 when all the grammars are sold.
 June 5, 1884. Paid back Dec. 27, 1885

Receipts.

Net gain from London ed. 1884. ——— \$53. —

1/	Aug. 1, 1884,	copyright on 124 copies (G. H. & Co.)	49.60
		@ 40 cts. (letter of Oct. 8, 1884)	
2/	Feb. 1, 1885,	" " 66 copies (G. H. & Co.)	
		Letter of Mar. 14, 1885	26.40
3/	Aug. 1, 1885,	" " 39 copies (G. & Co.)	15.60
		Letter of Oct. 24, 1885. interest	.15
4/	Feb. 1, 1886	" " 92 copies (G. & Co.)	36.80
		Letter, Mar. 10, 1886	
5/	Aug. 1, 1886	" " 25 copies (G. & Co.)	10.00
		Letter, & 2 p. 13, 1886.	18.75
6/	Feb. 1, 1887	" " 18 copies	19.20
		1 copy Mar. 1	15
		Rec'd Mar. 30, 1887.	20.75
7/	Aug. 1, 1887	" " 21 copies	8.40
		Rec'd Oct. 5, 1887	
8/	Feb. 1, 1888	" " 115 copies	18.00
		+ 4 copies text } .60	18.60
		Mar. 18, 1888	
9/	Aug. 1, 1888	" " 14 Readers	5.60
10/	Feb. 1, 1889	" " 95 Readers + 1 of text	38.15
		Second ed. -	
11/	Aug. 1, 1889	" " 51 Readers @ 200	20.40
		45 — — @ 1.26 in England	11.34
		less 29 Readers sold at cost	11.60
12/	Feb. 1, 1890.	" " 41	16.40
		Text — — — — —	.95
13/	Aug. 1, 1890	" " 11	4.40
14/	Feb. 1, 1891	" " 34	13.60

The paper of This Reader was made by
J. D. Warren & Co. - Description:

28 x 40 inches - 90 lbs. to ream: wool (not laid).

Extra machine finish - not calendered.

High sizing. Natural color.

Stock [no. 1 extra??], best that can be
given at 12 cents a pound. The
paper was delivered about ten days
after the order was given.

At $2\frac{1}{2}$ cents a sheet and 10 (double) sheets to a
book of 20 signatures, the paper for one book
costs 25 cents. see Letters, J. D. Warren & Co. 1884, Feb. 11.

	Copies
Printing order: Pages 1-106	850
107-293	750
iii - xxii	750
<hr/>	
i-ii ("Text separate" title)	100
i-ii ("Tribner & Co." title)	112
i-ii ("Ginn & Heath" title)	<u>638</u> 750

That is, I want 100 copies each of pages 1-106 with title-leaf no. 1,
and as much more of the whole work as there is paper for.
Tribner's title-leaf is to be on 112 copies, and Ginn's on the rest.

Binding by H. M. Plimpton & Co. @ 28 cents a copy.

London edition = cost to me.

140 copies @ 75 in sheets	38.50
Express 75, freight & insurance (check 434)	6.50
\$5.78, total, say	
Packing case	2.00
Total cost to C.R.L. \$47.	\$47.00
Receipt from Trübner \$100.	
<u>Net gain \$53.</u>	

Copies in Levant morocco to Hunt, Parker, W.D., M.P., J.D. Whitney, P. Child, Harvard Coll. Lib., Gullist, Geo. Wal- and A Weber (10). I have 2 more.

Of the first edition I bought of Ginn, Heath, etc. =
 1/2 sheets for Trübner 112 @ $35\frac{1}{2}$
 " " " Levant morocco binding 12 @ $35\frac{1}{2}$ } = $124 @ 35\frac{1}{2} = 44.02$
 Bound in buckram, 133 copies @ $(35\frac{1}{2} + 28 =) 63\frac{1}{2} = 84.45$
 [or $124 + 133$ copies in sheets @ $35\frac{1}{2} = 257 \times 35\frac{1}{2} = 91.23$ as in bill } 128.47
 133 bindings @ 28 = 37.24 }
 128.41

Gifts: 10 copies in Levant ^{binding} @ $(35\frac{1}{2} + 2.25 =) 37.75 =$	\$26. —
133 bound in buckram @ $(35\frac{1}{2} + 28 =) 63\frac{1}{2} =$	84.45
25 bound copies of Part I. for Sanskrit Department of Harvard College @ 25	6.25 —
Postage and expressage $(145 + 690) [G. & Heath]$	8.78 —
Postages from Cambridge (Feb 23, 1884)	8. —
Up to May 26, 1884, total	\$ 133.08

Besides cost of plates I am out of pocket, May 29, 1884

Payments as per G.H. Allen's bill, Apr 23, 1884.	143.10
10 Levant bindings @ 2.25	22.50
	165.60
minus net gain from Trübner	53.
Cost of plates 967.05	112.60
Out besides	112.60
1079.65 + 4.00 (Barry & Gullist), 1083.65 + 1 copy right = 1082.25	

Disposal of first edition: 750 copies					
to London -				110	Balance left over
Gifts				150 ±	
later by G. & Co. to Aug. 1, 1884				124	
"	"	"	Feb. 1, 1885	66	
"	"	"	"	450	300
"	"	"	Aug. 1, 1885	39	261
"	"	"	Feb. 1, 1886	92	169
"	"	"	Aug. 1, 1886	25	144
"	"	"	Feb. 1, 1887	48	96
"	"	"	Aug. 1, 1887	21	67
"	"	"	Feb. 1, 1887	45	22

1 Have a soft-bodied paper
of good ~~quality~~ quality.

[Not of first edition too hard.]

2 Mount the plates in octavo.

[Not in 16's on paper 28 x 40,

but rather on 28 x 41 cut in two
is, on 20½ x 28.]

3 Change size of page a little, pos-

Sanskrit Reader - Lanman
Parts I. + II.

Corrections in First Ed., second issue

✓ copyright page.

✓ page [x]

✓ page [xii]

✓ page [xvi]

✓ second plate of the inset on bank-
ledger-paper, facing pages 2 and 3.

It is the plate beginning with the words "[Page 2.]"
and "Kṛṣṇārjuna".

✓ page 33 (handle with care)

✓ " 98 " " " २

✓ page 111

✓ 118

✓ 120

✓ 126

✓ 129

✓ 142

✓ 159



3 2044 009 513 383

This book should be returned to
the Library on or before the date
stamped below

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